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CHRISTIAN WORK;

OR,

THE NEWS OF THE CHURCHES.

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CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

THE YEAR 1870.

THE year 1870 opened upon us without any excitement. The current of events was flowing on calmly and peaceably, and little danger of tumult or war was apprehended from any quarter. The Emperor Napoleon sat apparently firmly on his throne, attempting to secure the future of his dynasty by making popular concessions. The people of Germany were plodding on in their usual routine, busy with their agriculture and their trade. The Pope seemed secure in his sovereignty, and he had assembled around him the bishops from all parts of the world to vote his infallibility. We ourselves were at peace with all, as we happily still are, and commercial prosperity continued to revive.

For the first six months of the year there was nothing to disturb the calm—nothing to indicate that one of the most terrific storms that has ever been witnessed was about to sweep over the regions of Central Europe.

It was in the first days of July that the alarm was suddenly given. A ridiculous cause for so great a catastrophe as a European war was presented in the proposed establishment on the throne of Spain of a distant connection of the King of Prussia.

France had been preparing for war, and this was the accident which enabled her to give expression to her wish. The challenge was uttered in the House of Representatives by the conceited Duc de Grammont; Prussia was insulted; and speedily the whole French nation became enthusiastic for war. The name of the candidate for the throne was withdrawn, but nothing would suffice; war was determined on, and terms were insisted on which the King of Prussia could not accept.

Though, however, all had been previously calm on the surface, this war did not begin so unexpectedly to statesmen as many supposed. Ever since 1866, the jealousy of France had been aroused. The rapid victories of Prussia in that year—the predominance she acquired by these victories in Germany—the gradual extension of her power in Central Europe—awakened the bad feeling and stirred up the indignation of France, accustomed to regard herself as the first military Power in the world. The Emperor had expected to obtain compensation for the increase of Prussian power by the surrender of certain portions of German territory, possibly even by obtaining peaceably the long-coveted boundary of the Rhine. Prussia, encouraged by her great military successes, and confident in the superiority of her weapons, was unwilling to concede anything, and prepared for war. The last few years had consequently been years of an armed peace, during which the soldiers on either side had longed to make trial of their strength on the field of battle.

France has been for years as on the surface of a volcano. The reverence for the Powers that be has been very small since the great revolution. In Napoleon Buonaparte the French people respected for a time the god of forces; but even for him they showed little respect when his star began to wane. He would have probably sought repose long before the end of his career, but he was impelled onward to war, because he felt that

his power was not sufficiently respected to make him secure at home without further conquest. After his fall and the restoration of the Bourbons, the people continued to show contempt for their rulers till the elder branch of the Bourbons was at last driven from power by the revolution of 1830. The Orleans dynasty, which succeeded, failed also to acquire the respect of the people. The journals became revolutionary; the Chamber of Deputies was often the scene of the most violent contests, in which speeches were uttered full of contempt for the King. Then came the revolution of 1848. The Republic was established, but showed its weakness from the first, until its knell was sounded in the fierce and bloody conflict in the streets of Paris in June, 1849. From that day the Moderate Republicans and the Reds, who had quarrelled before, became the most bitter enemies. To the Republic succeeded the Empire, which, whatever our view of the method of its origin, was a great improvement on the anarchy which had previously prevailed. Still the one element wanting—the essential element of all good government—was respect for the authority of the ruler. This the Emperor sought to establish in vain. By fostering especially the material interests of France, he tried to obtain attachment to his government, if only from self-interest. But that evil, never checked, of which Socialism is the expression—that levelling spirit which is allied in France, and generally allied wherever it exists, with Atheism—could not be subdued. It continued, even under the Empire, to spread like a pestilence in the societies of the towns and cities, and it was kept in restraint only by the fear of the army. The more that the bonds of despotism were loosed, the more did it make its existence to be felt. As soon as free institutions were spoken of, it declared, through Rochefort and others, that it would rest satisfied with nothing but revolution. Latterly it has, there is reason to believe, been exerting itself to undermine the loyalty of the army; so that the last prop of the Imperial Government was becoming rotten, and the whole house was ready to fall to pieces. It was the knowledge of this state of affairs—of this growth, instead of diminution, of the spirit of insubordination—of its extension, especially to the army itself—that, we believe, terrified the Emperor and his generals, and made them resolve on the venture of war. Could France only revive her love of military glory, and her soldiers but gain a few victories—could her territory be somewhat enlarged at the expense of Germany—the army might be restored to feelings of loyalty and devotion, and the future of the Empire might be secured.

There can be no doubt of the spread in France and many other countries, though not in others to the same extent, especially in those which remained Roman Catholic after the Reformation, of what is neither more nor less than absolute atheism, when stripped of its disguise. It believes in nothing but that which is seen; it looks upon the material world as the only reality; it regards thought and feeling as but certain refined operations of the material organism. It believes in no distinction between the body and the soul, and consequently, in no existence after death. It regards the material universe as working out its own changes by certain principles or laws inherent, and rejects all idea of a controlling mind. Religion is another name for superstition. This atheism, thanks to the hollowness of the Church of Rome, and specially of the crafty school of the Jesuits, has spread, like a cancer, through the male population of France who are at all given to think. It finds its expression among the ablest thinkers in what is called the Positive Philosophy. Among the mass of the people it appears simply as a gross materialism, whose motto might be recorded as "Let us eat and drink, for to-morrow we die;" sapping all high ideas of morality; making man's life like to that of the beasts which perish; destroying all respect for the order of society. This atheistic spirit, exhibited in such a revolting manner at the first revolution, continues to increase in power, and has largely affected all classes. Socialism is but its natural result, in relation to human authority. If there is no Divine Rule, if no respect is to be paid to the Powers that be and the authority they exercise as ordained of God, if there is no such thing as justice or injustice, if power is merely held by the strongest, then there is nothing to bind society together; all authority is a species of usurpation; all accumulation of property is unfair; and nothing is to be borne but an absolute equality of men—that is practically complete anarchy. This Socialism is, we say, the practical and necessary result of Atheism and Materialism, and it has grown in France side by side with it. The order of society will not be maintained except by force on the principle only of self-interest, when there is no fear of God before men's eyes.

For the first half of the year there was sitting at the Vatican a council, the members of which were assembled from all parts of the

world for the purpose of considering the absurd proposition of the infallibility of a feeble fellow-creature, who has every day for the last twenty years been committing notorious blunders. Of course it was not this Pope only, but all the Popes, whom they wished to proclaim infallible; and as successive Popes have said many contradictory things, it is somewhat difficult to see how they could maintain their proposition. This proclamation of the Pope's infallibility was a great scheme of the Jesuits, who have felt power slipping from their hands in later years, and who hoped, through their influence with the Pope, to regain what they had lost. At length, after immense manœuvring and secret diplomacy, the blasphemous and absurd dogma was proclaimed at the beginning of July.

It was, we consider, far from purely accidental that the proclamation of this dogma was immediately followed by the outbreak of war. It is well known that no party were so enraged by the events of 1866 as the Ultramontanes. On the one hand the victories of Prussia in that year had destroyed much of the influence of the Romish power in Germany; and, on the other, they had completed the unity of all Italy, with the exception of Rome. Ever since, this party in the Church had been plotting steadily for the destruction of the work then accomplished. They showed special activity at the Court of Bavaria, where they did all in their power to keep the south of Germany from allying itself with the north. They hoped to get France, South Germany, and Austria to become close allies in a war for the defeat of Prussia; thus to restore the Roman Catholic influence in Europe, to keep Victor Emmanuel in check or to crush him, and to secure the perpetual independence of the Pope, together with the revival of much greater power than he had possessed for many years. They therefore urged on the present war (of this we have ample evidence) so soon as the dogma of infallibility was proclaimed. They worked with all their might in Bavaria, and they assured the French Emperor that he might depend on South Germany, if he were only to cross the Rhine. They attempted to make good this assurance, but, in the providence of God, they were mistaken. The young King of Bavaria resisted their arts. He took wiser counsel, and he resolved, with Wurtemburg and Baden, to join the German alliance. They pressed the war upon Napoleon in the beginning of July, and to them we impute a chief responsibility for this most bloody contest. Never were men more completely caught in their own snares. "The wicked is snared in the works of his own hands, Higgaion Selah," is a passage we are often inclined heartily to quote when we see crafty scheming men defeated in their plans. There is a great God over all, who will not permit deceit to go farther than He sees good, and who always brings good out of men's evil plots in the end. Thus the war began. Instead of the great rending of Germany and crushing of Prussia, as these crafty advisers expected, Germany became welded together as one solid mass, the shout of patriotism ascended from the Baltic to the Adriatic, and the German forces marched with irresistible power into France. Victor Emmanuel, the *bête noir* of the Papacy and the Jesuits, naturally saw his opportunity. Rome panted to be allied to Italy. Rome was her natural capital. The Emperor of the French, who forbade, was now a prisoner. The existing government, the Republic of France, bade Italy God-speed. The Italians marched forward, as we hold they had a perfect right to do. The Papal guards yielded. Resistance was useless. Italy has its own again, and now Rome has been proclaimed the capital of a liberal kingdom. The Romans received their countrymen with enthusiasm, and it was with difficulty that they could be restrained from taking stronger measures, than the Italian Government approved, for the expulsion of priests, and the suppression of convents. The Roman *plébiscite* was all but unanimous, and it was not more unanimous than were the expressions of feeling by the people. The statements of Archbishop Manning, who would throw doubt on this *plébiscite*, are utterly worthless. The intelligent correspondents of our journals, present at the time, were as one in their representations of the feelings of the Roman people. We have observed frequently, lately, that Archbishop Manning has adapted in practice the Jesuit principle that it is lawful to violate truth for supposed good ends. It is only a year since he spoke of the Roman population as more virtuous than our own, the most virtuous in the world; when, as he must have known, murders in Rome were of daily occurrence, and social virtue was thoroughly undermined. Let him, however, now have the benefit of his virtuous Romans, who, notwithstanding all denials, did undoubtedly vote, with all but unanimity, for deliverance from the temporal power of the Pope, the inhabitants of the Leonine city

pressing forward to take part, contrary to the wishes and orders of the Italian Government.

Thus the temporal power has been overthrown in this remarkable year, and we believe probably for ever. As if to add to the misfortunes of the Papacy, Spain—the great centre formerly of the Inquisition, the home till recently of the "virtuous" Isabella, whom the Pope delighted to honour, the last refuge of priestly power—has just elected the second son of the "wicked" Victor Emmanuel —"the Henry VIII." of the nineteenth century—to her throne. This shows in what direction are the sympathies of Spain, and how vainly the Pope must look for support to the so-called Catholic Powers. Austria, in her present position, has neither the inclination nor the power to do anything in her behalf. As to Italy, she is bent on having her new capital, and her people are not likely to give the Pope any aid against their chosen king. Belgium might assist, if she were able; but alone she can do nothing. Appeals are made to England; but we mistake greatly if any ministry, Conservative or Liberal, would dare, without instantly forfeiting the confidence of the nation, to put forth a hand to help the Pope in his extremities. The Romish bishops may hold their meetings, and may hope for the support of the Government in the counsels of Europe; but if there were any suspicion that Mr. Gladstone, or any other Minister, would lend himself to their policy, the country would soon lift its voice against them, and expel them from office. It is not very likely that Germany will do anything, when her statesmen know well enough how zealously, during the last four years, the Ultramontane party has been labouring to destroy German unity, and how they would at once expend their energies again in the same direction, if the Pope were firmly established in Rome.

We therefore regard the hopes of the Ultramontanes, of a restoration of the Papal temporal power, as ill-founded. We believe and hope that this power has ceased for ever; and we hold that this is the heaviest blow that could have befallen the Papacy. We have not time to enter into the argument here, but would only notice that the temporal power has been of immense importance to the exercise of the spiritual. It is not the petty State that was governed: this in itself would have been nothing. It is the fact that that petty State was held, century after century, under the protection of the great European nations, and that none of them dare individually to coerce it. Now when that State is gone, where is the Pope to find a refuge, from whence, without hindrance, he may promulgate his decrees? The Italian Government speak of wishing to defend his spiritual power; but this they cannot do, in the face of their own people. The Romans themselves will not tolerate that their city be made the home of the Jesuits; and if the Pope choose to anathematise Italy, they will insist that he find his quarters elsewhere. Wherever he goes, unless he obtain a neutral territory, guaranteed, not by one but by all, he will be under the influence of some one Power, which fact will itself prevent the others yielding him obedience. The loss of Rome, if irreparable, as we think, must in no long period —that is, not in a year or two, but in a course of years—tend to the breaking up of the boasted unity of the Church of Rome. That Church, unless it can regain its capital, will gradually fall to pieces, though the remnants of its superstition may long be found secluded and isolated in different sections of its former dominion. If we are correct in this view, this year will be looked back upon as a year of great importance and of great blessing, by generations yet unborn.

We are not of those who recognise any advantage from the Papacy. It has been a curse from the beginning. So far from helping Christianity, it has been its greatest hindrance. It stopped the work of the Reformation in the midst, by cruelty. It stamped it out in France by the infamous Massacre of St. Bartholomew and the numerous exiles and martyrdoms to which it subjected the best people of the country. It extinguished it in Spain by the vile Inquisition, the engine, if there ever was an engine on earth, of the Prince of Darkness. It put an end to it in Italy by its persecutions and crafty betrayals to death. It hindered it in England by restraining the Puritan element in the Church, and making it the easy prey of those who would lead it away from the purity of the faith. Not only so, but the Papacy is the mother of that very atheism which we have deplored as now existing in France, by bringing all religion into contempt, by its pretences and its degraded morality. Who was it but the Jesuits, the present masters of the Papacy, that extinguished the last light of truth in the French national Church, when they persecuted Pascal and his followers, and the whole Jansenist school, who, though still in the Church of Rome, held much Christian truth? It is in the Papal countries, those kept under thraldom by the rack and the burning pile —those cruelly trodden down in the 16th century amidst the shedding of seas of blood—that the

vilest forms of Atheism and Materialism have sprung to life, and it is these her own children who are now assailing her who gave them birth. To associate the cause of the Papacy with that of Christianity, as Dr. Manning would have us do, and so many weak-minded writers, professed Protestants, would concede, is a great mistake. It has, from the beginning, been the enemy of genuine faith, though many may have seen the light even through its dark windows; and the overthrow will be a cause of joy to the Church in heaven and to the true Church on earth.

It is quite impossible for any one with the most general glance at prophecy not to feel that we are living in the midst of an important prophetic era. Changes are taking place in years and decades which used to occupy centuries. Things generally are in a state of fusion. Men's minds are not at rest. It is difficult now to have an easy-going faith, as in past days; everything is put to the test. We are in the midst of one of those great periods of revolutionary change which have at various times visited the world. Such a period is undoubtedly foretold at the end of the twelve hundred and sixty years of Papal power which we are able to see, with even a little knowledge, are now just about their completion. Events of vast moment were then to take place. The great final struggle before the ushering in of the brightest period of the world's history, when the reign of true Christianity was to be universal—when Satan should be expelled from his dominion on earth—too real a dominion, however many may question its existence in these days—this great struggle is clearly approaching. It will be between genuine Christianity, living faith in Christ, and a materialistic Atheism of the lowest type. The Papacy, the mother of this Atheism, and its true ally, however much it may now denounce and detest it, will be destroyed by its own progeny; and the struggle will be finally between pure religion and rampant infidelity—with what result we cannot doubt, if we have faith in Christianity. But still there will be many social upheavings, as well as material struggles, before the battle be ended; there will be much judgment abroad in the earth before the Kingdom of Darkness be overthrown, and men's spirits will be tried as perhaps they have scarcely ever been in the past. We are already more than on the verge of this conflict, and this year 1870 and the years which follow may be regarded hereafter in history as occupying an important place in it.

And now to glance at the future, and to return to the war raging on the Continent; it is difficult to judge yet as to the results. The Germans made wonderful progress at first, but their work is now more difficult. They surround with an iron line the city of Paris, but a few months ago the centre of gaiety and of fashion; now, alas, how fallen! It is sad indeed to contemplate the desolations of this war: the country swept of its produce; numbers of well-to-do families without a house or a home, or almost a crust of bread; the multitude of brave men that have fallen on both sides, and especially on that of the Germans, where so many of them were husbands and fathers; the weary marching and countermarching, and standing at dreary outposts, exposed constantly to the danger of the whistling bullet or the death-scattering shell; the city lying in its sorrow, with many of its inhabitants probably even now at the point of starvation. We do not like to reflect on those thus brought low,—but do we not see just judgment descending on this city, apart altogether from the motives or conduct of its besiegers, when we consider its past history, and its recent evil influences, as the centre of much that was morally contaminating? Many of the vilest scenes to be witnessed in the halls of London and other large cities were copied from still worse scenes frequented by almost the whole population at Paris. Many of the most obscene pictures were scattered far and wide from this prolific and ingenious centre. Is there not a Power, higher than that of man, which, to restrain this moral contamination, may have gathered the unwilling hosts around Paris, and made her a chief sufferer in the course of events? Whatever may happen afterwards, Paris probably must fall before long—must be in the possession of the conqueror. Where, however, is then the prospect of peace? Will Germany give up her claim to Alsace and German Lorraine? Will any party in France sign a peace in which these provinces are surrendered? Can any party do it without certain ruin to its own prospects? Will this war go on for years, as one of extermination?

These are difficult questions to answer. We must hope that peace will soon come; but how it will come, it is impossible to say. And then, if there be peace—even a secure peace—what is to become of France? Can the moderate Republicans continue to hold the power in the presence of the Imperialists and Royalists on the one hand, and of the Red Republicans on the other? They may possibly, especially if fortune returns to the French arms; and this might be the best event

for the future. Can Napoleon possibly be restored, as his friends still seem to hope, and rule the country, as we believe they intend in such event, by absolute despotism? Could he possibly acquire again power over the army after his unparalleled catastrophe? We question it. Will a Royalist candidate be able to obtain the votes and support of the people? Or, lastly, will France be given over to Red Republicanism? There is no little danger of the problem being solved in the last of these methods. Already the Red Republicans are busy in Lyons and Marseilles, and they almost succeeded in a revolution in Paris. They regard the future as their own, and they are resolved to stop at nothing to secure their purpose. If successful, there may be, before France, years of great darkness and difficulty, in which class may be set against class, works of industry may be hindered, and the country may in fact be in danger of being split up into a number of small republics, each ruled by a high-handed and intolerant central government. If Socialism could by possibility triumph in France, it might spread to other nations. It has no small body of partisans either in Germany or among ourselves. We may hope, however, that the threatened danger will, in the good providence of God, be averted. This war has raised spirits from the vasty deep which were least expected or desired by either him who challenged it or him who accepted the challenge. In fact, fear of the possible success of Republicanism, and the rising up through it of Socialism, has probably made the King of Prussia and his counsellors pursue the war with much more determination than they otherwise would have done.

Let us seek, in the midst of these momentous events of 1870, and of those which are yet to happen, to remember always that God reigneth among the nations. The greatest and best men have been those who have traced His power and judgment in every event. There is a foolish and weak notion that politics have nothing to do with religion; as if God could be shut out from any part of his authority, and as if national events had not the vastest religious importance. It is a bad sign of our times that men, in regard to these public events, can scarcely refer to the authority of God without being ridiculed. We honour the King of Prussia for the different feeling he has shown. In our own best days our greatest heroes recognised the hand of God in all political events. When the invincible Cromwell went forth on his mission, he constantly sought Divine guidance, and he thanked God for his victories. Let us rejoice to regard God as Supreme Ruler, as He surely is; and to acknowledge that we know that He is working out all for mighty purposes of good to the world—which even the wisest statesmen, who are but the creatures of a day, can but very feebly understand.

CHRISTIAN WORK IN THE WAR.

(To the Editor of *Christian Work*.)

SIR,—Having just returned from a protracted journey on the Continent, where I have been engaged nearly four months in circulating the Scriptures among the combatants and prisoners of both belligerents, I beg to send you a few particulars of this work, which I hope will be acceptable to your readers. Immediately after the commencement of the hostilities, the Committee of the Bible Stand, Crystal Palace, made arrangements for having a large number of portions of the Scriptures, chiefly the four gospels, printed for gratuitous distribution, both among the sick and wounded in the hospitals and ambulances of both nations, and the prisoners in the depôts, as well as among the soldiers of the armies in the field.

The Committee alluded to having entrusted me with this work, I left London at the latter end of August and forthwith proceeded to Germany. I made it my first duty to visit the numerous hospitals established for the sick and wounded all along the banks of the Rhine—such as at Cologne, Dusseldorf, Bonn, Coblenz, Mainz, Frankfort, Cassel, &c. &c.—and thence proceeded to Berlin, visiting the principal hospitals on my way there. In Berlin I found no less than twenty-six lazarettoes, mostly established by the Berlin Committee for the relief of the sick and wounded. In almost all of these the sufferers of both nations are treated alike, and the very highest encomium I would bestow on the efforts of those engaged in ministering to the wants of the victims of this most terrible war, would convey but a very

inadequate notion of the extent and efficiency of their labours, the angelic kindness and self-abnegation especially of the ladies engaged as voluntary nurses reminding one most forcibly of all the immortal bard of Scotland has written on the "ministering angel" assuaging pain and grief.

The gospels I carried to the bedsides of the patients were generally accepted most joyfully and thankfully; it is not for me to extol the merits of the work with which I am connected, yet I cannot forbear from expressing my conviction that, were it not pleasing in the sight of our Lord, it would not have met such signal success, in the face of the difficulties and obstacles, apparently unconquerable, it has encountered in many instances.

Through the kindness and devout interest of various persons occupying an exalted position in the State, I obtained from the War Office, as a special favour, both permission to visit the French prisoners interned in the various fortresses, and a pass and safe conduct enabling me to carry on the same work on the actual theatre of war. Thus I proceeded to several of the fortresses of Prussia, Silesia, and other provinces, and distributed Scriptures among the French prisoners, most of whom were overjoyed to get something to read in their own language, and ready to listen to the spiritual comfort administered to them. I should infringe too much on the space of your valuable journal, were I to give you all the particulars of the work done in that quarter; suffice it say, that prior to leaving Eastern Germany for the further distribution among the captives, I was much helped through the agency of various esteemed fellow-workers in the Lord's vineyard, especially Feldprobst (Chaplain-General), Dr. Thielen, of Berlin. He sent a circular to all the military chaplains in the fortresses of Prussia, bespeaking their aid and assistance in favour of this work. Afterwards, I proceeded to France in the wake of the invading army. I visited the cantonments and hospitals of the army besieging Metz, and making my circuit in a large vehicle hired on the spot, I satisfied myself that, both of the sick and wounded and the soldiers actively engaged, a large number were placed in possession of the word of God. It was here that I met with most difficulties owing to the vast extent of the field of military operations, and, in fact, no slight risk was involved thereby; but all privations and personal inconvenience I experienced on that occasion for some considerable time were amply repaid by the gratitude and eagerness with which both the sick and the healthy received the word. Having spent some weeks visiting the hospitals in Alsace and Lorraine, chiefly in places adjoining the battlefields — Pont-à-Mousson, Corny, Gravelotte, Gorze, Vionville, Mars-la-Tour, St. Mary-au-Chênes, St. Privah, Remilly, Courcelles, &c. &c.—I returned to Germany to fetch a fresh supply of Scriptures that had been printed in the meantime. Having been specially recommended by her Majesty the Queen of Prussia to the military Governors of Lorraine at Nancy, I had every possible facility afforded to me by the German civil and military authorities in the occupied districts, whereby I was enabled to proceed to the headquarters of the two armies now surrounding Paris. Of the work achieved in this department of the theatre of war, I sent at the time a special report to our Committee, of which I beg to give the following abstract:—

"The circulation of the word of God among the German armies who are now investing Paris has been the most important and interesting part of my whole missionary journey, and had I not been so warmly recommended by the Queen of Prussia to the Governors of Lorraine at Nancy to aid and protect me, it would have been impossible to get near the soldiers around Paris, for nobody else on a similar errand to mine has been able to reach them yet. Our good Lord has opened the way before me in a special manner, and to Him alone belongeth all the praise and glory. In the present instance we became greatly indebted to the German railway companies for conveying the 81,000 gospels and epistles, and 1,802 entire New Testaments, free of charge from Mayence to Nogent, placing for that purpose a whole van at my disposal.

"I approached the neighbourhood of Paris with my two waggons from the East, passing on my way to the South, through Rebais, Coulommiers, Toutenay, Turnan, Brie, Villeneuve, St. George, &c. All these places are occupied by soldiers from Bavaria and Wurtemberg, and of the 6th Prussian Army Corps. Among the troops stationed in that neighbourhood I circulated about 14,000 portions, also a few hundred entire Testaments among the sick and wounded. From Villeneuve I proceeded westward, visiting Sceaux and vicinity, and thence went by way of Antony, Jouy, &c., to Versailles, distributing on the way 2,000 copies.

"In and around Versailles the 5th and 11th Army Corps are stationed; I distributed and sup-

plied the Military Chaplains with 23,000 copies of the gospels and epistles, and Count Maltzan, one of the Chiefs of the Knights of St. John, with 5,000 portions for the sick and wounded in the hospitals under his care at Corbeil, and in the neighbourhood of Paris and Orleans. After having worked three days near Versailles, and supplied the wounded in the palace with entire New Testaments, I started for St. Germain where the Garde Landwehr are stationed, circulating on the way between 6,000 and 7,000 copies. Stayed there two days.

"Near St. Germain I crossed the Seine again, and drove *viâ* Le Pecq, Montesson, Satrouville, Argenteuil, Sannois, Cormeil, Franconville, Ermont, to Soissy, distributing along this route 5,500 portions, and giving 8,000 copies to the General Commander for distribution by the chaplain among the 4th Army Corps stationed in the neighbourhood. From Soissy, where I remained over night, I went *viâ* Montmorency and Enghien, which is north of Paris near St. Denis, to St. Brice, where I met with an exceedingly kind reception from Pastor Rogge, Chaplain to the King of Prussia; through this gentleman I circulated 8,000 copies among the Royal Garde Corps stationed in the vicinity.

"Turning from St. Brice eastward, again visiting Gonesse, I reached at Le-Vert-Galant the Meuse Army under the Crown Prince of Saxony, and circulated 7,000 copies in that vicinity, and the rest near Chelles, Lagny, &c., and on my way to Paris, viz. Chalons, Nancy, &c.

"The Minister of War and other Generals, especially the General Commander of Versailles, and Oberst von Gottberg, Adjutant of the Crown Prince of Prussia, aided me to the utmost of their power, for without their special permission I should have been unable to pass the foreposts and guards which are placed on every road around Paris, and have orders to let nobody pass without an official authorisation from headquarters.

"The German soldiers around Paris have now been well supplied with the word of God; with very few exceptions the books were most thankfully accepted, and I received many cordial thanks. Many of them told me they would value the books the more for having received them so far from home and in an enemy's country. The soldiers, as a whole, are very earnest, and I have no doubt the good seed has in many cases fallen upon good ground, and will produce much fruit to the glory and honour of our Redeemer.

"Let us continue to work and pray that many a soul may be born again by the pure and incorruptible seed of the word of God which we have circulated. Daily I perceive more that the work in which we are privileged to labour must be pleasing in the sight of the Lord, for what better can we bestow upon our fellow-beings than that word by which one day all must be judged!

"The time is especially very opportune, for the combatants will carry the little books home with them from the camp, the prisoners from the depôts, the wounded from the hospitals, and to all of them they will be little monitors, telling them of past sufferings and of future blessings."

Returning from the focus of the war to Germany, I devoted my principal attention to French prisoners, of whom there were upwards of 350,000 in the depôts about the middle of this month. The treatment these poor people meet with at the hands of the Germans reflects the very highest credit on the humanity and Christian spirit of these. Special barracks have been built for them, which are properly warmed, and on the whole these prisoners are much more comfortably housed, and almost better fed, than their conquerors are on their native soil. Of many, however, the clothing is decidedly open to improvement, they having reached the places of their captivity almost in rags. Through the kindness of some English friends I have been enabled to supply many of these poor fellows with wooden shoes, stockings, and underclothing, of which they were chiefly lacking.

The total number of portions of Scripture circulated by our Committee among the sick, wounded, prisoners, and soldiers in the field, amounts to upwards of 680,000 copies; of these about a quarter of a million were given to the French prisoners. We have been zealously and most efficiently assisted in our work by voluntary co-operators belonging to various charitable institutions—such as the deaconesses and deacons of Kaiserswerth, Duisburg, Berlin, Dresden, &c.—and by the field-preachers and military pastors. Let us hope and pray that the good seed thus sown may bring forth much fruit to the glory and eternal honour of Him who saith, "My word shall not return unto me void."

Believe me, faithfully yours,

J. ALEXANDER.

Bible Stand, Crystal Palace, S.E.
December 20, 1870.

The operations conducted by the British and Foreign Bible Society's agents are maintained with

undiminished vigour and success. The Rev. G. P. Davies, of Berlin, has furnished, in the Bible Society's *Reporter*, a further report of what has been effected through his agency, and the following details will be read with the deepest interest:—

"I am happy to be once more in a position to give a picture of our war work in a statistical form. The circulation according to language:—

German	348,696
French	72,990
Polish	5,134
Lithuanian	845
Hebrew	173
Arabic	355
Sundries	1,966
Total	430,159

"When we look at the above results, we are ourselves filled with astonishment, and are compelled to cry out in the gratitude of our hearts, 'What hath God wrought!' He has prepared minds to receive the Word, and raised up instruments to circulate it. Volunteers have pressed in to join in the labour, and a spirit of self-sacrificing devotedness has been given to our depositaries, clerks, and colporteurs. Many of them have cheerfully followed the armies in the field into a strange land, and among a hostile population, sharing not only the fatigues, but to some extent also the dangers of the war. They have been rewarded abundantly through being everywhere received as benefactors by the soldiers under arms, the sick and wounded in the hospitals, and the prisoners in the camps and fortresses.

"Let me recount a few incidents which will serve to illustrate the spirit in which the work is carried on, and the gratitude with which the work is regarded on the part of the men.

"Mittmann writes as follows from Colberg:—

"'I had plenty to do in the garrison in Colberg. The troops were Landwehr regiments, and I must bear testimony to their having received me and my books with gladness. They bought largely and read diligently. It often occurred when I offered my books that they opened their knapsacks, took out a Testament, and said, "You see we brought it with us from home." One man showed me a Testament which he had carried with him into Austria in 1866, and which was now again his companion in the war of 1870. When the 9th Regiment, which consisted almost entirely of married men, marched out, the wives accompanied them weeping, and many a Testament was bought by a wife as a parting gift for her husband, or by the husband as a memento for his wife. At the station there was great confusion, but I knew that there was still work to do, so I sprang into the train with the regiment, and accompanied it to Stettin, and sold plentifully on the way.'

"Kretschmer, in Danzic, writes:—

"'Never have I been privileged to do a work comparable in importance to that done in the last month. I have circulated nearly 1,000 copies among the military. Many of these were on the point of starting to scenes of battle and blood, of whom no small number will never more return to their homes. One day the military chaplain sent for me, and told me to bring my Testaments at five o'clock to him in the garrison church, where he intended administering the Sacrament to the men who were to leave the next day. It was an overpowering sight to see these men, who were about to sacrifice their lives for their country, approach the Lord's table, solemnly to partake, many of them for the last time, of the emblems of the Saviour's dying love. After the celebration, the chaplain handed over more than seventy copies of the New Testament to the men who had just communicated, to take with them on the fearful journey on which they were entering.'

"Röscher, in the same town, relates:—

"'From early morning till late at night I have enough to do at the stations, in the barracks, and on the exercise ground; and almost everywhere I am received with open arms. One day I came to some soldiers who were inclined to ridicule my work; but in an instant they were rebuked by their comrades in a very earnest manner, and compelled to desist. Then the leather purses were drawn out, and, though often containing but little, enough was found to buy the book. I sold large numbers, and had abundant opportunity to direct their attention to the one thing needful.'

"A military chaplain in Berlin writes as follows:—

"'Accept my most hearty thanks for the grant of Testaments. They were a great help to me in satisfying the earnest craving for them on the part of the Protestant patients. I observed with joy, that the perils of the war and the fearful earnestness of the soldier's life are leading many hearts to seek their only consolation in that Word which is alone able to quicken and refresh the fainting soul.'

"Another minister told me the following case:—

"'I was sent,' he said, 'to visit the lazarets of

the army blockading Metz. I entered a room where I saw a young man who was wounded, lying reading his New Testament. When I approached him he put down the book, and we conversed for a while on general subjects touching his wounds and the war. At last I said, "But when I entered I saw you reading your New Testament." He said, "Yes," and added, "I am ashamed to confess it, but it is the truth, from the day of my confirmation till the day I left home for the war, I had never read a line of the Bible. At the station in Berlin I saw a man selling Testaments, and I could not resist the impulse to buy a copy. I took it with me and read it; I have learned to like it. When I was wounded it was the only thing I took out of my knapsack and brought with me here." This young man was highly educated, and a Prussian barrister.'"

Mr. Davis writes as to the prisoners :—

"The prisoners in Stettin are 'interned' in the forts and barracks, and outside the town in straw huts, on an open common commanded by the guns of Fort Prussia. I visited the 'huts' Forts Prussia and William and the Artillery barracks, and was astonished and delighted to see how healthy and cheerful the men looked. Three days a week they work in squads repairing roads, or in connection with extensive earthworks which are being carried on; and three days a week they rest. I saw those not at work playing at all sorts of games, running and leaping and amusing themselves. In the forts and barracks I saw others reading, mostly the Testaments and gospels which they had received. Were it not for the thoughts which irresistibly rise in the mind from knowledge of their real position, we might fancy ourselves in France. In some cases the clothing appeared too light for the severe climate, and the Turcos especially, with their loose canvas trousers and loose upper clothing, seem to feel it greatly. These were generally seen with their towels wrapped round their throats, to do in a rough way the service of comforters. The impression on the spectator was very ludicrous; to them, however, the result seemed not unsatisfactory. It gave us great pleasure to be able, through the kindness of the Rev. J. E. Carlyle, to supply a goodly number of them with real comforters, long warm stockings, and flannel belts.

"To seek out these Turcos was the principal object of our visit to the camp. The British Society for the Propagation of the Gospel among the Jews have sent one of their Algerian missionaries, the Rev. Mr. Lowitz, who speaks and preaches in Arabic, to Germany, and placed him at the disposal of an association of Christian friends in Elberfeld, to visit the Turcos in their captivity, speak to them in their own tongue, and distribute amongst them copies of the sacred Scriptures. This blessed work, which Mr. Lowitz had so successfully carried on in the south of Germany, he now continues in the fortresses of the north, in connection with the 'war work' of our society; and it was to spend a day with him in this mission that I went to Stettin.

"We began in the 'huts.' But to our disappointment we only found two Arabs: all the rest were out at work. By these, however, Mr. Lowitz was received as an old friend, for he had been there the day before. We promised to come again in the afternoon.

"And here I may remark that my ideas of the Turcos have been strangely modified by seeing the men themselves. The man to whom we spoke was a fine tall man, six feet high, with a gait as noble and erect, and a skin as pale, as the North German or the Englishman. He had a high perpendicular forehead. I was told that in Algiers there are several distinct types of race, from the purest white to the dark of the negro, and in the Turcos we afterwards saw all these types were represented."

THE DYING SOLDIER.

"Put me down," said a wounded Prussian at Sedan to his comrades who were carrying him; "put me down, do not take the trouble to carry me any farther; I am dying."

They put him down and returned to the field. A few minutes after an officer saw the man weltering in his blood, and said to him, "Can I do anything for you?"

"Nothing, thank you."

"Shall I get you a little water?" said the kind-hearted officer.

"No, thank you; I am dying."

"Is there nothing I can do for you? Shall I write to your friends?"

"I have no friends that you can write to. But there is one thing for which I would be much obliged. In my knapsack you will find a Testament; will you open it at the fourteenth chapter of John, and near the end of the chapter you will find a verse that begins with 'Peace.' Will you read it?"

The officer did so, and read the words, "Peace I leave with you, my peace I give unto you.

Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. "I have that peace; I am going to that Saviour; God is with me; I want no more." These were his last words, and his spirit ascended to be with Him he loved.

RELIGIOUS MOVEMENT IN GERMANY.

The present war in Europe (says an American paper) seems to be attended with a spirit of religious activity in Germany similar to that which prevailed in this country during our late civil war, and which greatly mitigated the ordinary consequences of war. A recent letter from a Stuttgard clergyman says:—

"There is at this moment a great religious movement going through our land. The churches are filled as they never were before. The Bible and prayer are honoured. Almost every journal acknowledges God, and traces victory to his arm; even papers formerly irreligious do this. And though there is not generally a knowledge of God in Christ, still there is a seeking after Him, speaking of Him, and a desire to confess Him, which I cannot but observe with great joy. But we look to the future with much anxiety and some fear. It would seem as if God would give to Germany a high place among the nations of Europe, and thus lay a heavy responsibility upon us. Are we prepared, are we able, are we willing to discharge this responsibility? Should we rise to be first among the continental European powers—shall we be a blessing or a curse? These are the solemn questions now deeply moving the hearts of all true believers in Germany, and concerning which we pray in all our prayer meetings. Children of God in England, help us in prayer! The more I love my country the more fervently do I long and pray that it may be in the highest sense a Christian country. The Lord grant it in his grace and mercy!"

FOURTEEN YEARS' MISSION WORK IN SOUTH AFRICA.*

EARLY in the year 1854 the Rev. W. E. Belson, who had then been in Holy Orders for a period of three years and a half, undertook the charge of the parish of Riversdale, in the diocese of Capetown. After remaining there for two years and a half, Mr. Belson, at the request of the bishop, removed to Malmesbury, where for fourteen years he devoted himself to pure mission work amongst an untaught heathen population. Mr. Belson writes: "Previous to my coming to Malmesbury, neither clergyman, catechist, nor schoolmaster had been stationed in the district, nor had there been any service there, with the exception of one held by the bishop on his way up the country. The immediate work I was called upon to undertake was to superintend a mission farm which had lately been purchased by the bishop, situated forty-six miles in a north-westerly direction from Cape Town, and to minister to the coloured people, then numbering about 500 souls, who were settled on the place. I can give no interesting descriptions of the country, for the district, except from a missionary point of view, is devoid of all interest. There is neither wood nor water nor grassy slopes to make the landscape pretty, nor any mountains to be seen, except from the high ground behind the village, which lies in a hollow, and distant three and a half miles from the mission farm. The farm itself is without objects of special interest, the greater part of it being nothing but sand, on which grow the Hottentot fig and scrubby bushes. A small portion only is cultivated, and the soil does not produce much. Those who settle on the place have a plot of ground assigned them, on which they erect a hut and make a garden, for which they pay 15s. a year as rent, with the option of purchasing it at any time for £7 10s. Very few settlers have availed themselves of the privilege of becoming possessors of the soil, and the consequence is, the farm is only occupied by the settlers as tenants, who sow a little grain on the lands given out for that purpose, and in the spring cultivate their gardens. By far the greater part of the year both garden and land are scorched up, and incapable of being used. I mention this to account for the great poverty of the people. The majority have become too poor to pay their rent, or to support the church and school. The old farm-house, built of raw bricks,

* From *The Mission Field.*

consisting of four mud-floor rooms, was my residence for some years, in fact until we were driven out by the ants, who gained complete possession of it. The activity and perseverance of these little creatures is almost beyond belief. At first a good deal of money was spent in attempting to get rid of them, and nest after nest, containing each some twenty buckets of ants, was destroyed; but in spite of this they made way through all parts of the building, destroying the roof and walls, and we were compelled to beat a retreat. Some years ago I built, with the assistance of the bishop, a new house, nearer the spring of water and the garden, where we have hitherto been free from our old enemies, though they hover about in the vicinity, and are evidently meditating an attack. Within a little while after my arrival there were upwards of 100 children in the school, and a good attendance at the services, which were held daily. Few adults had been baptised, but there was no lack of candidates; both young and old came forward desiring baptism very earnestly, and the difficulty was to know whom to accept, and whom to refuse on the ground of scanty knowledge. Those whose former character had not been satisfactory, or whose cases were not urgent, were catechised and put under a state of probation for periods of a year or longer. As soon as the mission was fairly started, and members gained, services were held in the chapel-school much the same as those used in the churches, only shorter, more frequent, and of course in the Dutch language. Perhaps I ought to make special mention of a service which I soon introduced, having borrowed the idea from the Moravian Mission. On Easter Day, before the break of day, the whole congregation assembles at the chapel door, the elder children carrying the church banners furled. We walk in procession according to sexes and age, to the churchyard, which stands on a hill; at the moment of sunrise the old Easter Hymn is sung in Dutch to the familiar tune. Then the Creed, during the recital of which the sun is generally first seen as it rises behind the mountain-tops; the rest of the service is composed of some sentences from the Litany, 'I heard a voice from heaven' as an anthem, the Lord's Prayer, collects from the Burial Office and other parts of the Prayer Book, St. John v. 24—29. The names of those departed during the year are read out, some more hymns sung, the blessing given, and the congregation disperse to place flowers and immortelles upon the graves of their relatives. Then the Holy Communion is celebrated, and the day is occupied with frequent services, at which several adults are always baptised. The service is very popular, and few, if any, of the inhabitants are ever absent from it.

"I have been for some time anxious to build a church; we have from the first used for that purpose a small chaff-house with pigeon-hole windows and mud floor, and quite perforated by the ants. They fall from the roof upon the holy table, and it is with difficulty they are kept from getting into the holy vessels. It is altogether a dismal-looking place, and ought long ago to have given way to a more suitable building, the plans of which I had made some years ago; but the usual hindrance—want of funds—has hitherto prevented the work being carried out. Of late years the services and night-school have been well attended by Kaffirs who live at farms in the neighbourhood. After their day's hard work these fellows set off at their jog-trot pace, and come down to the station. They often go through a great deal to get instruction and become members of the church. At one time there was a convict-station for Kaffirs undergoing short punishments, chiefly for wandering in the colony without passes. It was about a mile from the mission: at this place I attended, and taught regularly twice a week for some time, I trust not altogether without success. The station has long since been broken up.

"I had not been many weeks in the district before I felt that something ought to be done both for the English-speaking population in the village of Malmesbury, and also for the many coloured people in and around it. I commenced by holding service in the court-room, which soon became inconveniently crowded. At the request of the coloured congregation a room was hired, which put them to the expense of about £40 per annum; but this money was always cheerfully paid by monthly subscriptions, every adult member or adherent giving 1s. a month. The offertory was devoted to the current expenses and the poor. A school was also opened, into which upwards of fifty children were at once gathered, and numbers of adults came forward as catechumens. On Easter-day, 1857, the first converts were baptised, and ever since there has been a steadily increasing number, so that the Christians in the village now far exceed the heathen. It was not long before it became evident that we must build a church for ourselves. The difficulties in the way of getting sufficient funds seemed almost

insuperable, but we set to work in faith, and the thing was done. Some gave labour, others money, some poor people as much as £2, and afterwards a further subscription to enclose the churchyard. The church cost £830. Of this the bishop from his funds gave £100, S. P. C. K. £50, and the rest I collected, partly in Cape Town, partly in England, and no inconsiderable sum in the village. In this church the services have been, and still are, always held both in English and Dutch. The English people have not increased at all in numbers since I came; indeed, there are fewer now than there were, but the coloured population has very greatly increased, I should say doubled, of late. Many of the Europeans and Africanders have never, I regret to say, made any use of the church, except perhaps to have children baptised. Still I have no right to complain much; the services on the whole are well attended, and there have been as many as sixty-five communicants at a single celebration, the majority of whom were of course coloured people. The bishop has often been much struck at the way in which the one fold receives an illustration in this parish. I could give many interesting details of visits which I have paid at various times to sick members who have sent for me at a distance of twenty or twenty-five miles, and who have with the greatest thankfulness received the Holy Communion, and died strong in the faith, giving glory to God. The churchyard lies well situated on the side of a hill, from the top of which, on that side, the distant mountains are visible, and on the other the mission farm. Row after row is being filled up by the humble mounds of earth which mark the last resting-place on earth of the departed: white and black lie side by side—the adults in one part, children in another, all awaiting the dawn of the Resurrection Day.

"Malmesbury is only one station out of twelve which I have been permitted to establish in this parish. Each one has its history and its records of difficulties experienced in the first planting of the cross, and by God's mercy overcome. Time and space will only allow of my making special mention of one or two; and as it is sometimes supposed that missionary efforts are successful only at first, and after a few spasmodic attempts at resuscitation die out, I shall give some account of those places where only within the last two or three years our efforts have been crowned with that success which we naturally look for, but which no doubt is often for wise purposes withheld. In a small village about forty miles from Malmesbury for years I tried, but in vain, to preach the Gospel to the heathen: the opposition was unprecedented. At one time a person gave a site for a chapel-school, but afterwards begged me to restore it to him, as the persecution he had to undergo in consequence of his gift was so great that he could not gain his living by his trade—the farmers were banded together to starve him out. But why need I dwell on this? It is a thing of the past. In that village there now stands a large chapel-school, capable of holding 250 worshippers, built by the coloured people. The foundations had been laid some time before, but there were no funds. At a time of great distress I made a proposition, which was readily accepted. I offered so much food—wheat and rice—for so much work. Many set to with a will; some gave several days' labour free, others worked longer than was stipulated, and in the end a large chapel-school, which in ordinary times would have cost £600, was erected for about £60 worth of food and £40 in money, including the price of door and windows, which were made at Zonnebloem and given by the bishop, and the payment of carriage from Cape Town, which came to a large sum. Great praise is due to the schoolmaster, who got the people together and superintended the work. On this station there is now a school full of children by day and of adults by night. Catechumens, confirmation classes, Sunday and sewing classes, and frequent services, are held. On my last visit I suppose there were more than 300 persons in the building, many standing for want of room, and many more outside who could not get in at all: where they all came from is a marvel, for the population of the village is not so large. With the means at our disposal the church there is, I firmly believe, doing a good work. Five or six and twenty is the average number of communicants.

"On leaving this village the country becomes a little more interesting. There is, at least, a goodly river, which can boast of having water in its bed all the year round—a rare South African river—and there are also some interesting specimens of natural history. Bucks of all kinds abound in the neighbourhood; ostriches are frequently met with on the road—their eggs are, I am sorry to say, to be purchased at many a winkel; and last, though not least, there were till very lately two hippopotami left—the last in the colony. There were three a year ago. The

old bull was one morning found dead on his feeding ground: his carcase now adorns the hall of the South African Museum. Some time after his widow died too; and the only one left, supposed to be the progeny of the above, became dangerous. He frequently pursued children on the banks of the river, and finally killed a boy who was fording the river under the eyes of his master, who thereupon fetched his gun, and by one lucky shot gave him his quietus.

"Leaving the river we come down to St. Helena Bay, which is very large and quite unsafe for anchoring except in fine weather. It stretches some thirty miles from point to point, and within it two large and several smaller fisheries are established. The catch of snoek here is sometimes enormous; at other times for months together not a fish is caught. Living is therefore precarious, and at times great poverty exists among the fishermen. For some years a church has been built at the principal station—not before it was wanted; for many years I was obliged to have service in all sorts of places. The congregations have always been large here; people come from very great distances to be present: certainly their zeal in this respect puts to shame the lukewarmness of many of their more favoured brethren. There is, of course, a resident master, as at all the stations; but, as a parsonage has just now been completed, it is to be hoped that a priest, or at least a deacon, will be sent to live among the people.

"I have just returned from my last visits to the distant stations, and really my heart is full of feeling towards my flock and of gratitude to God for having been permitted to be instrumental in doing so much apparent good. For the first time in my African life I was detained a day by the stormy weather; the horses would not face the driving rain. This delay made my visits rather shorter than usual at the stations. As I rode along the shore, about thirteen miles in extent, I told those I met that as I had been delayed, the services would be held at the next station soon after daylight the following morning, instead of in their midst as usual. By eight o'clock on a cold raw winter's morning, men, women, and children had trudged along the muddy road and sandy beach many miles and were at the church door. I had at daylight sent a boat to the opposite side to bring over some catechumens who could not walk their twenty-three miles (as they had often done before) so as to be present in time. Shortly after eight a very large congregation had assembled—there was not room for all; twenty-two were baptised, numbers communicated, and the parting was keenly felt. At one station, which I had always looked upon as the least satisfactory, I was quite taken by surprise. An address was presented, signed by every adult on the station, and they told me that out of their poverty they intended to send me some money for my voyage home—rough coasting captains, with tears in their eyes, said how grateful they were for the church ministrations—and so on throughout my visits at the stations. I had no idea that the people really appreciated what had been done for them, as it appears they had all along. At one place they kneeled down on the shore to receive my blessing. I managed to reach home, as I had intended, barely in time for evening prayer on the eve of St. Peter's Day. I stepped out of the cart into church, and the next day the festival (which happens to be the day of our bishop's consecration, and of my own ordination) was duly kept. The celebration of the Holy Communion was at nine o'clock; the church was full, though it is the ploughing and therefore a busy time with the labourers; fifteen communicated. The choir sang their best, better than I had ever heard them sing before. This celebration of the Holy Communion will long be remembered by every one here. Soon after noon my people came to the parsonage with choir singing and banners flying. Litany and a short service were offered with hearty singing, and then all the children, numbering 100, and adults about eighty, came under the trees at the parsonage for the school feast. Grace had been said, and the children were just seating themselves, when in a moment I was confronted by one of the churchwardens, bearing a handsome salver on a cushion, who commenced reading an address. I was much surprised. There were eighty-six signatures, all those of persons who lived on the mission farm, and every one, I am told, gave something, if only threepence; but how they managed among themselves, and so quietly, to get such a handsome piece of plate remains a mystery. Games and sports followed, and, just as the sun was sinking, the procession re-formed, and we said evening prayer with full hearts. My time here now is drawing to a close; scarcely a month remains. I feel very much parting with a parish which, I may say, I have formed, and in which I have laboured for fourteen years.

"The total number of church members is about 2,500. I have baptised 1,970, more than half of whom were adults. There have been 312 marriages and 369 burials. There are upwards of 227 communicants. Although I have often thought that I have been able to do very little, and have been very often disheartened, yet, when I look at these numerical results, I have indeed cause to thank God. Would that I could believe that all who have been baptised, and all the communicants were 'walking worthy of their vocation.' Very many I know are, many I fear are not. I have planted, another now may water, but God alone 'can give the increase.'" Mr. Belson has felt it necessary to resign the post at which he has toiled with so much patience and success, as he can no longer carry on single-handed its vast work with satisfaction to himself, and there is no prospect of getting assistance. The heat of the climate of South Africa, to which he is necessarily much exposed during his rides to distant out-stations, has somewhat impaired his strength, and he intends to return to England in autumn. We trust that the work at Malmesbury may continue to prosper in the hands of his successor.

LORD LAWRENCE ON INDIAN MISSIONS.

LORD LAWRENCE, who took the chair recently at a Wesleyan missionary meeting in London, spoke thus of the work and character of the missionaries in India, and of the state of the educated Hindu mind:—

"He would be sorry to have to decide which body had done most in the cause of God, of Christ, and of religious truth in India; he believed they had all worked with great zeal, great energy, great spirit, and great self-abnegation; and if there was any body of Englishmen *par excellence* who might be said to go to India from pure motives, without any self-interest, it must be said of the missionaries, for they had to suffer heat, privation, and exile, and there was nothing in a worldly way to compensate them for the hardships, difficulties, and dangers which they had to undergo. Not only did they expose their health and wear away their strength in struggling in a distant country among a strange people, but in many cases their lives were held in their hands, and in some cases, to his knowledge, they had laid down their lives after having, in a course of years, done everything they could, directly and indirectly, in religious and secular things, in any material way, to benefit the people among whom they had laboured. He did not think anything could be said too strongly in favour of the missionaries who had lost their health, and lived and died in India. He believed, notwithstanding all that the English people had done to benefit that country, the missionaries had done more than all other agencies combined. They had had arduous and uphill work, often receiving no encouragement, and sometimes a great deal of discouragement, from their own countrymen, and had to bear the taunts and obloquy of those who despised and disliked their preaching; but such had been the effect of their earnest zeal, untiring devotion, and of the excellent example which they had, he might say, universally shown to the people, that he had no doubt whatever that both individually and collectively, in spite of the great masses of the people being intensely opposed to their doctrine—he had no doubt whatever that, as a body, they were remarkably popular in the country. In a few words he would endeavour to give some slight idea of the work of different missionary bodies who had come across his path during a career of something like forty years in India. In North-Western India, and more particularly in the Punjaub, he met with missionaries of the Church of England, Presbyterian missionaries from America, missionaries from Germany, Baptist missionaries, and others of various denominations, and he found them all aiming at the one great object of converting the people, and spreading the Gospel of the Lord and Saviour Jesus Christ. He could recollect the day when a missionary could not live in the city of Lahore, and no Englishman could resort there without an armed escort; but now Sunday-schools were established, and missionaries were looked up to with respect and gratitude by many individuals among that population. This place was the hot-bed of fanaticism in that part of the country, and now that the missionaries had so far worked among the people as that they sent their children to the missionary school, he need not say that a

very considerable and remarkable progress had been made in influencing the minds of those people. If he ran his mind's eye down the Himalaya range to the eastward, he came to the great mountain tract in the neighbourhood of Thibet. In that part of the country there was a missionary establishment of Germans, consisting of three German missionaries, with their wives and children—they were living in a valley from 8,000 to 10,000 feet above the sea, only to be penetrated from passes of fourteen or twenty feet; the place for six months of the year was a perfect Siberia, and they had literally a bare existence; but they underwent all this for the sake of the cause which they advocated. He need hardly say that nothing but the strongest desire to do good to mankind and convert the people, to civilise them and bring them the truths of the Bible, could induce men to live, and he might say to suffer, as these missionaries had done. They not only endeavoured to teach the people the way of eternal life, but they had a most civilising and beneficial influence upon them; they gave them hints in agriculture and horticulture, taught them how to build their houses in the best way, and gave them a knowledge of that which would be most useful to them in life. And not only had they done all this, but they had written a grammar of the Thibetian language, and a considerable part of the Mongolian. When it was considered what little help they received, and how much they had done, it seemed to him perfectly astonishing that men could live and do what these men had in that wild and barbarous state of country. In the city of Lahore the American missionaries had established themselves, and it had been his good fortune to be acquainted with many of them for nearly the whole of his stay in India; and he must say that they vied in all matters—in all toils and labours which had distinguished missionaries from our own country. In that city these missionaries had established schools at which, when he was residing there, from 200 to 500 boys and girls were systematically present, and, after a time those schools grew, until, in spite of the missionaries teaching the Christian religion, to which the people were strongly opposed, so highly was the education valued which they obtained from the American Presbyterian missionaries, that the people sent their children without hesitation to their schools, and about three years ago the children attending these schools amounted to the remarkable number of 1,000. During this time the Government had their own schools for political purposes, and after much discussion it was decided that the Bible for religious instruction should not be allowed, and therefore the people who opposed the inculcation of Christian knowledge among their children one would suppose would have preferred their own schools to those of the missionaries, but such was not the case. Although the Government schools were to a certain extent popular, nevertheless the American missionaries' schools were much more popular, and he had no hesitation in saying the people preferred sending their children to those schools. Two or three years ago several pupils in the schools came to the American missionaries, and asked to be baptised, and made a profession of religion. This had an immense effect on the people of the city and the surrounding country, and the schools fell off to a large extent. The people did not mind their children being taught the principles of the Christian religion, so long as the children did not profess it, but when two or three of them publicly professed a belief in the Christian religion, and their conviction of its value, it occasioned an immense reaction against the schools, and the number of pupils fell off from 1,000 to something like 200. Just about that time he met some of the missionaries, and heard the whole story of the decrease of the pupils; nevertheless, although the people felt right so far as their own judgment was concerned, their feeling of kindness and goodwill to the missionaries did not diminish—they were as popular as they had ever been, and not long after that there was a reaction in the opposite direction, and the boys and girls began gradually to come back, and when he left India he believed the number of pupils amounted to as many as 500, and he had no doubt that at the present time, or very soon, the schools would be as much frequented as they were before. This to him seemed a most remarkable indication of the value in the minds of the people of the missionary education, and of their sense of the honesty, purity, and excellence of the lives and character of those missionaries. Missionaries in India had come from all countries of Europe. Some years ago they had missionaries from Denmark, Germany, France, and all parts of England and Scotland, from all denominations of Protestant Christianity, and they all vied in doing good to the people, in trying to instruct them in the essentials of the Christian religion, and they had shown, by their lives, by their precept and example, what an excellent thing was a sincere

belief in it. It seemed to him that year by year and cycle by cycle the influence of these missionaries must increase, and that in God's good will the time might be expected to come when large masses of the people, having lost all faith in their own, and feeling the want of a religion which was pure and true and holy, would be converted and profess the Christian religion, and, having professed it, live in accordance with its precepts. Secular education in India was making vast strides, and would in the next generation make larger strides. It was perfectly wonderful to see what an extraordinary love of learning great numbers of the youth of India manifested. From children of tender age to young men of two or three and twenty, all were diligent, all absorbed in obtaining instruction. Whether it was the novelty of what they learned, or the desire of improving themselves, or whether the natives of hot countries had not that intense love of physical exertion which characterised the youth particularly of colder climates, it was remarkable what diligence was manifested by the boys in the various schools and universities which had been established, and the way in which they desired to learn was something which he had not seen among the people of his own country. But as these people gained a knowledge of Western literature they must lose all belief in their own religion. It was quite impossible in the nature of things that a man could get a knowledge of geography, history, or literature, such as he could get in those schools, and at the same time believe in the Hindu or Mohammedan religion. He recollected a Hindu gentleman, a fair English scholar, remarking one day when he was talking with him about the progress of English knowledge in the country and the effect it would have on religious belief, 'Why,' said he, 'no man, after he has learned a little English, and understands a little English, can be a Hindu. Why, one of our principles is that the world is supported on the back of a tortoise! He knows when he learns to read that that is a falsehood. What are we to believe? The fact is, we don't believe any of the stories that our Shasters have taught us.' Well, he asked, what did they believe? The Hindu replied, 'We are divided into two classes. The larger portion believe nothing, and the other are those who simply believe in one God.' He (the speaker) believed that class was in the minority; the mass of the people who got English instruction had really no religion whatever; they lost their own and did not get ours. The consequence was that the ties of their own religion—such as they were—the social ties, were relaxed; they had no fear of the future, and no respect or regard for their parents, their elders, for those to whom in former days they looked up as their instructors and guides, and they believed in nothing. Some people disregarded anything like inculcation of the Christian religion, yet they saw and lamented the progress of vice and evil habits among their countrymen, so that a certain amount of opprobrium attached to the English for teaching the people of the country our knowledge and our ways, and yet not going sufficiently far to teach them our religion; they broke the bonds that bound them, such as they were, and did not give them the higher knowledge, the stronger ties which would bind them to a higher, a happier, and a better state. As a Government official he had had many duties to perform, and from the intense importance of those duties, and in consequence of the position which he occupied, he could not take any direct part in missionary enterprise, but he had learned to respect, and he might say to love, many of the missionaries. He had a great reverence and regard for them, both personally and for the sake of the great cause in which they were engaged, and he felt it to be a pleasure and a privilege to do anything he could in the last years of his life to further the great work for which they had done so much."

THE OPIUM REFUGE.—The Opium Refuge at Ningpo, under the charge of the Rev. F. F. Gough, of the Church Missionary Society, is now in full operation; the beds are all occupied, and the demands for admission are more than can be complied with.

A STEAM mission yacht is now in use at Sierra Leone. It is used for the conveyance of missionaries and their stores to the Sherbro country in the south, to the Bullom shore on the north, and to the Quiah in the interior. It cost £600, of which £480 was raised locally.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE proceedings in Mr. Mackonochie's case have ended in a decree of suspension; Mr. Mackonochie, in the judgment of the Judicial Committee, having neglected the monition not to "elevate" the elements, and not to "prostrate" himself at the altar. By subterfuges he tried to evade the letter of the monition, but the Judicial Committee has suspended him for three months. A demonstration took place at St. Alban's, Holborn, on the Sunday after. The suspension had not been served till just before the service. There was a difference of opinion as to whether it could be legally served on Sunday. Mr. Mackonochie, however, did not officiate; but a violent sermon was preached against the decision by another minister. The party seem resolved not to be deterred by the judgment from maintaining their position in the Church. Nothing but a decision against the doctrine of the real presence would cause them to leave.

Mr. Gladstone has written a letter to Mr. Dease, M.P., in which he says,—"Her Majesty's Government consider all that relates to the adequate support of the dignity of the Pope, and to his personal freedom and independence in the discharge of his spiritual functions, to be legitimate matters for their notice. Indeed, without waiting for the occurrence of an actual necessity, they have, during the uncertainties of the last few months, taken upon themselves to make provisions which would have tended to afford any necessary protection for the person of the Sovereign Pontiff." It is much to be regretted that Mr. Gladstone should take this position. The influence of the Pope has been always hostile to England, and would be so again if the opportunity occurred. We would regard it as most unwise in the Government to offer the Papacy an asylum in Malta, or any other part of our dominions. From the time of the Reformation its authority has never been recognised, even by the presence of an ambassador in Rome; and why should we now, because, through its own evils, it has roused the antipathy of its former supporters, afford it shelter to do more harm? This is a matter in which we cannot trust Mr. Gladstone or most of his colleagues. The Protestant sentiment of the country should declare itself, by public meetings and otherwise, strongly and emphatically, in opposition to the movement of the Romish clergy, and to the easy concessions of the Government. No Government, however meritorious otherwise, should be permitted to hold office if it comes forward to protect in any manner the spiritual rule of the Pope.

The third meeting of the Old Testament Revision Committee was begun on Tuesday, December 6. The Bishop of St. David's presided. There was an average attendance of fifteen or sixteen members during the four days of the meeting; the Scotch professors, being prevented from attending by reason of their academical engagements, were represented by Dr. Lindsay Alexander. The discussions were characterised by the same friendly tone as on previous occasions, and the progress made in the work of revision was satisfactory. By the withdrawal of the Bishop of Lincoln and Dr. Jebb the number of members of the company is now reduced to twenty-five. The question of a division of labour by a subdivision of the company was raised, but the consideration of it was postponed till further progress had been made in the work.—The company for the revision of the New Testament met on the same day at the Jerusalem Chamber, and sat, as usual, six hours. The attendance was very good, twenty members being present. The Bishop of Gloucester and Bristol presided. The work is now progressing, we are told, even rapidly, as was shown by the amount revised. The utmost harmony prevails, and the interest shown in the work is very great; the best proof of this being the attendance, especially of the Scotch members and others who come from very remote parts of the kingdom.

It is now definitely announced that a Bishop has been appointed to Madagascar, to reside at the capital. This appointment is felt by the London Missionary Society to be unfriendly and injurious to their mission.

The Evangelical Alliance will hold its daily meetings for United Prayer in the London Tavern, Bishopsgate Street, from one to two o'clock. Addresses will be delivered as follows:—

Monday, Jan. 2.—Rev. J. Oswald Dykes. Subjects: Humiliation and Thanksgiving.

Tuesday, Jan. 3.—Rev. W. Pennefather. Subject: Peace on Earth.

Wednesday, Jan. 4.—Rev. Francis Tucker. Subjects: Parents and Children; Pastors and Teachers.

Thursday, Jan. 5.—Rev. Donald Fraser. Subjects: Revival of Religion and Increase of Brotherly Love.

Friday, Jan. 6.—Rev. E. Cornwall. Subjects: Bible Societies; Home and Foreign Missions.

Saturday, Jan. 7.—Rev. Aubrey C. Price. Subjects: The Conversion of Israel, and the Glorious Appearing of our Lord Jesus Christ.

Scotland.

(From our own Correspondent.)

THE Union question is absorbing all attention among the unendowed churches in Scotland. The Presbyteries of the Free Church and United Presbyterians are discussing it, one after another. The latter Church is almost unanimous. In the former there will be a large majority. A meeting of great influence has been held in Glasgow in favour of the Union. Dr. Islay Burns, well known by his life of his brother, William Burns of China, and other works, went at considerable length into the question of corporate union, contending that this was the only union that could take place. "The Church was not a mere number of people having a kindly feeling towards each other, but it was a living society of men and women, united together in the Lord in common faith, and for common work and common worship and service. The denominational system with which they were so calamitously familiar, was entirely an invasion of modern times, and in its very idea was new to the writers of the New Testament. Those who discouraged the ecclesiastical unity of the Church were not sound Presbyterians. The terms of union were in essence the same as the terms were from the first in the Church of Christ. It must be so, for Christ was their only legislator, and He had never given any new laws to his Church since the completion of the New Testament Canon, though the duty of the Church, in defending and applying them, varied from age to age. This was the great distinction between scriptural principles and the application of scriptural principles. The one was immutable, unchangeable, the other changed with the change of time and circumstances." Dr. Goold, in supporting the motion, said he agreed with the remark that a desire for union was a characteristic and a sign of a true, living, evangelical Church. "It was most deplorable, under present circumstances, that they should be splitting hairs and spinning cobwebs of theological discussion, instead of uniting themselves as one man to lift up a common testimony for the Church of the living God." Mr. Arnot, Dr. Adam, Dr. Nelson and others, spoke in the same spirit. This meeting afforded a striking contrast, both in the men and the speeches, to the anti-union meeting in the same city. The strength of the Churches is evidently heartily for the union.

At the meeting of the Association for the Religious Improvement of the Highlands and Islands, Dr. Duff, formerly of Calcutta, verified its claim, and gave a most interesting address on the Highlands. This society supports a number of valuable schools at extraordinarily moderate rates. The report stated that since 1851 the schools had been increased from five to fifty-nine, by which means thousands had received the benefit of a good education. Forty-five sewing schools had been supported or aided during the past year. The association in London, which collected jointly for this and the Gaelic School Society, had this year increased its contributions to £260; and, besides this, several friends in London collect or contribute for individual schools. The whole income of the society during the past year, Dr. M'Lauchlan said, amounted to £2,526, and the expenditure to £1,977—leaving a balance of £549 in hand. Dr. M'Lauchlan added that during the past twenty years he had never read a more favourable report than the one just submitted.

In the Established Church of Scotland the question of a re-union of all Presbyterians is becoming more discussed every day.

A curious case has been before the United Presbyterian Presbytery of Edinburgh. The Rev. F. Ferguson, of Dalkeith, was charged with teaching that the passage in 1 Peter iii. 19, "By which also He (Christ) went and preached unto the spirits in prison," infers the existence of a middle state. Mr. Ferguson explained that whatever hope might be supposed to lie in the passage with regard to those beyond the pale of God's revelation, there was no hope to be drawn from it with regard to those who in time rejected that salvation.

France.

THE WAR.

(*From our own Correspondent.*)

"THE whole of France is like metal in the crucible. The furnace is heated and the scum rises to the surface—hideous, nameless scum; sins of the high, sins of the low, all come forth from the shade as if the judgment were already set, and what was long working in darkness is forcedly brought to light. What will result from this solemn exposure of the sins of the nation? Evil, when extreme and when justly deserved consequences weigh heavily upon it, is judged by conscience which awakens to condemn it. This, thank God! is what appears to us the present result of the trial our country is now undergoing. The furnace does not take away the scum; it manifests it. The children of God are also in the same crucible. As for them, it is the love of a Father, and not the anger of a judge, which has placed them in it. What will be the result of the trial upon their spiritual development? . . . Before our disasters, complainings were rife. The lukewarmness of Christians, the torpor of the Churches, the rarity of conversions, was spoken of; a moral prostration, like the undefinable impression of uneasiness which precedes a storm, was experienced; there was a heavy lull. The storm has now burst, and its lightnings have illuminated the dark night. The winds have beaten upon our house and the torrents have shaken it. How does it stand the shock? . . . . Surprised, agitated, drawn in with others, our hearts have felt the rise of anger, revenge, murderous thoughts, joy for shed blood. . . . . With regard to God, there have been doubts about his love and about his justice; complaints against his dealings, personal cares for the morrow, or for the life of our beloved ones. We have confounded in one common contempt the *sinner*, whom we should ever love, with his *sin*, which we should ever hate. We have not said, regarding the dignitaries of this world, with Michael the Archangel, 'The *Lord* rebuke thee!' The shield of faith has not sheltered us from all the fiery darts of the Evil One. Trembling at every fearful sound many of us have said, '*We have become more evil since the war!*' . . . . The scum has arisen to the surface, and let us remember that the fire of affliction can do no more. The scum will remain, if the Divine Refiner remove it not himself. We are not sanctified by the trial, nor by our perceptions, nor by our experiences; what cleanseth from all sin is the alone blood of Jesus. Let us seek no other means. . . . . Some Christians' peace flows like a river, and even at this trying hour they are strong, confiding, and full of love. Others have profited by the trial; the strength of temptation and the sight of danger have thrown them into the Saviour's arms, and they can already praise God who is blessing the affliction to their souls. The true children of God will come off victorious; if they were shaken at first, they will be strengthened and come out purified from the furnace!"

We rejoice to translate the above from the pen of one who has never withheld the truth in word or print, and whose judgment seems nearer the truth than most. We would say, however, that the raising and manifesting of evil is rapid, but that the cure thereof is slow. The revolutionary *scum* ever rises. The Republican calendar is used by some. Many of our Christian brethren whose simplicity led them to believe that they could influence their party if they manifested their ardent political sentiments, have been bowed out, or turned out, of the clubs "because they believed in Jesus Christ, and that the new state of things is to be independent of all religious creeds." In many minds the words Christian and Republican can never be reconciled. Boldly, clearly, distinctly, the godlessness of the future republic is proclaimed. "What would you have us be," cry the many; "*Catholic, with Pius IX.*, or *Protestant, with William?* No, they are both odious!" All who mix with the real masses look forward to terrible times after the war. *Now* is the time to labour for France; to spread the Gospel, independently of denomination, is a work as patriotic as it is Christian. We often tremble at the aberration which causes leading Protestant men to say, "We will preach Christ after the war, when the public mind is calmed!" and to adjure polemics for—not evangelisation, but—*politics*. They are led blindfold into the snare of thinking that their novice pens in journalism will "republicanise the people in the right way." We yesterday heard an evangelical President of a Consistory preach from the text, "Overcome evil with good," a patriotic sermon in three points—1st, overcome *discouragement* and fight the Prussians; 2nd, overcome *egotism*, leave your homes, and send your sons to fight the Prussians; 3rd, overcome *unbelief*, trust in God who protects France, and fight the Prussians! &c. We are thus still in the confusion, turmoil and strife of tongues and parties, not to be silenced even by

the tremendous ever-increasing war. Yet some there be who—like the gentle carrier-pigeon, which reached Paris by flying far above the thundering artillery, on the very day of battle—can rise above the turmoil on the wings of faith and hope, and be messengers of peace to agitated souls around. Yes, our beloved France *is* in the furnace; but let none despise her for that. The pride of the adversaries of her peace without and within rises higher and higher; but thousands, yea, tens of thousands within her borders can say, "*Lord, our eyes are upon thee!*" and though in her long years of sickness she has tried many physicians, has suffered under them all, and been healed by none, there is yet a Healer whose compassion fails not. And when the foes arise to the height of their pride, and France has bowed her head and cried, "Lord have mercy upon me a sinner," He will surely say to them, "Hitherto shalt thou come and no further, and here shall thy proud waves be stayed." While the many say, "God has forgotten us!" the few say, "God loves us still, and would stop us in our career of sin to do us good in our latter end!" Will the hopes of the few prevail?

Heroic Paris glows and warms patriotism throughout France. "Paris will conquer," is the cry, "for in her the liberties of Europe have taken refuge; she has ceased to be the city of pleasures and become the city of austere duties." And in truth, one great interest has precluded all others within her walls—*how to resist the foe.*

The continued good accounts from our Christian brethren cheer us greatly; large prayer-meetings have been held by Pastors Grandpierre in the Oratoire, Guil. Monod in Taitbout Chapel, Valette in the Church of the Rédemption, and smaller ones are daily well attended. Faith is strengthened, and love abounds as it never did before. The pastors seek the wounded on the fields of battle, and are full of good works.

The Admiral Jauréguibéry, who had the honours of the two first successful combats on the Loire, is a man of faith and prayer of long standing; and three times has he begged the prayers of a union prayer-meeting for himself and the army.

The unsuccessful General, D'Aurelles, had addressed himself to the Virgin, through the Bishop of Orleans, who ordered a *novena* at her shrine in Notre Dame des Miracles, where Joan of Arc once knelt.

The bells of the churches are being given for cannon. Pastor John Monod, with twenty-four theological students of Montauban, have been accepted as ambulance chaplains and helpers by the Government, one of whose members said, "This is the true Protestant theology!"

I close with a quotation from an interesting letter which appeared in the *Moniteur*, in November last, showing the improvement in feeling of a class of noble minds hitherto bent earthward:—

". . . . It is an elementary truth, and unhappily too little believed, that God, who often leaves unpunished in this world the crimes of individuals, because He has eternity before Him, does not act in the same manner with social crime. Nations having but a temporary existence, undergo, sooner or later, the chastisement of their faults. Need we a very deep sense of religion to see that at the present hour France is paying a terrible debt to Divine justice? The men who prepared, declared, and conducted this war, blindfolded themselves in a way that showed complete aberration, if it were not the fatal blindness sent by the wrath of God.

"Let me give you my whole mind on this point: despite preceding disasters, I lived on illusions up to the surrender of Metz, and many times I accused the incapacity of the chiefs and want of discipline of the soldiers; but now that all fail us, I have ceased to incriminate men, and I find elsewhere the real cause of our disasters; I have let go my illusions, but I have great hopes. Yes, I hope that humbled France will remember her God, and that God will raise her from her shame. I believe steadfastly that then the greatness of our misfortunes will be the measure of our triumph. . . . ."

Belgium.

(From our own Correspondent.)

Pastor Nicolet continues in the *Semeur* the narrative of his labours among the French prisoners in Germany, referred to last month. At the end of November he was at Wesel, an old fortified town of about 15,000 inhabitants, where there are now no less than 25,000 prisoners—10,000 encamped on a small island on the Rhine, and the remainder, including 600 or 700 Turcos, at Spellerheide at a little distance from the town—4,000 more were shortly expected. What a field of labour for Christian activity!

M. Nicolet was well received by the German officers, who consented to his making arrangements for a public service in the island on the following day, Sunday. But on going out to

fulfil his engagement, great was his disappointment to hear that orders had been received by the commandant forbidding all foreign ecclesiastics, whether Catholics or Protestants, admission to the prisoners. It appears that some French priests had been suspected of fulfilling a political mission under cover of giving religious instruction and consolations. The measure was no doubt due to the efforts made by some of the Roman Catholic bishops to put a stop to Protestant propagandism among the prisoners; a Prussian law distinctly forbids all attempts at proselytism among persons deprived of their liberty, and this of course applies to Protestants as well as Catholics.

M. Nicolet was, however, allowed to pay a visit, with the garrison chaplain, to the Turcos. He distributed a number of books in French and German, which were thankfully received. Mr. Lowitz, formerly a missionary in Africa, has held a service in Arabic in the citadel, which all the Turcos attended, with the greatest apparent interest.

In the evening M. Nicolet found a dozen French officers sitting round the table at the hotel, drinking beer. He entered into conversation with them, and ended it by offering up a prayer, in which they all joined, and they seemed much pleased to accept books for themselves and their brother officers. Next day M. N., with the chaplain, visited the camp at Spellerheide. A case of books was sent on before them, which, although they were not allowed to enter the huts, there was no difficulty in distributing; the weather being fine almost all the prisoners were out of doors. In a canteen, or public-house, they found forty or fifty assembled, with whom they had some conversation; and after giving books to them all, M. N. proposed addressing a few words to them. They were instantly silent, and listened with such respect that one might have fancied the canteen transformed into a chapel.

The commandant having promised to write to Berlin for M. N. to be authorised to fulfil his mission at Wesel in the same way as at the other places he had visited, he remained some days, confining himself to speaking to the prisoners he met in the town; but as no answer came, he went to Julliers, near Aix-la-Chapelle. Here the major in command, who is a Catholic, said that, however much he regretted not being able to oblige him, he could only grant him permission to hold a service on receiving special instructions from headquarters. He considered that the Protestants among the prisoners ought to be contented with the German service in the church. On its being objected that they do not understand the language, he replied, "That is of no consequence. We Catholics do not understand the Latin mass, but we read our prayers, and that is enough for us. Let the French do the same." In the end he allowed M. N. the use of a room where about forty Protestant prisoners assembled. The major himself was present with a few German soldiers. All were serious and attentive. The result was, that the German chaplain, who can speak French, promised to have a similar service regularly every Sunday.

Italy.

(From a Special Correspondent.)

THE city of Rome at present occupies much of the thoughts both of statesmen and also of those who are anxious to see the overthrow of the system of the Papacy, and the spread of the Gospel. Those who saw the rejoicing which followed the entry of the Italian troops into that city, and the eagerness with which the Romans gave their vote on the day of the *plébiscite*, will not soon forget the spectacle. It was at first expected that the king would enter the city soon after the Roman deputation had presented to him the result of the voting, and there is no doubt that his delay in coming did much to damp the ardour and enthusiasm which were at first produced. This was still more increased by the reports that he was opposed to the transfer of the capital, and afraid of being placed under the major excommunication of the Pope. This enthusiasm has however now been restored by his discourse at the opening of Parliament, in which he expressed, in the strongest manner, his delight that the kingdom of Italy was now free and united, and promised the speedy transfer of the capital to the Eternal City. It was most interesting to see with what eagerness and delight the Romans read this discourse.

The two questions that at present occupy the attention of the Italian Government are, the period at which the capital will be removed, and the amount of liberty that will be granted to the Pope. There are, doubtless, many very difficult points connected with the latter question, and in the propositions that have been laid before Parliament by the Government several concessions are suggested that would grant the Pope extravagant power, and afford him an opportunity of

annoying and injuring the kingdom of Italy. These, however, may be considerably modified as they are discussed in Committee and Parliament.

From the day on which the troops received orders to proceed to the Roman frontiers, preparations were made by many Christian bodies to commence the work of evangelisation in Rome. The British and Foreign Bible Society sent several colporteurs, who accompanied the army on its march, and entered Rome along with it on the 20th of September. The Evangelical Publication Society sent several boxes of books and tracts to be in readiness to be forwarded as soon as possible, and employed two colporteurs to sell these in the city and surrounding country. The Scottish National Bible Society also sent two colporteurs with supplies of Bibles and tracts. Until the proclamation of the *statuo* there was considerble difficulty in obtaining the books from the custom-house, and receiving permission to sell, but these hindrances were of very short duration. Now the authorities do not place the slightest obstacle in the way of these circulators of the truth, and the people treat them with a kindness and respect that is quite unusual in Italy. The British and Foreign Bible Society have opened a depôt in the Corso, the most frequented street in Rome, and the Evangelical Publication Society have opened another, where both Bibles and religious books are sold in the neighbourhood of the Church of the Jesuits, while there are several colporteurs who expose their Bibles and tracts for sale in the streets. Some of these tracts, as for instance the "Amico di Casa," of which 3,000 copies have been sold in Rome, have obtained a very extensive circulation.

But the work of evangelisation in Rome is not confined to that colportage. The Gospel is now openly preached in Italian there. The first to commence this work was the Waldensian Church, which sent one of its evangelists, who immediately commenced to conduct a religious service in a room in one of the hotels. Two evangelists, connected with the *Libera Chiesa*, soon after followed, and after them came three missionaries, connected with the Baptist Church. All these hold meetings in different parts of the city, and work most harmoniously together, as is proved by the fact that last Sunday the Waldensian pastor, who was then in Rome, was invited by one of the Baptist missionaries to conduct his meeting, which he most willingly did, while an evangelist of the *Libera Chiesa* also took part in the services. No doubt there is much ignorance and indifference in Rome, and the work of evangelisation there may be a slow and tedious one; but still there is much to encourage those who are labouring in that city, which has so long been closed to the entrance of the truth. One of the greatest difficulties that has at present to be encountered, is the impossibility of obtaining suitable rooms in which to hold meetings. Almost all the palaces where such halls are to be found either belong to the Roman nobility, or are church property, and neither of these parties would at present be willing to let their apartments for Protestant worship. Last week the evangelist of the Waldensian Church thought that he had secured a most suitable hall near the Capitol. He had agreed to give the proproprietor £144 per annum for it; but when he returned next day to have the contract signed, he found that the landlord had in the meantime been acted upon by a relative and the priests, and that he would not even let the hall at the extravagant sum that had been offered.

The Italian Government have set themselves to the task of improving the state of education in Rome. Under the rule of the Pope, the teaching in the Roman college was committed entirely to the Jesuits; but now all the former professors have been removed, and new ones appointed in their place. The only exception that was made to this was the well-known astronomer, Father Secchi, but he preferred to follow his brother-Jesuits, and refused to accept the appointment of Government. Even the arms of the followers of Loyola, which used to be engraved on a stone above the principal entrance of the college, have been obliterated, and the national arms of the kingdom of Italy substituted in their place. This has excited intense indignation in the minds of some, who describe it as the very worst kind of sacrilege; and some of the most bigoted were seen gathering up the chips that had fallen in the street, in order to preserve them as relics.

Meanwhile, the Pope refuses to leave the Vatican, and tries to impress upon the Catholic world that he is detained a prisoner there. The chief occupation which seems to employ him and Cardinal Antonelli is the composition of diplomatic notes, complaining of the treatment which he receives from the Italian Government—of encyclical letters, excommunicating all those who have assisted in depriving him of his power. Although the public galleries and museums in the Vatican are now said to be open, yet so many obstacles are put in the way of visitors, that it is only those who are acquainted with an ambassador or an

official in the Papal court that can find entrance. The reason that is always assigned for this is, "the troublous times in which we live;" and the object that is aimed at is, to produce, especially in the minds of strangers, a feeling of uneasiness and of disgust at the present state of matters. More culpable expedients are, however, employed to accomplish this. For some days previous to the anniversary of the proclamation of the dogma of the Immaculate Conception, reports were circulated among the more bigoted followers of the Pope, that some miraculous event would take place on that day. The more intelligent portion of the people believed that some demonstration in favour of the Pope might be made, and felt anxious concerning the consequences. Some predicted that on that day the Pope's guard would issue from the Vatican and stir up a revolution amongst the people; others, that crowds of women would assemble in the Piazza of St. Peter's, and with cries and tears entreat the Pope to come forth once more, and thus stir up the sympathy of the Romans in favour of his Holiness. On the forenoon of that day, the 8th, the rain fell in torrents, and it was imagined that all would pass off quietly. Towards afternoon the weather changed, and a crowd of young men assembled in the Piazza of St. Peter's to see if anything would take place. About half-past four a company of the Pope's guards issued from the Church, and commenced shouting "*Viva Pius IX.! Death to the Liberals!*" The hot-blooded Romans could not silently listen to this, and some immediately replied with hisses and cries of "*Viva Vittorio Emanuele!*" A second company of guards soon after came out of church, and not only repeated the cries of their companions, but commenced to abuse the people that had collected in the square. One of the guards aimed a blow at a citizen, and received another in return. This was the signal for a general fight. Blows were freely given and several revolvers fired, and three or four persons said to be wounded. In two or three minutes a company of Italian soldiers arrived on the spot, and immediately put an end to the disturbance. It is needless to say that this affair was got up in order to produce the impression that revolution and danger still lurk in Rome. Such is not the case. One visiting that city will find as much order and public security there as in any city in Italy. It may be true that some of those who were notorious for cruelty and oppression during the former government might, if they appeared in the streets, attract a crowd, and run the risk of receiving some rough handling; but this, we believe, would be the exception. Could the Pope be prevailed upon to stand the shock which might be given him by the change that has been produced in the city by the return of a long-lost freedom, he might now pass through the streets with greater safety than on many former occasions. Equal freedom and safety are also enjoyed by those who are opposed to his temporal and spiritual power. Had Dr. De Sanctis been spared to see this day, which he so eagerly longed to see, and had a hall been obtained for him, he might have freely preached the Gospel and feared no danger nor inquisition. A large field for combined and earnest Christian labour has been opened up, and we trust that the Lord will raise up the men and means required for carrying on the work.

Hungary.

Pastor Koenig, of Hungary, has furnished several communications to the *New York Evangelist*, respecting the religious condition of that country. There are there three millions of Protestants, but so repressive of independent thought and action was the despotism of Catholic Austria, that nearly all Christian life and impulse was crushed out. Through a wonderful providence the Archduchess Maria Dorothea, a Protestant Christian woman, secured permission from her husband, the Viceroy of Hungary, a Roman Catholic Austrian, for the circulation of the Bible, and large numbers were disposed of among the people. The Government, however, interfered, expelled the missionaries of the Free Church of Scotland, confiscated the Bibles, prohibited any further circulation of the Scriptures, and imprisoned the colporteurs.

With the re-establishment of the Hungarian constitution in 1857, these restrictions were removed. The British and Foreign and the Scottish Bible Societies have united in disseminating the Bible, and the American and Foreign Christian Union and the Gustavus Adolphus Society of Germany, have aided the work of evangelisation. The London Religious Tract Society, since 1863, have begun the work of creating a religious literature for the various nationalities of the country. Till that time the people were entirely destitute of this essential to Christian education and growth, not a leaf even of a religious tract existing. Able translators were found, so that now they have a catalogue

comprising nearly a hundred religious tracts and standard books in the Hungarian, Slavonian and Romanic languages, and thirty-four depositories, from which the colporteurs are able to meet the demands of the people for religious reading. About thirty colporteurs traverse the country without restriction, disposing of all the books and tracts by sale, and finding open doors wherever they go, even among the Catholic population, who are among the most ready purchasers. Their total sales last year amounted to over forty-nine thousand copies, and orders from the remotest parts of the Hungarian forests are daily received.

Russia.

A NEW RUSSIAN MISSIONARY SOCIETY.

THE *Colonial Church Chronicle* says:—"We have to record the foundation in Russia of *The Orthodox Society in behalf of Missions.*" This society was inaugurated at Moscow under the presidency of Innocent, Metropolitan of that city, and heretofore known as "the Apostle of Kamschatka." Liturgy and *Te Deum* were performed, and a sermon preached in the cathedral, before a crowded congregation, among whom were present—says the correspondent of the *Union Chrtienne*—"the Governor-General of the Province and others of the highest officials, notwithstanding the solemnity had no official character." "Happily," adds our informant, "the time seems come when, in matters of this kind, abandoning foreign views, we begin to look upon the Church as consisting not of the clergy alone, but of all the orthodox people, and on the interests of the Faith as equally important to us all. And this is the only way to secure success for an undertaking which aims at furthering the Church's true good and glory." What we subjoin is abridged from the same source:—

"The society is placed under the patronage of the Russian Empress and the ultimate control of the Holy Synod. The president is the Metropolitan of Moscow; the society's affairs are administered by a council at that place. Committees also are to be formed in every city under the local bishop. The society is annually to observe the day of SS. Cyril and Methodius, the 11th of May (O.S.). The object of its foundation is the conversion of the non-Christians in all parts of the Russian Empire except the Caucasian and Trans-Caucasian provinces, and both the spiritual edification and the social advancement of the converts thus made. The missions on the borders of Eastern Russia are the first to be promoted. (The field from which this society is excluded, belongs to the 'Society for the Restoration of Christianity in the Caucasus,' established in 1860.) Any person subscribing at least three roubles may be a member of the society. Its council possesses, besides the president, two vice-presidents chosen for two years, one by the president from his coadjutor bishops, and one by the members of the society from the laity. Of the twelve members of the council, four are biennially nominated by the president, the rest by the members of the society at a general meeting."

Turkey and Persia.

THE Rev. L. H. Adams, of Adana, Central Turkey, reporting in the *Missionary Herald* a trip in the Anti-Tauriss Mountains, says that he visited Sis, the ancient capital of Armenia, and the residence of one of the two patriarchs of the Armenian Church:—

"We called upon him, and had a pleasant interview. He was reading when we entered, and his conversation proved him to be very intelligent. When informed of my nationality and the object of our journey, he made this singular statement: 'We have preached the Word to these mountaineers for a thousand years, and all in vain.' He politely declined to consider this as any evidence that such teaching might have been essentially defective. We walked over the monastery, containing 300 rooms and an immense church. The whole vast pile, though built of solid hewn stone, is rapidly going to ruin on every side. These rooms, once full of priests and monks, are totally deserted, and to our eyes '*Mene, mene, tekel, upharsin,*' glared from every wall. The library and treasury were inaccessible to us, though both are said to be very rich—each in its own line. We found one Protestant, who affirmed that a missionary could easily gather a good congregation; while the Armenians repeatedly acknowledged that the power of their church was gone."

Mr. Adams's general impression, and that of Hagop Effendi, the civil head of the Protestants in Turkey, who was with him during part of his trip, is summed up as follows:—

"The chief impression left upon my own mind is that the people generally are far more ready to hear and read the Gospel than is commonly

supposed—*i.e.* the Christian populations. A knowledge of Protestant faith has found its way into the remotest corners of the land. The American churches should never resort to 'tabular views' to ascertain the *success* of their foreign missions; for it often happens that a missionary's strongest hopes lie quite outside of what makes the largest array of figures. As I write this, a conversation I had with Hagop Effendi occurs to me. He remarked, 'I have travelled a great deal among the Protestants of Syria and Turkey, and the strongest impression I have does not arise from the schools, books, or churches, as pledges that Protestantism is to be a success in Turkey, but from the prodigious extent to which the country at large is leavened by Protestant truth. The grandest results of your labours are not at all apparent.' "

The Ritualistic movement among the Nestorians of Persia seems to be rapidly losing ground. Separate church organisations have been made by the Protestants in several places, and a more formal separation from the old church has been secured. This does not seem to have perceptibly lessened the congregations, or to have increased the prejudices against the reforming party. Only in Geogtapa, the headquarters of Priest John and the Ritualists, the Protestant congregation has been nearly broken up; not so much by the attacks of Priest John as by a scandalous quarrel between the pastor and many of his church. The congregation there has, from the combined influence of these two causes, declined from 600 to less than 50; although there are 75 members of the church which have separated from the Nestorian communion. Priest John, who is deeply in debt, has been compelled to leave Geogtapa, it is surmised, on his way to England, to find out why the promised aid does not come. The shameful treatment of the Chaldean Patriarch by the Pope has greatly exasperated the Papal Nestorians, and the Protestant evangelists and colporteurs find ready access among them.—*New York Independent.*

The Persian Mission of the American Board has been transferred to the Presbyterian Board, in accordance with the vote of the mission. Isolated, as those missionaries are, a month's journey from the nearest port on the Black Sea, they did not understand how ready the American Board and its supporters would have been to maintain them. They had from that Board only the formal assurances of its willingness to retain the mission if it should decline to enter into the proposed arrangement; while the Presbyterian Board felt free to urge earnestly the transfer, which the American Board did not feel at liberty to discourage.—*New York Independent.*

India.

CHURCH MISSION IN TINNEVELLY.

THE *Madras Standard* says that the Church Missionary Society in Tinnevelly is carrying on a large and successful work in that province. The work is divided into a certain number of circles, each of which has a body of native agents, superintended by a missionary. In the district of Surandei, the Rev. Mr. Honiss says that there are forty-six agents engaged in instructing the people and teaching children in the schools. In 1863 there were thirty-two villages connected with the mission, in 1869 there were sixty-one. They have two beautiful little churches at Surandei and Ukkerankotei, besides forty other places of worship. In 1863 the congregation numbered 1,374, on the first of this year 3,014. Nearly 700 children attend the schools. During the past year over 900 rupees were subscribed by natives for the support of the mission. Two candidates have prepared themselves for ordination, and expect shortly to be admitted to holy orders.

ORISSA BAPTIST MISSION.

We had the pleasure of reporting last year that a larger number had been added by baptism than in any year since the establishment of the mission, and we have now with deep thankfulness to state, that the number baptised this year has been much larger. Fifty-two have in baptism confessed that Jesus Christ is Lord, and that long as life shall last it is their desire to be his devoted disciples. As many as forty were proposed at one church meeting. We felt that we could not say that "the former days were better than these," for the circumstance was unprecedented, and we are confident that all who are interested in the advancement of the kingdom of Christ among the heathen, will, as they read these encouraging facts, participate in our thankfulness and joy, and will, with us, devoutly acknowledge the grace of God in all the real good that has been effected.—*Friend of India.*

A disruption has taken place in the Dacca Brahmo Somaj. The Progressives have withdrawn, and advertised their secession in the papers. A great deal of bitterness and bad feeling has for some existed between the two parties.—*Friend of India.*

Burmah.

Of all our missions, that among the Karens has been the most prospered, numbering 276 churches, with 14,403 members and 335 preachers. Mr. Cross reports encouragingly from the 69 churches of the Toungoo station, among which 222 were baptised last year. Mr. Carpenter, from the Bassein station, among the Sgau Karens, with its 59 churches and 6,169 members, gives very important information about this field. The self-supporting plan is in successful operation. The people are poor, yet for the last two years not one of the fifty-eight pastors of the Toungoo Association has received any outside help, a comfortable support having come for the most part from their respective churches. Mr. Carpenter is decidedly of the opinion that it is not for the welfare of these churches that "specific" donations should be made to them from America. He would have contributions sent directly to the Missionary Union, to be expended according to the judgment of the Board, mainly in the support of missionaries and the increase of the missionary force. The present system tends to keep the native churches in a state of pupilage and weakness. They should be taught to take care of themselves. Our native preacher, referring to his ceasing to receive support from America, said, "Then we were not dependent on the churches. We were sen and paid by the missionary. We felt our importance, and put on airs. But after this we couldn't help loving our people and working for their souls." The Bassein Karens have built their own chapels without any aid from mission funds, and are doing nobly in the cause of education, the only help they have ever received having come from a Government grant, which is now withdrawn. In the 61 village schools, now sustained wholly by themselves, are 2,057 pupils. The Sgau Karens have 52 students in the Karen Theological Seminary, 20 ordained pastors, 38 unordained pastors, and 50 licensed preachers.—*Watchman and Reflector.*

China.

BURNING OF A NATIVE CHAPEL AT FATSHAN.

The reign of terror inaugurated at Tientsin appears to be extending to the southern provinces. Intelligence reaches us that an *emeute* has broken out at Fatshan, on the Pearl River, about twelve miles above Canton, the scene of the famous incident in the China career of Admiral Keppel. It appears that the native Christians at Hong Kong and Canton have lately built a chapel at Fatshan, at a cost of £500, which sum they raised entirely by subscriptions among themselves, and without any pecuniary assistance from foreigners, missionary or otherwise. On the completion of the edifice, it was determined to have an opening ceremony on a grand scale, and several Protestant missionaries and native converts were invited to attend. The Rev. Dr. Legge, the head of the mission, declined to be present, wisely considering it undesirable, in the existing state of native feeling, to take any action that might lead to excitement. Only one foreigner was present, the Rev. J. Chalmers, of the London Mission, who preached the dedication sermon. The ceremony passed off without interruption, notwithstanding the apprehensions that had been expressed; and Mr. Chalmers left Fatshan at the close of his sermon, refusing to remain for some festivities appointed to take place in the evening. To his early return to Canton he probably owes his life. At about 6 p.m. the mob, which had often expressed its intention of destroying the building when finished, collected about the doors, and openly declared that improprieties were being committed within the chapel. The native assistant denied the charges, and endeavoured to cool the growing excitement, with the usual result however, for in an hour the building had been burst into, sacked, and burned. The converts made good their escape, and no loss of life occurred, though several bad wounds were received. The property was entirely Chinese, and no foreigner was injured, so that it is a matter in which the Consuls will have difficulty in taking action. Two constables, who were fetched from the Yamen refused to interfere, and the Fire Brigade, which turned out in force, confined their exertions to preserving the neighbouring houses, allowing the chapel to burn as it might. Fatshan is noted for its opposition to the encroachments of missionaries, and the representative of the Wesleyan Mission at that place has for some time past resided but little there. The effects of this outrage on the Canton people have not yet shown themselves in an obnoxious form; perhaps the almost certain impunity of the Fatshan savages will fire the mine in Canton.—*London and China Telegraph.*

Mr. Chalmers, of the London Missionary Society, writes on this subject: "I have, along with Mr. Turner and our Wesleyan brethren, seen the Consul. He fully expects the Chinese authorities will get the building restored for our native

brethren, and he thinks also that full compensation will be obtained for all the heavy losses of furniture, books, and private property. It will be a great relief to the minds, not only of the missionaries and converts, but of the whole foreign community here, to know that redress is to be obtained, for our position in Canton would not long remain safe otherwise. I fully believe that the majority of the population desire nothing but peace and friendship with foreigners; but there is a set of turbulent people here, as well as at Fatshan, who are only waiting for the result of this act of violence in order to determine whether to proceed to the commission of others. Our Fatshan friends are very much comforted already by the promise of redress; and one man, who returned to-day, reports that there is much less demonstration of hostility against the Christians than there was, owing to the action taken by the authorities. That action seems to us of the feeblest kind. Soldiers are sent up from Canton, and do not dare to land; while the people threaten that, if they do, they will kill all the converts. This state of things, of course, renders the administration of justice, according to our ideas, impossible; but the mandarins have their own ways of managing things, and a little pressure from the foreign consuls has a wonderful effect in quickening their wits. We are making temporary provision for the fugitives from persecution, and trust, if all goes well, they may be able to return home in a few days."

In July last Mr. Pearse visited a few out of the numerous village stations connected with the churches under his care. His statements and "rough notes" of his tour convey much that is encouraging. He writes thus:—"I have just returned from a visit of a few days among some of our village stations. The 'rough notes' which I made as I passed from place to place will give you some little idea of the state of things in the villages where the idols have been so recently cast away, and where the people have only within the past twelve months embraced the new religion. It should not be forgotten that in some of these places there has never been any regular instruction given; that the villages are distant from this city, and consequently beyond the range of any direct influence from us; and also that, on account of numerous other duties, it is only *very* occasionally that the missionary can visit them. The eagerness of the people for instruction is most pleasing and hopeful. It is sad in the extreme that we cannot give them the instruction they want, and that we have not the means to send them the teachers for whom they wait, and to whom they would so gladly listen."—*Chronicle of the London Missionary Society.*

Mission work seems to be very unsettled in China. Even at Ningpo, one of the oldest mission ports in China, and where the people are most friendly, mission work is for the time at an end, owing to the belief of the people in the kidnapping stories and the influence of the Tientsin massacre and the danger of war. At Tung-Chau, in Northern China, where the Presbyterians received sixty converts last year, they with the Southern Baptists have been obliged to leave for Chefuh. Since their departure, however, the mandarins have issued severe proclamations against those who have circulated charges against them. The government at Pekin recently sent to Yang-Chau for 40,000 men, on the ground that the French had rebelled against the Emperor in demanding the heads of three mandarins and 300 people, and 9,000,000 dols. The death of the three mandarins had been demanded, but the rest of the statement was not true. The arsenals of China are manufacturing arms, and the navy-yards are busy building gunboats. Two of the mandarins implicated in the Tientsin massacre have been transported and fifteen men beheaded by the Chinese government, and it is probable that there will be no extensive massacre or war. —*New York Independent.*

The Matebele Mission.

THE Matebele Mission, carried on far in the interior of South Africa, is the most inaccessible of all the fields occupied by the Society. Ten years have now passed since the first efforts were made to obtain a permament footing anong the tribes under the iron rule of the old chief Moselekatse. Painful disasters met the first pioneers of the Gospel in that part; and since that time progress has been very slow. Similar, however, have been the beginnings of many now prosperons missions; and the Directors and their missionaries sow in hope, and wait with patience till the spring-time of Divine appointment shall bring to view the living and lasting results of a long period of labour and difficulty.

In the following extract from a letter, dated May 3rd, 1870, Mr. Thompson tells his own tale of the difficulty experienced on the way from the Kuruman:—

The Journey and its Difficulties.

"We left Kuruman for Inyati on the 9th of February, and arrived here on the 29th of April. We spent a short time with Mr. Price and Mr. Good on our way. Travelling north of the Kuruman is much more difficult and dangerous than south of it. After leaving Kuruman the road becomes exceedingly bad, and heavy for the oxen to travel. The wheels of our waggon were running half a foot deep in sand, and sometimes sank as deep as a foot and a half and two feet, in which case there was what is commonly called in Africa a *stick*. Some days we stuck two or three three times; in each case we spent three or four hours before we got started again, and in such 'sticks' we had either to put in two spans of oxen, or dig the wheels out, and lift them up and put them on branches. This kind of road continued for nearly 300 miles, after which it became lighter—and, indeed, is lighter, all the way to Inyati, except in wet weather, when it becomes so soft that even an empty waggon cannot run on it.

"We were unfortunate enough to be overtaken by very heavy rains. Some days I have had to unload my waggon as often as three times, and carry its contents a distance of 300 or 400 yards, where we had to cut down branches, and lay them on the road for the oxen to walk on. I assure you we had no little trouble and detention in this way. Some days I have stood for four and five hours above the knee in mud, and helping to drag the waggon out.

"The rivers, also, have been the source of much anxiety and trouble to us—of which there are many in the Matebele country. In dry weather these river-beds are dry and full of sand. In several instances we have had to dig up the sand to get water for ourselves and oxen; but after the rain came there was no need to do that, for there was plenty of water everywhere. In crossing one river (Nkenzie) we got into great difficulty, and suffered considerable loss. The river was about three feet deep on the drift, but much deeper above it and below it. The bank on the side at which we had to come out was very steep and sandy. We reached the river about sunset, and got through it with little difficulty. The driver, however, being unable to manage the oxen alone, I had to leap into the water and help him. In some parts I got very deep, and was wet to the shoulders; and, by the way, I got my watch spoiled. But we got through the river pretty well, and almost up the bank, when the oxen stuck, and would not pull the waggon out. We wrought with them for about two hours, and used every means to get them to start it, but in vain; they became tired, as also did the men. The night was clear, and we had no anticipation of rain. The hind-part of the waggon was about seven feet from the water, so I thought there would be no danger to outspan the oxen, and give them and the men an hour's rest. I lay down myself for an hour or so, when I was awoke by heavy rain, and the rushing sound of the river; whereupon I immediately arose and looked out, and found the river had risen about six feet. Having called the men to inspan, I got Mrs. Thompson out of the waggon as soon as possible. Meanwhile the river had risen so high as to come into the waggon behind. I hastened to unload the waggon as fast as I could; but in the course of ten minutes I stood four feet deep in water in the waggon. Before we could even get the bed-clothes out, everything was covered with water. Neither Mrs. Thompson nor I had any dry clothing until it was dried at the fire. All our boxes and provisions were soaked in water. After some further trouble we got the waggon out, and taken up to a higher bank. It continued raining all that night, and for two or three days following. The river must have risen about ten feet within an hour and a half or two hours. There are a great many mountains on both sides of it, for many miles above where we crossed it; and the water came pouring into it off these mountains. We were glad, however, that we escaped with our lives, and that it was no worse: some of our things are entirely spoiled, and all of them greatly damaged.

"After we got our things repacked and loaded, we started on our journey again, and intended to travel very fast to Inyati, a distance of 200 miles, where we would get our things unpacked and dried properly; but we were detained at the first outpost of the Matebele country, until a message was sent to the king, and permission granted for us to come on. This is the custom of the country."

Visit to the King.

"After being detained for a while, we got liberty to go on and see the king, who had just removed to a distant and out-of-the-way place. We arrived at his Majesty's on Saturday the 23rd of April, from whom we got a hearty welcome. By this time Mr. Thomas had left for Inyati, but I found Mr. Baines—an African traveller—with his party there; and Mr. Matson, his interpreter, kindly interpreted for me. The king is a man

of about thirty years of age, very stout, and about five feet nine. He has a very good-natured face, and is very affable and fond of a joke. He likes Europeans, and has betaken himself very much to their customs and habits. He certainly promises well to be a good king.

"During my interview with the king on Saturday, he asked me to conduct service on Sunday, which I promised to do if he really wished it. On Sunday morning he came to me again, and asked me if I was not going to hold service. I said 'Yes, as soon as he had got the people gathered together;' and in half an hour's time he had collected all the headmen about the place round my waggon. Service was conducted in Mr. Baines's tent, which was close by, and there were about eighty people present. After reading and prayer I gave a short address, and Mr. Matson kindly interpreted the whole service for me. The people conducted themselves with great decorum, and listened attentively, except their doctor, who seemed as if either he or I were in our wrong place. After service the king invited me to take dinner with him, but it was not very palatable, yet, for courtesy's sake, I partook of it. I had to sit on the ground, and a large dish of beef was placed before me, without either knife or fork. I had to use my own pocket-knife, and eat with my fingers.

"On Monday morning I gave the king several small presents, which seemed to please him much; and I asked him to let us go on to Inyati. He said we seemed to be in a great hurry; he wanted us to stay with him a week. I promised to return to him soon, if he would let me go now, which he kindly allowed me to do, and before leaving he sent us a large piece of beef.

"On Monday afternoon I left for Inyati, where we arrived on Friday the 29th of April. It rained nearly all the way, and travelling seemed almost impossible. On reaching this we were heartily received by Mr. and Mrs. Sykes, and Mr. and Mrs. Thomas, who are all well."—*Chronicle of the London Missionary Society.*

United States.

PRESBYTERIAN CHURCH.

We, says the *New York Observer*, have received from the Stated Clerk, Rev. Edwin F. Hatfield, D.D., in advance of the publication of the Minutes of the General Assembly, the following "General Summary" of the Presbyterian Church, as now united, for the year 1870:—

Synods	51
Presbyteries	259
Candidates	541
Licentiates	338
Ministers	4238
Licensures, reported	141
Ordinations „	93
Installations „	247
Dissolutions of pastoral relations ...	224
Ministers received from other bodies, reported	44
Ministers dismissed to other bodies, reported	16
Ministers deceased	73
Churches	4526
Churches organised, so far as reported	133
Churches dissolved, so far as reported	33
Churches received from other bodies, so far as reported	14
Churches dismissed to other bodies, so far as reported	10
Added to the churches on examination	32,008
Added to the churches on certificate	21,447
Whole number of communicants ...	446,561
Baptisms of adults	10,122
Baptisms of infants	16,476
Sabbath-school membership	448,857

CONTRIBUTIONS.	Dols.
Home Missions, so far as reported ...	366,374
Foreign Missions	328,847
Education	246,898
Publication	42,040
Church erection	210,939
Ministerial relief	53,832
Freedmen	51,845
General Assembly	32,645
Congregational...	6,416,165
Miscellaneous	690,636
Sum total	8,440,131

In connection with these statements it should be observed, that a very considerable number of Presbyteries have neglected to report the number of their official acts, such as Licensures, Ordinations, &c. Several Presbyteries failed to forward their annual report to the last Assembly. Many Churches, too, have failed to render their annual report to their Presbyteries. The number of additions to the Churches, and the amounts contributed, are greater than they are here stated.

LITERATURE.

We have received the second volume of the *Life of Wesley*,* by Mr. Tyerman. We have already spoken of this book, as containing a much more complete account of the life and work of Wesley than any memoir hitherto published. The present volume carries us through the most important part of his career, from the age of forty-five to sixty-three. It relates his several visits to Ireland, and the many perils he encountered there, and gives much insight into the early organisation and work of Methodism. Its sketches of the most varied scenes of his life are given with great pictorial power, and it reads more like a romance than a real history.

No body of Christians have been more truly missionary from the commencement of their separate existence than the Wesleyans. Their Church began in a mission. Its motto was "Preach the Gospel to every creature." Its missionary annals are well known. Last year, Mr. Moister† wrote out a comprehensive history of them, addressed chiefly to youthful readers. This has been improved and enlarged so as to form the volume before us. There is an introduction by Dr. Hoole, warmly commending it. It gives sketches from almost all parts of the world, and there are numerous simple illustrations. It is a book well fitted to interest young people in the missionary history.

We have a very valuable work on Travancore‡ by a missionary of the London Missionary Society. It is not only a history of the missions in that province of India, but a comprehensive description of its geography, history, manners and customs, native government, natural history, industry and commerce, agriculture, vernacular languages, literature and popular education, form of Hinduism, Devil worship, &c. It also describes the native Mohammedans, the introduction and present state of Roman Catholicism, and the Syrian Christians of Malabar. In its sketch of Protestant missions it begins with the Church Missions, devotes several chapters to the London Mission, and concludes with sketches of the direct and indirect results of missionary labours in Southern India. It is another of those books of general information on countries resided in, of which missionaries have produced more than all other classes of Europeans combined. We shall probably refer to the specific missionary part in an article in a future number.

A sketch is given of the Homes for the unfortunate and results attained through them in a little book,* written by the author of "Home Thoughts for Mothers and Mothers' Meetings." It describes particularly the manner in which the Homes are managed, and relates many anecdotes illustrative of their benefit. This is a kind of work that needs to be engaged in with great caution, lest it may become an indirect means of encouraging vice by holding out prospects of a refuge in the end; but, conducted with prudence it is fitted, we believe, to accomplish much good. Those who wish to understand it will be able to do so through this book.

Of Biblical works we have a very valuable one in the yearly volume of *The Bible Student*,† which is published monthly. It contains a great variety of articles, carefully written by men of eminence, and intended to throw light on the Bible and all that is associated with it. There is also any Inquir column and Answers to Inquirers. Among the subjects treated of in this volume are—Rare Manuscripts of the Bible; Ancient Versions of the Bible; Celebrated Commentaries on the Bible; Types of Character in the Twelve Disciples, considered as representatives of every phase of religious life; Words of Scripture, their history and fruit, &c. We would strongly commend it to ministers and teachers.

We have a new *Life of St. Paul*,‡ from the pen of a well-known foreign writer, M. Bungener, of Geneva. "M. Bungener," it is said in the preface, "regards the life of the Apostle as being in itself an argument, by which many of the most difficult problems of the present day may be solved, and many of its most vexed problems decided. In it the natural and supernatural so thoroughly interpenetrate one another, that their co-operation, which the infidel or the neologian

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* *The Life and Times of the Rev. John Wesley, M.A.* By the Rev. L. Tyerman. Vol. II. London: Hodder & Stoughton. 1870.

† *A History of Wesleyan Missions to all parts of the World, from the commencement to the present time.* By the Rev. William Moister. London: Elliot & Stock. 1871.

‡ *The Land of Charity: A Descriptive Account of Travancore and its People.* By the Rev. Samuel Mateer, F.L.S., of the London Missionary Society. London: John Snow & Co. 1871.

* *Work among the Lost.* By the author of "Home Thoughts for Mothers and Mothers' Meetings." London: William Macintosh. 1870.

† *The Bible Student.* London: Hodder & Stoughton. 1870.

‡ *Saint Paul: His Life, Labours, and Epistles. A narrative and an argument.* By Felix Bungener. London: The Religious Tract Society.

affirms to be impossible, is found to be actual and operative." This is the idea of the book, and it is well sustained. M. Bungener is known as a man of profound thought, and one fitted to combat the assaults made on the faith in the present day. While written from the higher point of view, the narrative is also well given, and no one can rise from its perusal without a more thorough understanding of the character of the greatest of the apostles.

*Lights and Shadows in the Life of King David** is a book of no great profundity, written in a popular style, but, on the whole, beneath the subject. We would recommend Mr. Viner to engage himself with smaller themes. The Life of King David is one of the most difficult and yet the most interesting to unfold, but it requires a master-mind, one in a thousand, to deal with it with benefit.

Of religious biographies we have a third edition of the *Memorial of the Rev. William Rhodes.*† Mr. Rhodes was a man exposed to many afflictions,—almost a constant invalid for years. He was well fitted by his power of mind to have produced great influence in a wide sphere, but he was kept down by bodily weakness. He learned, however, to bear with patience and fortitude. The following extract, which illustrates the career of the man, may give useful hints in relation to many in somewhat similar circumstances :—

"There are few things for which I have more reason to thank my Saviour than for the power He has given me of combining high thoughts with humble doings. This power to unite noble and devotional contemplations with constant attention to the numerous cares, and toils, and trifles, and nursings of my little family, is a great delight to me. It unites into harmony the extremes of existence—the intellectual and the sensible, the lofty and the mean, the cares of the present with the prospects of the eternal."

Miss E. J. Whately, author of her father's Life, gives a very needful exposure‡ of many of the evils prevalent in the religious world in England. She treats of Ritualism, Religious Dissipation or Home Claims Neglected, Spiritual Gossip, Party Spirit in Missionary Work, Inconsistency, Home Life and its Difficulties, Protestant Monasticism, and Religious Worldliness. Miss Whately inherits the clear, practical insight of her father, with something of his sarcastic power. The book is written in a spirit of kindness, and with Christian feeling, with an appreciation of all that is really solid gold; but it probes evils which are most injurious to the cause of religion, and which were keenly attacked by the Apostle Paul in several of his epistles. We commend it highly, and trust it will do much good.

*Myra Sherwood's Cross** is a tale well written, and fitted to be useful to young people. Its heroine was brought up under hallowed influences, early came herself under the power of Divine grace, and ended by becoming the devoted wife of an Indian missionary. It is full of the touching domestic incidents of a Christian household—both prosperous and adverse—which are described with great simplicity and naturalness.

It is unnecessary to say almost anything on another selection from the writings of Beecher.† He is now well known both in his excellencies and defects. His greatest excellencies are the homely way in which he applies Christian truth to everyday life, and his deep insight into human motives and character; his chief defects are the irreverent manner in which he often deals with solemn things, and the vagueness and indefiniteness of his theology. There are many excellent things in this book; others not calculated to do so much good. On the whole the selection is made with discrimination.

Dr. Landels,‡ who excels in his lectures to young men, has written another book for their benefit, in which he sketches a number of Scripture characters as warnings or encouragements. There is—The Rich Ruler; or the Young Man inclined to Religion—Esau; or the Young Man of Rash Impulses—Reuben; or the unstable Young Man, &c. &c. These sketches are written with vigour, in a homely and practical style; well fitted to influence average young men engaged in the flurry of business, but not so much those of a higher order of mind.

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* *Lights and Shadows in the Life of King David.* By Charles Viner. London: Elliott & Stock. 1871.

† *Power in Weakness. Memorial of the Rev. William Rhodes.* By Charles Stanford. Third Edition. London: Hodder & Stoughton. 1870.

‡ *Cousin Mabel's Experience. Sketches of Religious Life in England.* By Miss E. J. Whately. London: The Religious Tract Society.

* *Myra Sherwood's Cross; or, How she bore it.* London: The Religious Tract Society.

† *One Thousand Gems.* From the Rev. Henry Ward Beecher. Edited and compiled by the Rev. G. D. Evans. London: Hodder & Stoughton. 1870.

‡ *Beacons and Patterns; or, Lessons for Young Men.* By the Rev. W. Landels, D.D. London: Hodder & Stoughton. 1870.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

DURING the past month the French have been meeting with one disaster after another, and probably, before this number has gone to press, Paris will have capitulated. It is, however, impossible to form any opinion of the events likely to take place after the capitulation.

The Ultramontanes in Bavaria are doing all in their power to sow divisions. It is well known that Bavaria was the centre of secret plotting before the war. If Bavaria had been the ally of France on account of religious sympathies, all South Germany and Austria might have become hostile to Prussia. The Jesuits saw this, and, in preparing for war, as they have been busily doing since 1866, they did all in their power to win Bavaria to the French side. They failed through the firmness chiefly of the young King—possibly influenced partly by such liberal theologians as Dr. Döllinger. Now they are attempting, through their organ in Munich, to detach again the Bavarians from the German alliance, by alleging that their soldiers have been dealt with unfairly in the war—placed always in positions of chief danger. This attempt to sow disaffection will, we believe, end in nothing, except in exciting a more determined opposition to themselves, on account of their want of national feeling. There is also an effort made to deprive Dr. Döllinger and two other professors of their theological chairs in Munich, but this effort will probably fail.

The Prussian Government have not only put aside the Minister of Education, "Von Muhler," but have disavowed his policy, and have declared that the bishops have no right to remove and deprive of their salaries those Professors of Theology who repudiate the Infallibility dogma. Several of the Bonn professors had been so deprived, and the former Minister of Education had sustained the act. The State would thus have lent its influence to that party in the Church which represents the extreme claims of the Papacy. There is likely to be a formal division in the Church of Rome in Germany, and perhaps also in France, when the excitement of the war is over: and there is some hope of a genuine Scriptural reformation proceeding from Dr. Döllinger, and other leading theologians of the national party.

Victor Emmanuel paid at the turn of the year a sudden visit to Rome. The people received him with immense enthusiasm—all the greater because the visit was so unexpected. Their cries were more than conventional: "E venuto il nostro Re!" "Viva Vittorio Emmanuele, Re d'Italia!" "Viva il Re Galantuomo!" This enthusiasm was such as Rome has not witnessed for many years, and it showed the entire falsehood of the assertion that the voting was not the act of the genuine citizens of Rome.

There have been a number of resolutions passed, especially in Scotch Presbyteries, against Mr. Gladstone's letter to Mr. Dease. Mr. Arthur Kinnaird has also, in the name of a section of the liberal members, communicated with the Premier. Explanations have been given which it is somewhat difficult to understand.

The statistics of the Roman Catholic commu-

nity in Great Britain this year have just been published in their recognised authority, the *Catholic Directory*. It appears that the Roman Catholic bishops in England and Wales are 15, and in Scotland 4—total 19, including four retired bishops; the priests serving missions and acting as chaplains to religious communities are 1,551 in England, and 207 in Scotland, making an effective list of 1,758 in all. The religious houses of men in England are 55, and of women 218; those of men in Scotland are 4, and of women 18, giving a total of 59 and 236 respectively. This list does not include some 30 or 40 more priests who are residing abroad in various capacities, and as many more who are acting as chaplains in the houses of private gentlemen in the kingdom. The list of places in Great Britain in which mass is said, whether in public churches, chapels, or "stations," includes about 1,200 names. The Peerage of the three kingdoms includes 34 Roman Catholic members. Besides these there are 49 Roman Catholic members of the Baronetage of the three kingdoms—England, Scotland, and Ireland, of Great Britain and of the United Kingdom; and the members of Parliament who profess the Roman Catholic faith are 37, who all sit for Irish constituencies, except Lord Robert Montague, M.P. for Huntingdonshire, who is a recent convert to that religion.

The *Church Missionary Record* gives statistics of the Church Missionary Society in 1830 and 1870 respectively:—"The total income of the Society then amounted to £30,062; now it is £150,000. Its communicants then numbered 318, now they are 21,705 (including the congregations transferred in 1862 to the native church in West Africa). The number of European Missionaries was then 34, now it is 203. There was not then one ordained native clergyman, now there are 109." The *Church Missionary Intelligencer*, in an article on France and Germany, thus refers to the missionaries supplied to the same Society by the latter country:—"Wurtemburg, leading the way, sent forth her choice men—Melchior Renner, John Andrew Jetter, Theodore Müller of the Niger expedition, C. F. Schlienz, after sixteen years' service appointed Principal of the St. Crischona Institution, Basle; John James Weitbrecht; John James Müller, Rhenius' colleague; John Hæberlin, transferred to the British and Foreign Bible Society; George Adam Kissling of West Africa; C. T. Hoernle of Meerut; the Kishnagurh Missionaries, Krauss and Lipp; Charles Gottlieb Pfander, the great Mohammedan controversialist; John Christian Müller, who died at Abeokuta; C. T. Frey, who died at Freetown; Charles Andrew Gollmer, after long service in the Yoruba country, still living and labouring in England; C. F. Ehemann, who died at Sierra Leone; Frederick Schurr, still labouring at Kishnagurh; Charles Bomwetsch, still labouring at Calcutta; John Rebmann, still labouring in East Africa; John Fuchs, still labouring in North India; Sigismund Wilhelm Kölle, still labouring at Constantinople; James Erhardt, still labouring in North India; David Hinderer of Ibadan; J. G. Beuttler of Travancore; Pfefferle of Rabbai Mpia, where he died; Gerst, who died at Badagry; Kefer, who died at Ibadan; J. Andrew Maser, still living and labouring at Lagos; Ernest Trumpp the linguist; C. F. Schwarz of Western India. But these must suffice, for we have left the dead and have got amongst the living. These are all Wurtemburg men; and if to these we add the missionaries who joined us from other parts of Germany—Hanover, Prussia, Saxony, Rhenish Prussia, Bavaria, Baden, Pomerania, Hesse, Bremen, Westphalia, Hesse Darmstadt, Prussian Silesia—why assuredly there has been an United Germany on our side. Up to March 1, 1862, there went forth on missionary service, in connection with the Church Missionary Society, 562 men of various countries and races: of these no less than 121 were German missionaries."

The *New York Independent* says: The Moravian Mission statistics for 1870 show 89 stations, 313 missionary agents, 1,041 native assistants and overseers, 20,571 communicants, 16,528 non-communicants under regular instruction, 10,364 candidates, "new people," &c., and 23,288 baptised children; making a total of 68,751. The receipts have been £4,214 from members of the Brethren's congregations, £9,727 from friends of other denominations, £1,575 from the Brethren's Society in Pennsylvania, and £4,137 from legacies, endowments, &c.; making a total of £20,844. In Surinam there are 24,156 under instruction, 12,323 in Jamaica, and smaller numbers in other parts of the West Indies, and in South Africa, South America, Greenland, and Labrador. There has been no marked success during the past year. In Labrador the native helper, Daniel, and his wife, who went as evangelists to a heathen tribe, have yielded to temptations, and their mission is a failure. The congregations on the Mosquito Coast have been excited by fear of intervention by the Roman Catholic Nicaragua Government, since the withdrawal of British protection. At

the two stations in Australia there have been accessions, and the blacks at the stations are building houses, and the births exceed the deaths, while few children are to be seen among the natives in the bush.

Two men of great eminence in Christian literature have been cut down very suddenly—Albert Barnes and Dean Alford. The former died on December 24th, and the latter on January 12th. We refer to these sad events elsewhere.

CHRISTIAN WORK IN THE WAR.

THE following most interesting letter has been forwarded to the British and Foreign Bible Society :—

Berlin, Wilhelmsstrasse 33,
January 9th, 1871.

To the Rev. S. B. Bergne.

My dear Sir,—Once more it is my sad duty to write a "war report." None of us thought two months ago that peace would be so long coming. Tens of thousands of prayers ascended to God that peace might be restored to Germany and France before Christendom would celebrate the anniversary of the birth of the Prince of Peace. But Christmas came and peace did not come, and the children sang as usual here in Germany around their Christmas trees, "Peace on earth and goodwill to men"; but when they looked about them their fathers and elder brothers were absent and their mothers and grown-up sisters were weeping, for of those fathers and brothers some were already dead, others sick or wounded, and others exposed to the dangers of the war, raging as it did in those days very very fiercely. Thus the children and mothers felt sorrowfully that there was "war on earth," not "peace" as the angels had sung. I saw many Christmas celebrations this year, and such were the feelings prevalent in them all.

How thankful under such circumstances are we to know, from the success with which God has been pleased to bless us, that the book which alone has power effectually to console the human heart in its deepest sorrows, has been so abundantly circulated among the German soldiers and the French prisoners. The work has exceeded the most sanguine calculations made at the beginning of the war, and the following tables will show that the half million formerly spoken of has been long left behind, and that the numbers are now approaching the extraordinary sum of 700,000.

CIRCULATION FROM JULY 25, 1870, TO JANUARY 2, 1871.

	Bibles.	Testaments.	Portions.	Total.
Through colporteurs	4,570	139,225	5,861	149,656
„ societies	272	84,053	33,192	117,517
„ correspondents ..	209	24,172	106,588	130,969
Total sales.....	5,051	247,450	145,641	398,142
Free gifts	193	115,743	143,928	259,864
	5,244	363,193	288,569	657,006

Of the above 180,775 were in the French language, 1,484 in Arabic. Nor do these sums exhaust the work among the French prisoners, the Alsatian regiments demanding German copies.

In reporting from month to month I can do no more than call attention to some special feature of the work, and this time I shall confine myself to the

WORK OF THE GERMAN COLPORTEURS ON FRENCH TERRITORY.

I.—OUR PLANS.

When the war broke out our plans were formed rather with reference to the probable retreat of the Germans before the French, than with regard to an invasion of France by the Germans. Partial defeat at first, followed by eventual victory, was at that time the general expectation and hope. But the battles of Weissenburg and Wörth, and the successful storming of the Spicheren heights of Saarbrücken, decided the fate of the campaign as to which of the two countries should be the theatre of the war; and from that time we had to prepare for work in France.

Our colporteurs were in Saarbrücken almost before the bodies of the dead were buried. From Baden our men, under senior colporteur Weiser, followed the army of the Crown Prince of Prussia into Alsatia immediately after the battle of Wörth. Colporteur Erhardt and the Crischona brother Stein made their way, amid great danger and

privation, across the country to Sedan, and, having sold their last copy, emerged into Belgium to seek fresh stock in Cologne.

The battle of Sedan created for us a perfectly new situation. Mr. Beringer, up to that time in Cologne, now left to be the leader of our little band of colporteurs in their march into the interior of France. He at first took up his quarters in Sedan, but soon advanced to Rheims. Saarbrücken was given up, and Mr. Henry Hieronimus, who, with his father's kind permission, entered our service as a volunteer depositary, took Mr. Beringer's place in Sedan. Then Mr. Beringer pushed on even further towards Paris, halting, as long as the difficulties were insurmountable, at Epernay, Chateau-Thierry, and Meaux, until he reached Lagny, which still remains the last railway station to which trains run before Paris. Here he took up his quarters with the men and the Bible waggon. Then Mr. Hieronimus and Weiser received orders to join him with their men, until they were altogether, thirteen in number, with the besieging army, and began work at once with the Bible waggon as their locomotive depôt, and 40,000 copies as their stock-in-hand.

II.—The Dangers and Privations of the Colporteurs.

If I write little on this subject it is because the colporteurs, in their letters to me, have written nothing at all. With admirable tact and self-forgetfulness, they dwell on the encouraging aspects of their work. It is from other sources and indirect ways that I have learned what their hardships have been. It is due to them to say that they have fully shared the hardships of the soldier in the field. The soldier's danger is certainly greater, but the dangers our men have cheerfully incurred have been far from inconsiderable. They are far away from home; many of them are men advanced in life. Almost all of them are married. They march in the enemy's land unarmed and deprived of all efficient protection. They, too, have their "forced marches"; often the hard earth for their only bed—straw is a luxury. They are to be seen with the healthy soldiers not only in camps and garrisons, but also on the eve of, and even during their battles. They enter the lazarets where infectious diseases are raging, without a thought of themselves, not counting their life dear. They cook their own food, often without salt or any means of making it savoury: they mend their own clothes and shoes (the former callings of some of them in this point rendering good service), they wash their own linen, and sacrifice every idea of comfort. Erhardt readily consented to give up his proper work of colportage, which is very dear to his heart, to become the driver of our Bible waggon and the groom of our horse. One of the depositaries, out of thirty nights, spent twenty-three out of bed. But, on the other hand, God blesses them. They have often to endure insult and reviling it is true; but, on the whole, we may say that they are everywhere received with open arms—in the hospitals, and by the sick and wounded, with warm manifestations of joy. On the 1st of December, Mr. Henry Hieronimus and senior colporteur Weiser joined Mr. Beringer, bringing with them 120 cases of Scriptures. By the 31st of December, Mr. Beringer reported that all were empty, and that a few hundreds of copies constituted the whole of their remaining stock. Under these circumstances, the whole staff of our Paris colporteurs, with the exception of two who remain to keep possession of the depôt and take care of the horse, have obtained leave to return to Germany for a fortnight to rest, to repair their clothes, to visit their families, and then the majority of them will return, Mr. Henry Hieronimus meanwhile bringing another railway van full of stock to replenish the Lagny depôt.

III.—Extracts from Letters from Colporteurs in France.

Colporteur Kühn writes:—"I left Berlin on the 14th of September, and arrived in Sedan on the 21st. In the first days I worked in the lazarets. The Scriptures were received with extraordinary joy. The second time I came to one of the hospitals a Roman Catholic said to me, 'I tell you what, the work of this Society is thought much too little of; for my part, I am determined not to part with this book as long as I live. It is God's own genuine word, and I feel it to be so. If we live as this book tells us to live we are safe for ever, for it teaches us to rely not on ourselves, but simply on the merits of Christ.'

"In another lazaret I found a French corporal, wounded and very ill. He received the book very thankfully, but I could not understand all he said. In this place my bag was empty before all were supplied; those who had not received a copy begged me earnestly to come again, and I did, and gave all who could read a copy.

"From Sedan, Mr. Beringer summoned me to Rheims, and I afterwards went to Epernay and Meaux, and at last to Lagny. I sold a great many

copies in Meaux, principally New Testaments. A few hours later most who had bought sought me out and gave them back, and bought instead Testaments with the Psalms, while others kept their Testaments and bought the Psalms separately.

"In Lagny we had great trouble in finding quarters. One day a soldier spoke against our work, but one of his comrades immediately stopped him. 'Stop that foolish talk, comrade,' he said; 'you would talk in a very different way if you lay wounded in the hospital; you would then be glad enough to have that book as your consolation. Now there is no danger; but think of Sedan, when the balls were whizzing like bees about us; did you think or speak in this way then? You know how we prayed both before and after the battle; yes, you saw yourself how comrades as brave as you or I am were not ashamed to fall on their knees on the battlefield and pray to God.' The other answered, 'That is true; when the balls where flying like hail about me, and one passed through my mantle without injuring me, I really did ask myself whether it was mere accident, or whether a Higher Hand might not have saved me.' This [adds Kühn] gave me an opportunity of talking very earnestly with him, and urging him to think seriously of beginning a new life.'

Pieper, our Brunswick colporteur, also writes from Lagny. He entered France on the 20th September, and has been there ever since. During the last month he has been at work in the army besieging Paris, and sold 2,254 copies, for which he received £20 10s. from the men.

"In Sedan," he says, "I was one day on the bridge which crosses the Maas. A soldier entered into conversation with me, and asked me the price of my books. He selected one and bought it, and then without opening it flung it contemptuously into the river. Two other soldiers were punting on the river, saw the book flying through the air, and succeeded in catching it before it sank. When they saw what it was they held it up in triumph, and made signs that showed me that they at least greatly prized it.

"In the lazarets I had a most encouraging reception. One man, both of whose eyes were shot out, said to me, 'I, alas! cannot read the Bible any more.' Whereupon I sat on his bed and read aloud to him a chapter out of the Gospel of St. John, which was a real refreshment to the poor sufferer. I then placed a New Testament on his bed, and told him to ask his comrades to read a chapter to him from time to time, which he said he would surely do. Among the French wounded I was equally welcome, but I could not speak to them.

"From Sedan we went to Rheims in our own Bible waggon. Lieutenant Wolff was generally himself our coachman; and, although the roads were heavy and hilly, we got over the ground in two days.

"In Rheims also I found a great demand for Scriptures in the hospitals, and the chaplains gave us a hearty welcome. From Rheims, Mr. Beringer sent me to Chalons, where I sold largely to the soldiers passing through to Paris. Trains also came from Paris full of sick and wounded. When they heard that Testaments were to be had, those who could hobbled out of the carriages to make sure of getting copies, and those who could not stretched out their hands and begged I would not forget them.

"In Chateau-Thierry, where I was afterwards sent, and where I had good sales, a gentleman came up to me one day, and commenced ridiculing the Bible. I said to him, 'The time is fast approaching, sir, when you must appear before One who will judge you for what you are doing and saying this day.' I left him; a short time afterwards he sought me out, and asked me if I would consent to sell him a copy. I said, 'Most willingly.' He then bought, but insisted on paying me more than I had demanded for it.

"Another gentleman came to me and said, 'Do you know the name you go by in the army?' I said, 'No.' 'We call you,' he said, 'Heaven's police.' 'A very honourable name,' I replied; 'how I wish I could at once arrest you in the name of my Master and secure a place for you for ever in heaven.'"

Horn is one of our Schleswig-Holstein colporteurs. Like Kühn and Pieper, he entered France by way of Sedan on the 20th of September. He, too, spent the last month with the army besieging Paris, and sold 2,405 copies, receiving from the men for them more than £21.

He says of Sedan, "In the hospitals I had to do principally with Bavarians and Saxons. Long trains of railway carriages were arranged as lazarets, and here the poor wounded who could by any possibility do so, hobbled out of the carriages to get, as they expressed it, 'something for their hearts'; or, as one of the railway guards called it, 'the best thing of all.' Never did I feel that our Society was so much in the right place as here. One poor soldier, then convalescent, said to me, 'Many a night did I lay

myself weeping to rest, I felt so utterly desolate and forsaken. I had nothing for my heart; you are now come, and henceforth I can live again like a Christian by the help of this book.'

"In Epernay, where Pieper and I worked a week together, and I afterwards a week alone, a gentleman in authority disliked our work, and one day said, 'Give the men sausages, they will thank you for it; as for your Bibles they don't care for them.' That very evening a train with sick and wounded came through from Paris, and were brought into the refreshment room: they were receiving food when I entered. No sooner was it known that they could get Testaments than they left their food, crowded around me, and this man was not only compelled to see that eating and drinking were at once suspended to secure God's word, but got himself so entangled in the crowd that he could only extricate himself with difficulty.

"But I must say a word about the healthy soldiers, with whom I had most to do.

"Pieper and I, on our way to Chalons, met a Ulan at the station, who, as soldiers unfortunately will persist in doing, swore freely. Pieper told him this was not right. Another soldier joined us, and Pieper got involved in talk with him, and I continued to speak with the Ulan. I tried to show him that swearing was unworthy of a man and a soldier, and, after a while, that it was utterly unworthy of a Christian. He was much impressed, and insisted on my writing my name in the New Testament he bought as a memento of our meeting.

"In Rheims I met Schleswig-Holsteiners among whom I had worked in Holstein, and who had repulsed me with scorn and brutal treatment. Here, in France, those same men bought freely. One of the men, who was from my own neighbourhood, told me his mind in rough Holstein fashion about my work. In equally clear terms I told him mine, and praised the glory and beauty of a life of faith. A soldier standing by listened with intense interest to what we were saying, and then stepped out and said, 'I am a member of a Methodist church, but I have hitherto in the army been ashamed to confess my Lord: this shall not continue longer.' As long as we were in the same place, these men came every evening to us and we read God's word together, sang hymns, and joined in prayer."

Such are specimens of the reports we receive of the work in France. On another occasion I will give extracts from the reports of the men who went with Weisen from Nancy to the army before Paris. Enough has been written to show that the Bible work is at the same time a missionary work among the troops.

GEORGE PALMER DAVIES.

THE TURCOS.

As the word "Turcos" has become so well known during the German-French war, and is in the mouth of young and old, the following account (as given by a writer in the German *Evangelist*) of their religion, and the efforts made to bring them to a knowledge of the truth, may be interesting to our readers. The Turcos are, it is well known, inhabitants of the French province of Algiers in the north of Africa, and have, like the people of North Africa in general, received the Mahometan religion. The leading dogmas of *Islamism*, which is the name given to orthodox Mahometanism by its adherents, are, belief in a God, in the divine mission of Mahomet—and that he is God's greatest prophet, greater than Jesus and Moses—belief in the day of judgment also, and in a predestination. Their book on religion is the Koran (Alkoran), the author of which was Abubekr, Mahomet's father-in-law, by whom the revelations of the prophet, some of which had been written down singly, and some preserved in memory, were collected and formed into a whole. The Koran contains much that is good. The weekly Sabbath of the Mahometans is Friday, in addition to which various other sacred days are observed by them.

Several institutions of the Koran contribute to the demoralisation of the Mahometan races, especially the allowance of polygamy and divorce, the permission to avenge murder, and so forth. We must not wonder, therefore, that these adherents of Mahomet (the Turcos) abandon themselves to excesses and horrible cruelties; for they live not merely in the greatest lewdness, but have also murdered in the present war wounded German soldiers who were lying on the battlefield; and, as a wounded soldier who was in a lazaret related to me, those very Turcos, who themselves lay wounded on the field, kept shooting at wounded German soldiers. Yet, with all their cruelty and alienation from God, they have manifested here and there their adherence to their Mahometan religion. A Turco in the lazaret at Carlsruhe rejoiced like a king when a gentleman from Carlsruhe read to him out of the Koran in the Arabic language. The *Swabian Mercury* also reports the following interesting event in connec-

tion with the Turco prisoners in Ulm, and says:—"There are here at present three hundred Turcos. A Mr. L., for a long time minister in Algeria, and intimately acquainted with Arabic, was allowed by the military authorities to deliver an address to them. They were therefore ordered to a service in an outwork of the fortification. Many officers visited it in order to see what took place. At first a priest came forward, who was with them, and read one chapter after another out of the Koran, but with so gentle a voice that the hearers gradually grew weary and called out to him, 'Stop, that is enough.' Mr. L. then went forward, took the Koran out of the priest's hand, read from it the first chapter and caused the Turcos to say it sentence by sentence after him. This gave them life, and when he then delivered an address to them, they cried out often and vigorously, giving assent at the same time with their heads, 'That is true, that is true.' At the close he prayed, and the Turcos now approached to kiss his hand, and said to him, 'Thou art sent by God.'"

In Ingoldstadt a colporteur is stationed who speaks Arabic, and whose labours have been made a blessing to the Turco prisoners in that place. It gave them great joy to have an opportunity of conversing with anybody in their own language, and they at once began to ask him, "Whence comest thou?" "Whither goest thou?" "Where wast thou born?" and such like. Among the seven hundred Turcos who were there only eight could read. These received Arabic Testaments, and promised the colporteur to read them to their comrades. Although Arabic is the mother tongue of the Turcos, only a very small part of them can read, and of this I had sufficient evidence when I offered them as a present portions of the New Testament in Arabic, which the British and Foreign Bible Society had sent, most of them saying to me that they could not read, and those who could stammered along so slowly that it was easy to remark that they were not intimate with reading. This work among the Turcos will without doubt lead to great blessing, and we will hope that many Turcos will in Germany become acquainted with Jesus, the Sinners' Friend, and that when they are released from imprisonment, to be sent back to France or Africa, they will begin a new life, and become also a blessing to their countrymen. Ought not Christians to make them an object of prayer, and beg that they may be given to Jesus as an inheritance, and one day be permitted, with the whole company of the redeemed, to bring praise, thanks, and adoration to the Lamb that was slain?

RELIGIOUS INTEREST IN GERMANY.

The Rev. Mr. Jaffe, of the British Jewish Mission, writes:—"Amid the troubles and distractions of war, when the tide of human feelings and passions flows high, and destruction and carnage is going forward with rapid strides, we find God quietly carrying on his designs of love and mercy to man, and by terrible judgment He is teaching him the worthlessness, the uncertainty and instability of all human greatness, power and glory, and that lasting happiness, security and peace, can alone be found in his love and fear. Germany has, I trust, heard the voice that is speaking to her, and I am thankful to say that I seldom or ever before observed so much seriousness and solemnity of thought and feeling, even among men to whom religion had before little or no attraction, as at the present. Never before have I witnessed the house of God so crowded with eager and attentive listeners, and I have scarcely ever seen so many moistened eyes, during the preaching of Christ's Gospel. It seems as if the nation was about to rouse itself and return to the 'first love' from which it had so sadly fallen, and to shake itself from those deadening influences which have preyed on its spiritual life, and robbed the hope and comfort out of its heart. Upon the Jews, too, these stirring events have not failed to have a most salutary effect, and one of my Jewish friends who was before unsusceptible of and inaccessible to divine truth, is now inclining his heart to its teaching, and bowing down in humility before God. I have made much gratifying experience of this kind. Among the hundreds of the sick, wounded and dying with which this town is filled, there are two Jewish soldiers who have been the objects of my deepest solicitude. Far from kindred and friends, they are grateful for every word of hope and comfort I can address to them, and reward me for every kind act with an eager and devout attention to the truths I bring before them."

THE FRENCH EVANGELICAL SOCIETIES.

The following letter has been addressed to ministers of the English Presbyterian Church in London, but we gladly insert it, as its statements and appeal are of interest to all Christian men:—

"*London, Jan. 16, 1871.*

"The calamities which have overwhelmed the people of France, and which appeal daily to our sympathies as one disaster follows another in

unbroken succession, have included in their pitiless grasp many of our Protestant brethren, whose condition at this moment is one of deep suffering and privation. The annexed letters from Pastor Fisch, sent from Paris in the closing weeks of 1870, describe the situation calmly, touchingly, and trustingly; and without exaggeration open to us the prospect of a blessed work of God's saving power as likely to succeed the dreadful scenes of man's destructive energy, now filling the homes of France and Germany with sounds of wailing.

"A cry for help from any of the Reformed Churches of the Continent never falls unheeded on the ears of Christians in favoured England; such a cry falls louder on our ears who are kindred in faith and worship to those faithful men who, in Roman Catholic lands, have long been striving to maintain the truth in its purity; and the importance to England of the growth of a purer faith and a truer morality in her nearest neighbour among the nations of the world should prompt us to give liberally, and to pray earnestly that such an opportunity as the present should be laid hold of for the spread of pure religion in France. Amid the wreck of earthly greatness, the overthrow of Papal supremacy, and the confusion of political pretensions, surely many stricken ones will hear the voice of God speaking above and in the storm, and give heed to his true sayings. As fellow-workers with Him we are permitted to take our share alike in showing compassion and in spreading the good news of salvation."

The following are the letters from Pastor Fisch:—

"*Paris, December 17th.*

"To-day ninety days have elapsed since we have been shut up in our iron wall. Nothing is improved in our circumstances. Nearly all our victuals are exhausted except bread, wine, and the horses of our omnibuses and cabs, which we begin to eat. In these circumstances we look up to God and our friends in Great Britain, for the maintenance of our work. We do not know even where the Prussians are: we do not know which stations are invaded, and which are under French control. Only we heard that the Yonne must be under Prussian sway. What an amount of distress for our labourers, who in time of peace, with their scanty salary, have so much trouble to meet their expenses. They have now to feed Prussian soldiers, to pay war taxes, and they receive nothing from us, as we ourselves receive nothing at all. The whole income of our Society for the last ninety days has been six shillings. All our nerves are strained towards the relief of our sick and wounded soldiers, and although we get neither our income nor our salaries, we must make collections for our hospitals and the thousands who suffer awful misery. When the war is over our provinces will not be able more than Paris to support our Society, as all work is suspended, and poor France will remain for years utterly ruined. Oh, my dear friend, let our brethren in England take care in God's name of our poor humble country! It will require great efforts on their part; but the work of God in a field ploughed and prepared, as France will be after such trials, is worth their most intense activity; and the prodigious sums raised by their liberality show what they are able to do. I will soon convoke our committee to see whether it would not be well to ask you, my dear friend, to send directly some help to several of our stations—say, to those of the Yonne, as you will know much better the actual state of France. We know that many millions of francs have been gathered in England for the wounded, and we feel deeply thankful for it. But as every man or woman who has a heart feels inclined in behalf of that bodily relief, whilst Christians alone know the worth of immortal souls, these must provide first of all for the preaching of the Gospel. A vast amount of good is done in our hospitals: Christian ladies teach the soldiers to read, give them the New Testament; when they leave they show their gratitude and love for those who relieved them both bodily and spiritually. The Church of Christ in Paris is much blessed in these hard times. General prayer-meetings crowd our largest churches; we feel wonderfully quiet, refreshed, confident in the Lord; the aspect of Paris is quite renewed. The change already is full of promise. Now, my dear friend, may God bless you. If you think that the insertion of this letter in the papers may promote our common cause, it might perhaps be well."

"*Paris, December 27th, 1870.*

"We are at the end of 1870, and quite unable to pay the quarterly salary due to our labourers. They must be in an awful distress, especially those in the Yonne department, which is invaded and perhaps ruled by the Prussians. We have no news at all from it—no means to know anything about our stations. Therefore our committee decided to entrust to your brotherly help the relief of these dear labourers so terribly afflicted. Here is the detail of the sums due to

the several stations :—Sens 1,225 francs, Auxerre 1,400, Tonnerre 400, St. Florentin 350, Avallon 603 ; total 3,975 francs. There are besides two sums of rent amounting to 985 francs.

"If you were disposed to this work of relief to real sufferers in the Lord's field, you would only have to correspond with M. le Pasteur Antonim, à Auxerre (Yonne). He would undertake to send to each station its share of the total sum ; and we wrote to him about it, as he lives in the chief town of the department.

"We ask you for much, but our distress is great. We are smitten by the Lord in such a measure, that we expect from Him a proportionate measure of help. We know, as He is great in his chastisement, He will be great in the blessing which such trials prepare. We commit our cares to you. May the Lord bless you all most abundantly. We suffer much ; the want of meat enfeebles even the strongest. Mortality is awful —2,731 last week. Cold inflicts upon us a terrible pain, as we could not get a pound of coal or coke for any price whatever, and wood costs tenfold its former price. We are drifting to much greater suffering. God have mercy upon us !"

The above letters contain, it is hoped, enough to awaken our sympathies and to quicken our steps in offering help to those who sorely need it. In such an emergency they give twice who give quickly.

JAMES E. MATHIESON.

Donations may be sent to Messrs. Fuller, Banbury, Nix, and Mathieson, Bankers, 77, Lombard Street, E.C.

We hope that many of our readers will send contributions to Mr. Mathieson, in this pressing emergency.

GERMAN EVANGELISTIC AGENCY.

We regret that the following letter from Count Bernstorff, jun., has been unavoidably delayed :—

SIR,—You were kind enough to lend me your columns some time ago for an appeal to British Christians in behalf of German agencies for the purpose of bringing the consolations of the Gospel to the poor sufferers in this bloody war. In addressing myself thus to Christian friends in this country, I had not the slightest wish to do so to the detriment of other societies for sending help to the sick and wounded, with some of which I am myself connected ; but I felt that many friends who might hesitate to help where only bodily relief is administered, would more readily give where they know that those sent to dress the bodily wounds are also able to lead the sufferers to Christ. I have not been mistaken in this, and I should be very thankful if you once more allowed me your columns in order to express my deep gratitude not only for the pecuniary help granted, but for many proofs of sympathy. The immediate nearness of death is indeed a powerful preacher, and suffering often prepares the heart to receive the Gospel. Thus the field of battle and the hospitals become a field of harvest, and many workmen are required. I am deeply thankful, therefore, for every kind gift. Each donation has been acknowledged separately, and I should only like here to acknowledge five sums, the kind givers of which have prevented my thanking them personally by remaining anonymous, viz. :—

	£	s.	d.
A. B.	0	10	0
"A Lover of Germany"	0	2	0
J. B.	0	1	6
"Irlandaise"	0	5	0
Anonymous	1	0	0

The money received by the Rev. H. Schmettau and myself amounts to about £400. Mr. Schmettau, who left some time ago on a visit to Germany, himself took £100 to Kaiserswerth, and £50 to the Deacons' Institution at Duisburg. The largest sum, viz. £175, I have sent to Dr. Wichern's office at Berlin. Up to this moment Dr. Wichern has been able to send about 250 of these "field deacons" to the seat of war. They are organised in ten bodies of about twenty-five each. The ways in which these men can help the wounded are very various : they go into the field of battle and try to carry away the wounded, even while the fighting continues ; they dress the wounds of those who cannot be removed ; they also visit the battlefields immediately after the battle, and help in every way to relieve the sufferers ; they serve in the hospitals by helping to carry away those who can be removed further from the seat of war. Some of them also serve at the railway stations, so as to be useful to those who are passing, and they write letters for the sick. All these various services naturally do not hinder the spiritual work ; on the contrary they open the way for it, they give the field deacons access to the hearts of the soldiers, and many opportunities of speaking to them about Christ, of reading the Bible and good books, and distributing tracts.

A Magdeburg newspaper, which is very much

opposed to Christianity, once complained of the abuse of hospital service for orthodox propaganda. This is a good testimony for the field deacons. Their zeal and activity have often been recognised. No work is too hard or too mean for them. Many had at first to contend with sickness, brought on by the hardships they underwent, and one very devoted young Christian from Dresden was privileged to "give his life for the brethren." Dr. Wichern has recently published some letters from these young men, which give proof of their earnestness in the work, and show at the same time how thankfully words of comfort and books are received by the wounded soldiers. These 250 field deacons are assisted by others from Dresden, Breslau, and Duisburg. Most of them are volunteers from all classes, men who, when the war is over, will return to their various occupations, as the regularly trained inmates of the "Rauhe Haus" at Hamburg are not in any degree sufficient in number for the great need. I have also been allowed to read letters from deaconesses, who often bear testimony to the patience of the sufferers, and tell of many a happy deathbed, where some well-known hymn, some word of trust in Jesus, were the last syllables murmured, and gave the bystanders a glance into everlasting happiness. Some who could no longer speak asked to have hymns read to them; others were brought to a confession of former sins, which had long been a burden on their souls. One dying Prussian, when he was told to rejoice that the Emperor Napoleon had been taken prisoner, replied, he preferred to say "God be merciful to me a sinner." Many of the French wounded also show gratitude for the kindness with which they are treated, and seem ready to listen to the words of the Gospel brought to them in their own language.

As in Breslau money was required for sending new stores of books and tracts to the hospitals, I sent £25 there, and another sum of £30 to Barmen, where a society has been formed to send out young ministers. This society wants a good deal; they have just sent for an English missionary from Algeria to work among the Turcos, and they also employ two French Protestant ministers for the prisoners. All the kind givers may therefore feel assured that their benevolence has rendered valuable services. Though the spirit of sacrifice and the love of giving has been greatly awakened in Germany, still the need is very great. The Berlin Tract Society, to which I had to forward a special gift of £10 for distribution of a tract on "Hedley Vicars," says that if they had but more money they might send out more books. The military chaplains always write for more.

Need I add, that any further gifts towards spiritual help to the sick and wounded of both nations will be gratefully received?

I am, Sir, your obedient servant,

ANDREW BERNSTORFF.

9, Carlton House Terrace, London, S.W.

EVANGELISATION IN MEXICO.*

THE monarchs of Spain, and the tyrants of Rome, unitedly held Mexico in the most cruel bondage for three hundred years.

The Roman Church favoured despotism, while despotism in turn lent the Roman Church its support, and countenanced the Inquisition, that fed its fires with countless victims condemned for having ascertained that God ought to be obeyed before man. Three centuries of this double oppression degraded Mexico.

The political catechism of this blended tyranny taught that the king ought to be obeyed blindly, while the religious one declared that the "Pope" was infallible, and that whosoever did not obey him would be lost for ever. Under that teaching men did not even dare to think, and morally became abject slaves. Mexico, at the end of the last century, seemed closed to the Gospel, but fifty years of independence have completely changed the situation.

After our emancipation from Spain's tyrannical government, having to seek among ourselves for the true elements of political life, we keenly felt the sad prostration of our country, resulting from its former abject condition. Suddenly thrown upon our own strength, and not possessing the needed knowledge to enable us to act wisely, we

* From *New York Christian World*, by a Mexican Christian, one of the foremost agents in the work.

were hardly able to move forward in the path of progress. We could realise our unfortunate condition, but knew not its cause. We wanted to progress, but would stumble and fall without knowing why. The veil of our inexperience hid from our view what ought to have been easily discerned. We longed to be free, but liberty, like a mirage, would vanish from us as we thought we approached it. The chains that had bound us to tyranny had not yet been wholly broken. We had achieved our independence from Spain's monarchs, but we had not yet obtained religious liberty. Rome had not yet released its prey.

At last, by sad experience, we found in the Roman Church the real cause of the impotence of our efforts to be free. Then commenced a gigantic war against the dark fanaticism caused by the errors of the Church of Rome. Multitudes among us wished to free Mexico from that Roman tyranny that in the course of three centuries had taken such deep root in our soil. We freed ourselves from Spain's monarchs after eleven years of war, but it has needed fifty years of contests, of heroism, and an army of martyrs, to shatter the political power of the Roman Church in Mexico, and even now she is again reorganising her forces for one last, desperate effort to re-conquer our native land. That contest, *in which no one extended to us a friendly hand; in which no Christian raised his voice to teach us the pure Gospel* with which we were unacquainted, has resulted in the religious indifference of the majority of the nation, and in the stupid fanaticism of those who have not had the courage to exercise their private judgment. But as many of us became indifferent in matters of religion, we could not but feel our immense want as we found ourselves without God and without prayer. Our condition was the more sad because the Mexican people are disposed to be religious, and in their temples would only find a religion marred by abuses and errors dark and many.

What could be expected of us, seeing that Rome had kept from us the Bible? The contest against Rome has been a long one, and the martyrs who have died for liberty in Mexico innumerable. But in seeking to escape from one evil we have been well-nigh wrecked by another. For three hundred years had Rome been saying to us, "Without me there is no Christ." No one preached the Gospel to us who were sickened by Roman abuses and errors, and we were deluded into answering Rome's falsehood by saying, "If without you there is no Christ, then there is no Christ." Thus to our deep sorrow, for we found nothing that would satisfy the longings of our souls, we became indifferent in matters of religion. But before reaching this most sad result, how much blood has been shed by the mercenary hordes of the Roman clergy, what treasures have they wasted, not in opposing impiety and infidelity, not in healing the wounds caused by the civil wars that they provoked, but in trying to retain their temporalities and their ill-gotten wealth and power. Had Mexico taken one step further in that dangerous path she would have plunged into the darkest abyss. But no! for God loves Mexico, and in his infinite mercy He has made her to listen to the Gospel, and multitudes of her people have joyously welcomed and accepted the message of Divine truth. The Lord in his wise plans had been preparing the men that should preach the Gospel in Mexico. They had not even known of each other's existence, but when the time arrived that the Lord had appointed for the public preaching of the pure Christian faith in Mexico, those dispersed elements were providentially gathered, and gathered in so marvellous a way that the infidel who does not recognise Divine providences in the destinies of nations, must have, in the facts connected with the beginning of the evangelical movement in Mexico, another opportunity in which to applaud the rare prodigies of chance. Since that solemn date in the history of Mexico, the history of the progress of the Gospel in our country can be followed step by step. It is the history of a most earnest struggle for the truth of Jesus against the blind fanaticism of some, the infidelity of others, and the indifference of the majority. This struggle in behalf of the truth of the Gospel has at times been accompanied by deep sufferings. But why speak of the sufferings of Christian men, who carry their humility to the degree of even wishing that their names and persons should be forgotten? In spite of the obstacles that the Gospel cause meets in Mexico, there are now twenty-three evangelical congregations in the city and valley of Mexico alone, and an equal or still larger number in the rest of the Republic.

The middle class, and above all, the people, listen with fervour and enthusiasm to the preaching of the Gospel. Our pamphlet tracts have been circulated throughout the land, and from different parts of the Republic applications are made for Gospel ministers and missionaries. Multitudes in this nation, on rejecting the Roman

Church, also abandoned the Gospel from not understanding it, but many did so with deep sorrow, for they felt a void in their breasts on finding themselves separated from God. Many among them, and others who from ignorance continued in the Roman Church, on entering our houses of prayer, are often moved to tears of tenderness and joy on being able to speak directly with God, as with a loving Father, and without the mediation of any of the imaginary semi-gods of Rome, or of those who have tried to usurp the name of priests, a name that belongs to Christ and his people. Oh! blind indeed must one be not to see that the evangelical movement in Mexico is truly popular. Beyond a doubt, Mexico hastens to throws itself into the arms of Jesus Christ. The Roman Church, meanwhile, trembles, the indifferent awake from their lethargy and wonder, the infidels mock. Such is the religious condition of Mexico.

BOMBAY MEDICAL MISSION.*

THE friends of this Mission are aware that in addition to the provision it makes for the relief of the sick in its neighbourhood by a dispensary and hospital, it aims also at preparing native Christian youths to act in other places as medical missionaries. Four young men have been for some time under training by Dr. Young with a view to this employment; and an opportunity of observing what progress the mission is making in this department was afforded to its friends last week, when these lads were subjected to an examination on the subjects considered essential to their future occupation. The examination, partly written, partly oral, was conducted by Drs. Blaney, Partridge and Young, and extended over four days. At the oral examination held on Thursday last in the Dispensary, Girgaum, a number of gentlemen, friends of the mission, were present, and the Rev. J. S. S. Robertson of the Church Mission, acted as chairman. Drs. Blaney and Young (Dr. Partridge being on this occasion unavoidably absent) examined the students in Botany, Materia Medica, and Elementary Anatomy; and a very favourable impression seems to have been made on all present by the ready and intelligent way in which questions, involving abundance of heavy words and technicalities were for the most part answered. Although engaged on these subjects only for about fifteen months, the lads appear to have readily given the names, orders, properties, &c., of many plants from specimens laid out before them: described the bones, joints, ligaments, &c., of the human body from the skeleton: and answered questions on medicines, their material, their modes of operation, the organs they affect, the doses to be administered and what not. All of them appeared to do well—one in particular called forth expressions of strong approbation for the intelligence of the answers he made to Dr. Blaney in Materia Medica. The examination was throughout highly interesting, and fitted to raise strong hopes of the future usefulness of these young men. At the close, the chairman, in a few pleasant and hearty remarks, expressed his own and the visitors' satisfaction with the results, and distributed prizes to the students in the order of their merit.

As already stated, this examination had reference only to the ability of the Bombay Medical Mission to qualify native youths for the work of medical missionaries or catechists; and it cannot but be matter of rejoicing and thankfulness to the supporters and well-wishers of the mission that it now shows itself equal to any demand that may be made upon it in this department. Apart from the consideration of other difficulties which would inevitably arise as the work went on, Dr. Young had to face the sole training of such students as might be entrusted to him—a labour considered in similar missions both at home and abroad as too great for one man. In the parent Medical Mission Institution in Edinburgh the students are educated, we understand, at other medical colleges or at the university: in Madras, where the Medical Mission has been probably more successful than anywhere else, the superintendent has always been assisted in the work of teaching by other professional men; and when this Bombay Mission was being founded, a gentleman well acquainted with the nature of the undertaking went so far as to say that it was

* From the *Bombay Guardian*.

quite impossible for one man to train students and overtake other dispensary and hospital work. In face of such facts and opinions, Dr. Young's labours must be pronounced highly successful. He has had to awaken the mental energies of these lads, to give them an acquaintance with English such as would enable them to study through that medium, and, in addition, to bring them to their present state of acquaintance with medical science and practice. Few probably of those who heard their ready answers on Thursday could estimate the amount of labour implied in the good appearance they made. But the more decidedly does it prove that the experiment has been successful beyond the anticipation even o its friends.

Besides all this, the Medical Mission is training females to act as nurses, providing them with the necessary knowledge of females and children's diseases. There are at present three nurses under training: and it is intended that this part of the work be also by and by inspected and reported upon.

THE Vatican has launched forth thundering protests against the late acts of the Italian Government. The suppression of the Jesuit schools and the taking possession of the Quirinal Palace for the king's residence have incurred equal censure in two "Apostolic Letters." But the loudest of Pio Nono's thunderbolts has been reserved for his Encyclical. On its publication in Italy, the *Civilta Cattolica* and other newspapers publishing it were sequestered by the police. Cardinal Antonelli immediately informed the diplomatic body here of "the arbitrary act of the Italian Government," who, said the Pope's Premier, thus clearly showed how they intended to keep their promises with regard to the Pope's independence. This plausible complaint had its intended effect, for many of the foreign representatives informed their Governments of the event. But the truth is, there was no illegality at all in the sequestration of the Italian newspapers publishing the Encyclical. The law in Italy punishes with seizure, fine, and imprisonment the publisher of any expression insulting "the sacred person of the King." The insulting language used against Victor Emmanuel, and its incentives to rebellion, brought the newspapers publishing it under the penalty of the above-mentioned law. The Pope's advisers, foreseeing this, got the Encyclical published at Geneva. In prosecuting the Italian newspapers that reproduced the document, the police only acted in the usual and legal manner, and simply against the newspapers.

To spite the Italians, the Pope does not allow them access to the Vatican museum, whereas foreigners by applying to their consul get a permit to visit it. With regard to the feelings of the Romans towards the Pope, they are generally those of contempt towards their late sovereign, who withdrew the constitution he had freely given them, and solemnly sworn to maintain. On Pius IX.'s return from Gaeta, the priests' confessionals at Rome commonly became spy-boxes, through which political delinquents were often denounced to be imprisoned or exiled. No Roman citizen felt safe—even at midnight he might be seized by the police, torn from his family, and carried away without warrant or cause of arrest being shown. I mention these facts because there is evidently an impression entertained, even among Protestants in England, that Pius IX. is a good, benevolent old man, much and undeservedly maligned.—*Correspondent of Weekly Review.*

The Encyclical referred to protests against the capture of his States, declares that the Pope never will come to terms with the usurpers, that he is a prisoner and unable freely to exercise his spiritual functions, that he is ready with God's help to drink to the dregs, at his advanced age, the same cup of bitterness in behalf of the Church which Christ himself drained in behalf of the same, and inasmuch as all his protestations and requests have been made in vain, with the Divine authority, the apostles', and his own, he declares to them, and through them to the whole Church, that the guilty parties, clothed with whatever dignity, all who achieved the invasion of his States, or of this fair city, all their messengers, favourers, aiders, counsellors, adherents, and any engaged in carrying out those acts under any pretext whatever, incurred the sentence of the major excommunication, and the other censures and pains ecclesiastical inflicted by canons and councils, and especially by that of Trent, and did incur these according to the form and tenour of his own apostolic letters of 1860.

The Italians are just as determined as the Pope, and the Romans rejoice in any widening of the breach between the King and the Papacy.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE Archbishop of Canterbury has addressed a letter to the Bishop of London, in which he refers to the various subjects affecting the Church likely to be brought before Parliament this year. These are: "1, the proposed change in the Table of Lessons; 2, the proposal of the Ritual Commission to give to the communicant laity of each parish some voice in the ordering of the mode of conducting the Church services; 3, the Archbishop of York's Ecclesiastical Dilapidations Bill; 4, the Bishop of Winchester's Bill for allowing Disabled Clergymen to retire from their Cures; 5, the Bill advocated by the Duke of Marlborough, in the House of Lords, to restrain the sale of next presentation to livings; 6, the proposal to reform the ecclesiastical courts, which Lord Shaftesbury has for two sessions brought before the attention of the House of Lords; 7, the proposals to remove the abuses attendant upon the sequestration of benefices, which occupied the attention of a select committee of the House of Lords last session."

The death of Dean Alford, on the 12th of January, after a three days' illness, is felt as a severe loss, not only in the Church of England, but in all the Protestant Churches. Dr. Alford was born in London in 1810, and was educated at Ilminster Grammar School, Somerset, and at Trinity College, Cambridge, where he was Latin Members' Prizeman in 1831, B.A. (27th Wrangler) in the following year, M.A. in 1835, and took the degree of B.D. in 1849. In early life he manifested a taste for poetry, and at the age of twenty-one he published at Cambridge a volume entitled "Poems and Poetical Fragments." Four years later, this was followed by "The School of the Heart, and other Poems," of which several editions have appeared both in this country and in the United States. He was admitted to Deacon's orders, in 1833, by Dr. Phillpotts, then Bishop of Exeter, and in the succeeding year was ordained Priest, and was made a Fellow of his college. He held the office of Hulsean Lecturer to the University of Cambridge in 1841-42, and about the same period he published the first volume of his edition of the Greek Testament. This, which was completed February, 1861, has passed through many editions. From 1841 to 1857, Mr. Alford was Examiner of Logic and Moral Philosophy in the University of London. His great work was his Greek New Testament, in which he owed much to German sources, but his information was admirably arranged, and he showed great clearness of judgment and sagacity. He was the man more fitted than all others, had he become a bishop, to bring together in hearty sympathy the Protestant Churches of the country. His friendliness with other Churches had nothing of the patronising air. His funeral, which took place on Tuesday, in the churchyard of St. Martin, Canterbury—the oldest church in England as to its site and a portion of the building—was attended by numbers of all classes of the community and of different denominations. Dr. Stoughton, of Kensington, was one of the pall-bearers, and many other Nonconformist ministers surrounded the grave. The spot on the side of St. Martin's Hill, under a shadowing tree, had been selected by the Dean himself. While the multitude assembled round, the choristers of the cathedral sang one of his own hymns, when the coffin had been placed in the grave, the last verse of which is as follows:—

"Bring near Thy great salvation,
Thou Lamb for sinners slain,
Fill up the roll of thine elect,
Then take Thy power and reign.
Appear, Desire of Nations,
Thine exiles long for home;
Show in the heaven Thy promised sign,
Then, Prince and Saviour, come."

The special prayer-meetings were as usual well attended in the various places of meeting in London, and other cities and towns. Many excellent addresses were delivered on the present great judgments of God, and on all subjects bearing on Christian work and difficulties and prospects.

Mrs. Moffat, the devoted wife of the Rev. Robert Moffat, died of bronchitis in London during the month. She had returned recently from South Africa with her husband, and this severe winter was too much for her. The funeral was largely attended. The Rev. E. Mannering thus referred to her life in addressing the mourners:—In

1811 Miss Smith, sister of the Rev. John Smith, of Madras, went out to the Cape, and was united to Mr. Moffat, and from that time forth they had been one in faith, in love, in prayer, in counsel, in efforts for the salvation of souls. Their English loneliness on Africa's soil was indeed social exclusion, but they bore it meekly, and then it was those two precious souls became so thoroughly one in thought, feeling, purpose, and aim. The wife was as essential to the husband's usefulness as the husband was to the wife's safety. Shortly after her return to England, a Christian friend said to her, "God has honoured you to be a great helper to your husband." "Yes," she replied; "I always studied my husband's comfort, never hindered him in his work, but always did what I could to keep him up to it." Shortly before her death she declared that she never had a doubt about her safety in Christ from the time she was converted. She knew and felt she was a sinner, and went to Christ direct; thus retaining the peace she had every year she became more and more established in faith.

The Madagascar bishopric is in the meantime at an end. Mr. Baynes, a hardworking clergyman at Coventry, who had been chosen to the office, has withdrawn his acceptance. The cause of his doing so was the action of the Church Missionary Society. They prepared a minute declining to put their missionaries under the authority of the new bishop. This action of the Church Missionary Society does it the highest credit, showing its truly Catholic spirit.

Scotland.

(From our own Correspondent.)

THE Union movement still absorbs attention in the Free and United Presbyterian Churches. A very large majority of the Presbyteries of the former, larger than expected, have decided that there is no obstacle in principle to union. The Presbyteries of the latter are unanimous.

The Anti-Patronage movement proceeds in the Establishment, and preparations are making to bring a vigorous influence to bear in Parliament. A public meeting was recently held in Edinburgh, at which the Lord Provost took the chair. Dr. Nicolson moved the first resolution: "That the present law of patronage in the Church of Scotland has been productive of serious evils to the Church and the country, having more or less directly occasioned secessions from the Church and weakened its congregations." He said they all believed that the abolition of patronage, and the adoption of some other arrangement for the appointment of ministers, would be for the good of the Church of Scotland, and had been approved of by the General Assembly of that Church, as had been declared by large majorities. Principal Shairp, in seconding the motion, said that nothing would have induced him to take part in the meeting were it not that he felt its object, if attained, would do good to the Church of Scotland and Scotland at large. Mr. Dalrymple, M.P., moved: "That a strong desire exists throughout the country that the communicants of a parish should have a prevailing voice in the selection of their minister, and that it is of great importance to bring the law into harmony with this desire by the abolition of the present law of patronage." Mr. Cumming seconded. The Dean of Faculty next proposed: "That such a change would produce the best effects on the ecclesiastical relations and on the moral and religious condition of the people of Scotland." Dr. Smith, North Leith, seconded the motion, and argued that the abolition of the law of patronage would remove one of the chief barriers to union with other churches. Mr. Kinloch, of Gilmerton, moved as follows: "That petitions in accordance with the foregoing resolutions should be presented to both Houses of Parliament."

Dr. Duff made a vigorous defence of the Highlanders in a recent address, at a meeting of the Society for Promoting Education in the Highlands. He spoke strongly of the system of clearances, by which so many of them had been forced away from the homes of their fathers:—"The scenes of desolation and wretchedness which, in many places, followed the attempts to execute such one-sided laws, it is impossible to contemplate, even at this distance of time, without a thrill of horror. When the poor, innocent tenants were first summoned, by a process of law wholly new to them, to abandon the homes of their fathers, and the fields on which the culture of their fathers had bestowed any value which they possessed, and that in the name and under the orders of those very chiefs, or the descendants of those chiefs, for whose honour and safety their fathers had often bled, and they themselves were ready to bleed too, the summons was, not unnaturally, received with the amazement of utter incredulity. It was a stern command to break up the brotherhood which had been cemented by a thousand endearing ties, to sever asunder the

association of kindred and friends which had been immortalised in story and in song, and above all, violently to tear them from the hills and dales to which they clung with the passionate fondness of a child cleaving to its mother's breast :—

'And the loud torrent and the whirlwind's roar
But bound them to their native mountains more.'

Never was a high-minded, faithful, generous, and devoted people more cruelly dealt with. And yet there have been those who could turn round, and, with an excess of inhumanity, insult them in their agonies. Because of their most natural unwillingness to leave the soil and the homes and the place of their fathers' sepulchres, to which they clung with doating fondness, they have been upbraided as obstinate and untractable! Because they could not, with their simple, unsophisticated ideas of right and wrong, all at once comprehend or appreciate the civilisation and march of improvement, which demanded that their dwellings should be reduced to ashes, and they themselves driven homeless and unsheltered to the barren heath or sandy seashore, as well as penniless on a wild and selfish world, they must be held up to contempt as stupid, or to execration as unreasonable despisers of law and constituted authority! Because as day-labourers they could only find work at certain intervals and periods of time, in a changeable climate, without trade or manufactures, and because, therefore, they would not and could not work, when no work was to be found, they must be denounced as indolent, their industry as fitful, and themselves as incapable of continuous or persevering industry. Their treatment was such as to call into exercise the very worst passions of our nature—wrath, malice, revenge, retaliation. And the wonder was that, when the poor natives of the hills had been so cruelly treated, they did not resort to open plunder and crime, as many people had done in similar but less aggravating circumstances. But instead of all this, as history testifies, they had behaved in quite a contrary manner, and displayed, in a high degree, the noble qualities of patience, forbearance, long-suffering, and meek resignation—qualities which it is doubtful whether many of their traducers, with all their boasted superior civilisation, would have exhibited had they been subjected to the same fiery ordeal."

A number of resolutions have been passed in Presbyteries on Mr. Gladstone's famous letter on the Pope.

Ireland.

(From our own Correspondent.)

THIS year of 1871 will be remembered at least in Ireland. From the 1st of January the churches are brought face to face with the facts of the great ecclesiastical revolution. The time for delay and plans is over, and nothing remains but to work out the evangelical problem under the new conditions. It is plain that certain changes will be made. There will be a partial redistributing of the Protestant forces. Sinecures will be unsparingly removed, and with the reduction of the number of clergy their efficiency will be increased. Congregations will gradually be welded together in districts where one would be sufficient; and they will also be divided in districts where one minister tries to do the work of many. One diocese proposes to remove the number of its clergy by about a third, and yet is confident of doing the same amount of good, and probably more, for it will be done only by qualified, if not enthusiastic, men. There are districts in the Presbyterian Church where the amalgamation of congregations is already contemplated; there are others where the very magnitude of the congregations embarrasses the proper working of the Sustentation Fund.

There will be a strong tendency to union, smaller bodies being drawn into the larger, so long as no decided difference keeps them apart. An illustration of this is already furnished by the Primitive Methodists, who have been received into the fellowship of the Irish Episcopal Church; and the lesser Presbyterian Churches are pretty sure to become one with that of the General Assembly.

Self-reliance must of course be developed, and, along with it, a far more widespread and even interest in the Church; and a summoning of all the lay-gifts, that are rusting for want of use, to the service of Christ. Many persons take a deep and personal interest now in matters which were hitherto left to the Bishops and the State; and the Episcopal Church is likely to be therefore more cohesive, and further removed from the dangers of earnest schism and lukewarm adherence, than before.

The popular support of the Churches seems reasonably safe. The financial system of the Presbyterians is worked and working admirably, and will, unquestionably, place the ministers in a fairer position than they ever occupied before. The Episcopalians are adopting a system almost

identical, and modified mainly by the difference of ecclesiastical form. Commutation, already so nobly accomplished by the former, is also winning ground among the latter. Missions are not suffering, and are likely, with every other good work, to be gainers. Besides all this, there is an earnestness that has been often lacking, a more serious sense of what has yet to be accomplished in the island, and a general confidence that it can be done.

Evidently, therefore, the Protestant Churches were never so strong, hopeful, well-organised, and compact, as on entering this new era of their history.

It may almost be said that the Roman Catholics were never less prepared to maintain their ground. Political feeling, connecting itself with aspirations after a national life (which, whether utopian or not, has the reality of a hold upon the population), has long been sowing discord between Cardinal Cullen's priests and their flocks. The influence of the Cardinal was at its height a few years ago; it is already seriously on the wane. The calamities of the Pope have been too overwhelming to be met by sympathy. Following, as they did, the declaration of his infallibility, they have begotten a distrust of the Popedom. Meetings have been held in many places to protest against the violation of Rome, but even that in the Metropolis, with the attractions of the Cardinal and a crowd of Irish members to address it, was neither respectable in quantity nor in quality, a thin audience in a large cathedral. The growing demand for knowledge is not to be confined to the few books which may be considered safe, and the priests of the future will have to deal with a reading peasantry.

The omens were never so favourable; and though the Church of Rome yields ground slowly, and fights retreating, the future is hopeful. If the spirit of prayer is the spirit of Protestantism now, if the faith and sacrifice of olden times are renewed, if the spiritual life is purified by these fires, the ecclesiastical revolutions of to-day will be the prelude to a larger revolution not far off, when the whole island shall be won for Christ.

France.

(From our own Correspondent.)

LET it never be said that France willed this war! From the beginning, yea, before it began, when it was first mooted by the blindest of governments and its supporters, it was hated, execrated, accursed by the nation generally; it is so now, and even more so. Our soldiers and armed men, poor fellows! go to it as a hard stern duty to their country and fellow-citizens, and as unto certain death, with very doubtful trust in their military leaders, and in many cases small esteem for the timid cities they are called to defend. "We would die for Auvergne," said a sergeant; "there, wherever we passed, the people showed their love by bringing out provisions; there were the schoolmasters and all their scholars, and the nuns with all their girls, and in one place a venerable curé, with white silken locks, had set hot wine boiling for us at the station, and made us drink it, and, as there was time, took us home with him, and warmed us! If ever those people are threatened, we will to a man die to defend them! But in —— the citizens made us pay *four sous a litre for water*, and wine and food in proportion, because they said the Prussians will soon come and drain us! Of course, when the enemy did come, we faced about; how should we defend such cowards!!" War is regarded as a dire, horrible, inevitable necessity. It draws tears from eyes unused to weep, to hear the wounded or escaped soldiers, on their toilsome way back to the war, declare mildly that they bear no malice to the Prussian soldiers; war is war, and to see them so thoroughly bowed down with sorrow! It is the Germans who excite hatred, and fill their columns with the bitter and even more bitter blasphemies of man against man, and man against God. The soldiers who return, many of them, gentle as lambs, do not, so far as our experience goes, bear malice. Their fire and jollity of four months ago has been exhausted by the stern realities of the nation's agony, and of surrounding relentless death. Even *franc-tireurs*, although they are themselves shot down to a man when taken by the Prussians, have said they *cannot* shoot a man who begs his life for the *sake of his little children at home*. The great elasticity of the French character is often exhibited in beautiful acts of generosity and abnegation, rising to the heroism of almost Christian love, and then again passion bears sway, and ten Prussians are shot down for one French life taken! January has been full of tears, lamentations, and woe to every family in the land, on account of the forced levy of the *mobilisés*; every unmarried man or widower without children is compelled to go. The heart-rending farewell scenes between near and dear

ones cannot be described any more than they can be forgotten; relatives and friends surround the various prefectures to watch the return of the son or brother who has gone in to receive his weapons, and then to conduct him to the train with a long last embrace. It is an opportunity often improved to give a Scripture portion to the warrior, and "words of peace and consolation" to his friends. For Marseilles some go to the railway every evening; at the hour when the troops are to pass hot coffee is given to each man, and woollen garments to those who lack them, while a Bible-woman dispenses her little books among them. The efforts on all sides continue for the relief of the wounded; experience is gradually gained, and much good is done. The Central *Evangelical* Ambulance Committee has been removed from Tours to Bordeaux. The hopes of many Christians are raised by the excellent tone which is shown by the letters of some soldiers to their friends. These, however, are from the sons of pious parents, in whose hearts the good seed was sown, and which seems to have sprung up under the pressure of the fearful scenes in which they are actors. Some of the newspapers also contain articles in which a return to God is suggested. How far hopes for the nation in general are founded it would be difficult to say; but truth forces us to acknowledge we perceive no change, no turning to the Lord, except in individual cases.

The Romish clergy are supposed to put the interests of the Pope above the interest of the country, and to favour an Imperial restoration—so they are more and more unpopular with the working population of cities, who are all ardent Republicans. The Protestants, although generally Republicans, are not trusted, because the Prussians are Protestants. So the call is ever more loud for the Gospel of Jesus to be brought in contact with the people independently of any Church. Ingenious methods have been adopted and others suggested to simplify the costly working of agencies, and to decentralise the societies whose action is now paralysed by the siege of Paris. Long has the need been felt, and often stated, but as often silenced, but now the Lord himself has done it! He *must* have the glory, and when his own children offer the praise to one another they *have* their reward, and their works grow hollow and unproductive. This has been the case of late years, but the change has come. Tracts are being printed in Nîsmes, almanacks in Toulouse and Switzerland, Bible and tract depôts formed in other cities, and there is a healthy tone appearing.

But Paris! Our accounts from Paris rejoice us; we delight to say *Heroic Paris!* Heroic in its defence of its walls, heroic in its patience, heroic in its stern sacrifice of all pleasure to duty; and above all, heroic in its Christian population! Three thousand wounded are taken care of and nursed by Christian ladies, after having been sought on the battlefields, amid exploding shells and whistling bullets, by the pastors and evangelists, thirty of whom have been seen in one battle, under the white flag with its red cross, careless of their own lives, seeking to save their brethren. Christian men write that it is *now* easy to them to speak of Jesus in the streets. There are three evangelists specially devoted to the army, and six colporteurs for the soldiers. Meetings of union and prayer have been very well attended, and a spirit of love and concord prevails. The last meeting in which *gas* was lighted was on November 29th, in the Wesleyan Chapel, Malesherbes, which was filled. Pastor Guil. Monod presided, and Pastors Grandpierre, Bersier, Dhombres, Fisch, Vesson and E. Cook took part. The next was in the Oratoire, and presided over by Pastor E. de Pressensé; Pastors Grandpierre, T. Monod, E. Cook, Bersier, Dhombres, Fisch, G. Monod, Hollard, and Paumier, took part. The week of prayer has doubtless been spent, as it never yet has been, in general urgent supplications. The subjects of prayer will have been different, as those of the rest of France. We could not, in our peculiar needs, merely follow the subjects prepared in England by the Evangelical Alliance, so the following heads were published by our two remaining journals, *L'Eglise Libre* and *L'Evangéliste*:—"*Sunday, January 1st.*—To implore on the commencing year the blessing of the Father, just Judge and supreme Governor of the destinies of nations, of the Son, Saviour and Intercessor,—of the Holy Ghost the Comforter. *Monday, 2nd.*—General humiliation, confession of our sins as a nation, as churches, as individuals. *Tuesday.*—For France; to lay her at the feet of Jesus, like the man with the palsy by his friends. For the City of Paris. For the Government. *Wednesday.*—For bereaved families, that the trial may bring forth fruit,—for Christian parents whose sons are exposed to death. *Thursday.*—For the soldiers in battle; for the wounded, for the prisoners; for the chaplains of ambulances, and nurses; for the devastated countries. *Friday.*—For the Church, that she may come forth purified

and more faithful from the trial. That the children of God be strengthened in their faith in the promises, and glorify their Master. *Saturday.*—For restoration of peace; for the success of the Gospel among Jews and heathen, and for the hastening of the glorious Kingdom of Christ. *Sunday.*—That this year be a year of deliverance for the faithful Church, and that God may strike all his enemies with impotence."

But to return to Paris, let me give a sample of what is said there to the population in word and in print, and circulated freely among the Parisians; it came to us by balloon in the form of pamphlets printed for their author, Pasteur Armand Delille. In the first we find the following words:—"Enveloped in the disaster (*of the 4th of September*) because we were accomplices in the evil (*eighteen years of the insolence of crime, &c.*) we are now beginning to retrieve it. Our attitude is that of a population resolved not to swerve. But on the enemy's part the resolution is the same; the courage on one side is no less than on the other. The means of attack and those of defence are equal. We can, however, bring down the scale in our favour. Two fortified bulwarks are much; but they are not enough. We must raise a third rampart to be impregnable; the rampart of *prayer!* To pray is to have God on our side. But the enemy also prays; *he* thinks he has a providential mission to chastise us and bring us low. The helmets of his royal guard which we took at Bourget bear the inscription, *God with us.* That is true, but to pray we must have a good conscience; if we surrounded Berlin as the Germans surround Paris, we should not dare to ask God to bless our arms, because we should be mere conquerors, having in our favour neither right nor justice. Right is on our side, and therefore we can in all good conscience ask God to bless efforts whose only aim is the defence of our homes. But *are* there praying souls in our city? How many are they? Among those who shoulder the musket on the ramparts, how many make use at home of the invincible arm of prayer? And those who pray, *how* do they pray? and what is their attitude before God? Are they making the occasion of their fears, of their privations, and of our great national trial, the occasion of confessing their unworthiness? Are they feeling that there is a previous question to solve, a personal one, and that for them there is no other attitude to take than that of the publican who neither draws nigh nor dares lift up his eyes, but smites upon his breast, saying, God be merciful to me a sinner? Do they say, We are guilty! before saying, We are miserable? Do they know that, having done evil, they must undergo its consequence, unless an innocent consents to take upon him their punishment and stand in their stead? That Jesus Christ has paid their debt to Divine Justice, that no reconciliation avails but that of the Cross, and none are truly reconciled but those who, accusing instead of excusing themselves, put their trust in the person of their substitute on Calvary, or are truly heard and answered, but those who present themselves in His name? Are there many houses from whence daily there go up before God prayers having these two features of humility and faith? If there are I have good hope. You may show me the detached forts, the fortified bulwarks; you may count up the bastions, the cannons and the chassepots. You are right to organise resistance; you do still better to prepare for the offensive. But at the same time I listen to the whispers which arise from within those lowly dwellings, and wealthy rooms; I look at the suppliant hands raised to Heaven, I count the prayers, and I say, THERE *is our surest rampart!*"

In another pamphlet (the fourth of the series, of which two are missing) we have the same thought admirably developed; I quote the concluding lines:—"The great pre-occupation of God is to put guilty man in contact with the Saviour Jesus Christ. And if man rejects this hand of reconciliation, and if a whole people to whom this means of restoration, turning to the light and everlasting salvation, is offered, turns aside and says, 'I will have none of it; I choose to live in sin and die!'—if it madly squanders the rarest and best gifts; or if, which is worse, this people slights God and plays a sort of unworthy comedy, performing religious duties with a Pagan heart, praying with a heart full of evil thoughts, pretending to worship God while worshipping mammon or self, think you God will return unto his rest and say, 'They have chosen evil, let them die in it'? No! He cannot away with this suicide. He returns to the charge; He entreats them again and again to turn to Him, and if they persist in their refusal and revolt, there is no means too costly for Him to choose in his intense longing for their salvation. Must the springs of public prosperity be dried up? He will dry them up. Must all the families of the land be bereaved? He will bereave them. Must every head be bowed down under a tremendous national disaster? He will bow them down. Must the people be brought to the very edge of the abyss,

while crowds of enemies urge them on? He will do it. He will. And say not that it is cruel. Nothing that love suggests is cruel. It is you that are cruel, you who are arming his strength against yourselves, and who are already struck, humbled, and threatened with the direst ruin, refuse to lie low before Him and to utter the cry that would stop the plague, the liberating word, 'I have sinned!' I say liberating word; mistake not the meaning of the expression. When you will have used it, when it has become the first and last word of your prayer, nay, the whole of it, the enemy may not be expelled from his strongholds, there may be no outward miracle, but there will be one within. To your cry of distress God will answer by deliverance. This deliverance will be pardon, a full, free pardon of all your misdeeds; the reception of the prodigal in the father's house; the renewal of the real connection between his father and him; enlargement of heart, joy of reconciliation, and gratitude in the freely-pardoned rebel, whose love is drawn out at length because he knows he has been loved first; the aim of life is clearly distinguished, and the forward march begun under a Divine impulse. Such is inward deliverance. The outward one will follow. When? I know neither day nor hour, but it will surely come. In what manner? By a victorious sally which will constrain the enemy to retire? I know not. To break the lines of investment by cannon and chassepot would doubtless be the means we should choose, because a victory would raise us in our own eyes; but it is perhaps just the reason for God to choose another way to spare us the temptation of glorying. Will sickness take up its winter quarters amidst the foe? and will God, putting to nought their projects, force them precipitately to retire to their homes? or (rather late for his glory) that his interest, as well as honour, prescribe the conclusion of peace, will King William propose it with conditions honourable for us? I know not; but what I do say and affirm is, that, if in the full tide of disaster as we are at present, we are resolved to pronounce others guilty, without smiting on our own breast, if misfortune irritates us instead of humbling us, if we lift the fist of anger against the first author of our misfortunes and against God, we are lost. We are on no very lofty place from whence to fall, and reach the last degree of destruction. But if the humiliation which is in our outward situation passes into our hearts; if each one humbles himself on his own account, and for all; if the cry arises from every breast, 'I have sinned,' deliverance is nigh. France arises from the abyss—a France enfeebled, weakened, bleeding, but a new France, reconciled to God; a France which has received the baptism of trial, and that of the Holy Ghost; a France which, having been neither happy nor peaceful in following her own way, has resolved to follow out her glorious destinies in the way of God, in the light of the Gospel."

Switzerland.

THE Theological College of the Free Church of the Canton de Vaud has lost its ablest professor, M. Chappuis. His death will be felt throughout all French-speaking Protestant Churches. Even the French-speaking Wesleyans, jealous and exclusive in some respects, have many of their students educated in Lausanne. M. Chappuis, like Dr. John Duncan of Edinburgh, wrote little or nothing.

A correspondent of a contemporary writes from Lausanne:—It is needful to remember that in Switzerland the Roman Catholics and Protestants are, as a rule, quite separate. I did not know, or know about, a single resident Roman Catholic in Montreux. In Martigny you would find as great a difficulty in getting a Protestant. The Canton de Vaud is Protestant. Another thing to be remembered is that the Government, elected by universal suffrage, *is everything*. Worship and education are as thoroughly under the control of the Government as taxes or the army; and I must say the habit of obedience is as near perfection as anything can be. How there ever came to be a Free Church would be inexplicable but for the reality of Divine Grace. As the result of this implicit obedience to the State the mass of the poor people belong to the State Church—the intelligent and higher classes are in the Free. The State Church is entirely and in all respects the creature of the State. The minister must hold the services and do the duties at the place and hour fixed, and no more. He dare not hold a prayer meeting in a private house; and a very hard-wrought, slavish body of men they are—a higher kind of schoolmaster and policeman, with an average salary of above eighty pounds a year. The State tried to put down the Free Church, made its meetings illegal: no one could give sites for it, nor hold property; it ended in banishments, imprisonments, fines, and the old old story of persecution; but fidelity had its reward, the

laws would not work, public opinion would not sustain the rigour, and it has ended in perfect freedom. The State ministers lament the grievous ignorance of their people, and the bond between them is not that of pastor and flock. The life and zeal are in the Free Church; about 140 congregations—many of them weak; and though liberal too, yet they have not learnt to give as our people do at home; and they fancy a minister with eighty pounds a year is very well off, although living there is very much the same as here.

One grand evil there is the manner in which the Sabbath is spent. All Government work through the people is done on the Sabbath. Is a member of parliament to be elected? It is done on the Sabbath. Are the annual lists of the young recruits to be arranged for the parish? It is done on the Sabbath. Are the recruits to be examined? It is done on the Sabbath. Is there a review? It is on the Sabbath. The annual tir or shooting match? It is on the Sabbath. All work required from the people in connection with the State is on the Sabbath. In Geneva the theatres are all open. In the hotel we stayed in a grand ball began at eleven on Saturday night, and broke up before six on Sabbath morning. There was no afternoon service in the principal church; the church had been given up to the operatic company for a grand afternoon concert. The New Year's procession of trades, with banners, bands, devices, guns, and fireworks, took place at Lausanne on Sabbath. The rule is, divine service in winter at 10, over at 11.15 or 30; in summer at 9, over at 10.15—the rest of the day pleasure. All social gatherings take place on the Sabbath. At Montreux matters were better. Still, on my first Sabbath, in the house next our hotel a ball went off; and on the last I was there I met an excursion party—brass band, flags, arm-in-arm, singing lustily, and keeping step. Though a good deal of wine had been disposed of, still, as a rule, there was great quiet. Of a night you did hear the crowded wine-shops roaring and the click of the billiard balls.

Spain.

THE following are extracts of letters written to the Confederate Association for the Diffusion of the Gospel in Spain:—

Since I wrote you, we have had encouraging news from Valladolid, where good proof is given that the people love to hear the Word. The new room for worship is situated in an ill-chosen district, and in an unpaved and unlighted street, where, with the recent rains and snows, the people have had to wade through seas of mud dark as night; yet, for all this, Sunday and week-day, the services are always crowded. The Bible-classes also give much encouragement to the devoted evangelist who labours in them. There is ground to believe that the work in Valladolid is solidly progressing. Our dear friend Mr. A. hopes to be able to pass some time there in the coming month.

In Madrid a new and cheap illustrated weekly periodical, in addition to *La Luz*, has been commenced this month, in concert with a Spaniard whose zeal in the cause of the Gospel we have often in these letters had occasion to commend. Himself a working-man, he writes to working-people, and with his halfpenny sheet every Saturday, with its picture and its poetry, and its children's column, will speak, we trust, by means of *The Christian* (for such is the title of the paper), to many Spanish hearts and homes. This little sheet is strictly what its title implies—a record of Christian life and work. All controversy is excluded. To announce a plain gospel to a plain people is the editor's one aim. *La Luz* addresses itself to a different class of readers. May God abundantly bless both periodicals in the spread of his truth!

The words just penned, "a plain gospel to a plain people," call to one's thoughts the great pulpit want of Spain. Carrasco is absent from Spain, to his church's great loss. Our eyes necessarily turn to the young, and with anxious solicitude we put to ourselves the question, Is the Christian Church taking measures to provide for the training, as evangelists and pastors, of those amongst the younger men of our congregations who give proof, first of being converted to God, and then of aptitude and desire for the ministry? If not, our infant churches in Spain will be cursed with that greatest of curses—an unconverted ministry; or with preaching which, from want of true apprehension of the grace of God, "gives an uncertain sound."

Mr. George Lawrence writes from Barcelona:—Not long after one of the visits of Mr. L.'s Bible-coach (Mr. L. works in connection with the Bible Society of Scotland), the following paragraph appeared in the *Independentia*, the paper having the largest circulation in the province of Catalonia:—"In San Fines de Vilasar was held some days ago a religious ceremony, which reminds us of the good times of the Inquisition. We learn that, after a sermon against religious sects, the priests,

headed by the preacher of Badalona (another village), went into the village, each with a lighted candle, and, after some ceremonies, set fire to various heretical books, amongst which figured some Bibles without notes, with a picture of Jesus Christ in the title-page. After this ceremony, in which all took part, the preacher directed a tremendous philippic against the heretics. It is very desirable that these good priests would show a little more tolerance. It is highly ridiculous to revive in the nineteenth century the *auto da fé*. By destroying books, public curiosity is raised, and it is not improbable that a result may be obtained the contrary of what has been desired. More logical would it be to preach, and preaching to convince, than to kindle bonfires, which may burn those who have lighted them. The whole village was much offended at the strange proceeding here described. An invitation was at once sent, and a subscription commenced, to pay for another visit of our colporteurs. I sent them accordingly, and they bore good testimony, effecting a good sale." [A further earnest request was made to them that yet another visit might be paid, and that they would bring with them some one able to speak Catalan, so that "the women might understand." Mr. Lawrence this time went himself, accompanied by a fellow-labourer, Mr. Espinosa, who can speak Catalan, and two colporteurs. The visit is thus described by Mr. L.] "As we approached the village a commission came out to meet us, and passing down the narrow ancient street we could hear the words, 'They are come.' Our coach was put up, and our tent pitched in the public square just where the books were burnt. Being market-day, we effected a brisk sale. When the stands were cleared, which in this part is generally done by 10 a.m., we announced a preaching. There we were, just under the walls of the old church, whose bells were rung in order, if possible, to drown our voices; but as we opened service with one of our spiritual songs, accompanied by Gracia's guitar, the soft music gathered the people closer to us. Then Mr. Espinosa discoursed in such a way that the people were all attention; and I thank God for the saving truth he was able to set forth. The Lord heard prayer for him. Then I read the words, 'Blessed is he that readeth, and they who hear the words of this prophecy,' &c., and 'Whosoever shall add to the sayings,' &c. There was much solemn attention as I set before them the value of the revealed word of God, and the obligation to search and see whether these things were so. We announced another service for the afternoon, and then many more were present, our friend Espinosa getting bolder in the Word. While he was speaking, I saw the people looking up at the belfry tower; the rector had appeared among the bells, eye-glass in hand. The people set up a loud laugh, and then we saw the black form hurrying down like a bird that has been shot. I never shall forget the sight. The whole of the day, and at night also, we were conversing with groups of men, and in all my experience I never saw such a thirst for the truth. *The main feature in almost every question was as to how a sinner can be saved*, and the difference between Rome's answer and God's answer. The people of the village are weavers; the man who is at the head of the village has possessed a Bible for twenty years, and has been almost martyred for his faith. Now he is among them as one greatly beloved."

Contributions towards the work received by Mr. T. Harvey, Moorland Terrace, Leeds; Rev. H. P. Linton, Birkenhead; Mr. Edward Pease, Darlington; Rev. G. Carlyle, St. Philip's Terrace, Kensington; Mr. Arthur Albright, George Road, Edgbaston, Birmingham; Mr. John Frank, Nugent Hill, Bristol; Mr. H. B. Jackson, Manchester (address to Plate Glass Company's Offices, 30, Brown Street); Mr. John Rew, Brown's Buildings, Liverpool; Rev. A. N. Somerville, South Park Terrace, Glasgow.

Germany.

THE immense preponderance in the German Roman Catholic literary institutions is still against the dogma of Infallibility. At least 95 per cent. of the lay professors and 80 per cent. of the theological professors are in the opposition. The Bavarian Government supports Döllinger and the University of Munich, although there is a report that the Archbishop of Munich may yield on this point. The Roman Catholic professors at Bonn have all signed a written adhesion to the decrees of the Vatican Council while those of Breslau have all protested against its action. Of the 45 bishops of Austria and Hungary, who constituted the nucleus of the opposition in Rome, 26 remain firm, including the 19 of Hungary, as also do Cardinals Rauscher and Schwartzenberg. Of the bishops of Prussia and Western Germany, 15 have lately signed the second Fulda pastoral in favour of yielding to the Council; though it is said that but three or four are genuine Infallibists, and quite a number

signed it unwillingly, and will take no steps to enforce the decree. Six German prelates, including Bishop Hefele and the Bishop of Breslau, have withheld their signatures. In England, Bishop Clifford is still strongly antagonistic; in Ireland and America we believe that not one of the opposition has stood firm.—*New York Independent.*

Italy.

A CORRESPONDENT of a foreign journal writes:—

Politically, in Italy there is increasing evidence of progress in religious liberty. Great efforts are now being made to raise Italy to a higher stand of civil and religious liberty than she has ever yet taken. The moment is favourable, new elections are taking place, the electoral colleges are issuing their programmes, and the minds of the people are excited. It is hoped that the new Parliament will be far more liberal than the last, and hence compel the ministry to adopt a more liberal policy with respect to Rome and the entire country generally.

The programmes of these electoral colleges take high and liberal ground on all important questions. The Government is severely censured for its hesitating and reactionary policy in Rome, its obsequiousness to the Pope and the Jesuit party, and thus failing to establish, at this favourable moment, complete civil and religious liberty for the entire country.

A very large political association, formed to influence the electoral colleges of North Italy, a few days since published its programme at Milan. With regard to Rome it says: "The Roman question materially solved by a concourse of extraordinary events, is still unsolved in its moral part, and leaves true patriots to tremble through fear of excessive concessions to the Pope, that will offend our national rights. They believe that the only solution possible, and the one that can soonest remove the greatest difficulties, is to establish at Rome the most perfect liberty of conscience, taking away from the State all influence whatever in matters of religion, and leaving to the Pope, the head of the Catholic Church, and to the heads of all other religious confessions, in the sphere of his ministry, the most perfect freedom to communicate with the faithful, and convoke assemblies and councils, but to possess no theocratic power as authority. Religious liberty conducts to absolute separation of the Church from the State, and complete liberty of conscience."

So speak leading political men of Italy.

A correspondent of the *Weekly Review* writes:—In 1864 the Colonial and Continental Committee of the Free Church of Scotland, seeing that there was no Presbyterian Church represented at Rome, sent out here the Rev. W. Laughton (of Greenock), who became the founder of a station, ever since regularly supplied. The Rev. W. Fraser and the Rev. Mr. Carlyle succeeded each other the two following winter seasons. In 1864 the Rev. James Lewis (of Leith) was sent, and by that faithful minister of the Gospel the Presbyterian services at Rome have ever since continued to be maintained, despite all the difficulties encountered. From the first the services were held at the minister's house in the most private manner, so as not to attract the attention of the Papal authorities. No public notice of divine service was given, and the people were requested to come and to disperse few at a time, and not openly carrying their Bibles. Singing, being considered dangerous, was not attempted. Notwithstanding all these precautions, in 1867 the Rev. J. Lewis received an intimation, ridiculously worded, from the British Consul, to the effect that the Governor of Rome, unless Mr. Lewis desisted from holding the meetings in his house, would subject him to imprisonment or "exile." Mr. Lewis was not the man to be imposed upon, and, seeing that the Anglican Church was tolerated outside the Porta del Popolo, he at once secured an upper room opposite, in the Locanda dei Tre Ré, resolving to make a last stand there to preach the Gospel. The attempt at suppression on the part of the Roman Government of the Presbyterian services providentially caused the triumph of the preaching of the word. The attention of the British and American press being attracted by the event, such publicity was given to the affair that the extramural services became so numerously attended as to overcrowd the spacious hall at the Tre Ré, and the necessity of a larger place of worship being recognised, a collection to build a church was opened. Five Glasgow merchants each contributed £100 sterling. Their £500 soon became £2,000, whilst from across the Atlantic £800 sterling was sent by American sympathisers. Pecuniary means becoming sufficient, the next question was how to build the church under the eyes of a vigilant police. Heretics could not hold property on Roman soil, and who would risk renting a piece of ground for such a purpose? But even this difficulty was overcome. The landlord of a field behind the Anglican church con-

sented to let a portion of it, and to purchase the building about to be erected upon it when no longer required. During the summer of 1869 the foundations were laid, and the works steadily prosecuted throughout the ensuing year. Though every precaution was taken to give the building as little as possible the outward appearance of a church, it was feared by the most sanguine that the intolerance of the priests might not allow it to be used for divine service. The entrance of Italian troops into Rome dispelled all doubts and apprehensions on that score, and on the 8th inst. this first Protestant church ever built on Roman soil was opened, the inauguration being publicly announced by the local press. The weather for some time back had been very wet, but on the morning of that day the sun arose in a cloudless sky, which added much to the pleasure of the event. The Rev. John Macdougall (of Florence) conducted the morning service, taking for his text 2 Corinthians viii. 9. The Rev. James Lewis preached in the afternoon on 1 John iv. 9. Though the number of Roman visitors is unusually small this year, both morning and afternoon services were well attended. The interior of the church is decorated with designs in stucco and marble imitation, in which work the Roman painters excel, and the general appearance of the church is nobler than had been contemplated under the Papal régime, and is generally admired.

Persia.

YOUR very valuable periodical continues to come, and is highly prized by all the members of our mission. It affords me much matter for our monthly *Rays of Light*, and thus enables me to give to the churches intelligence, fresh and interesting, concerning Christ's kingdom in various parts of the earth. God be praised that you are able to give so many cheering and comforting facts to encourage us in our toil, and may He bless you in your good work.

The year with us hitherto has been one of hopes and fears, encouragements and discouragements; but the battle goes on, and we are sure the Great Captain of our Salvation will lead us on to victory. I have been confined to my bed by fever for several weeks, and am now writing by an amanuensis, hence my statements must be general rather than particular. On the plains the gospel has been preached, more or less regularly, every Sabbath, in about sixty places, besides in the several districts of the mountains. The congregations have increased rather than diminished. In the early season there were precious tokens of God's grace in the converting influences of the Spirit in several villages, and numbers have been added to the evangelical church.

Our male and female seminaries have been prosperous, and several of the pupils give great promise of future usefulness.

Our press, for want of funds, has run only a fourth of the time since July. We have published in the course of the year the Commentary on Daniel, prepared by the lamented Dr. Perkins, and hope soon to be able to commence printing the Scripture Text Book, an issue of the American Tract Society.

Our two colporteurs have sold many books, both on the plains and in the mountains. We have sent two men to Hamadon, thus pushing our forces to the front, and have many very encouraging facts in reference to the opening work among other peoples than the Nestorians, which it might not now be prudent to publish. We are greatly encouraged to go forward, but our working force is much reduced in numbers, half of whom are now laid aside by overwork. We hope for reinforcements. The harvest is great, but the labourers are few.

Presbyter John, of Geog Tapa—who had created much excitement among a certain class, by encouraging extravagant hopes of English aid and protection, and who, to commend himself to his Ritualistic friends in England, had in a measure denied the faith he once taught, and had revived Ritualism, especially in his own and some neighbouring villages—became heart-sick from hopes long deferred, and made preparations to go abroad again. Everything was ready, and he was on the eve of leaving for Rachinis, Mar Shimoon's residence, *en route* for Constantinople, when he was seized with illness, which terminated in five days, Oct. 24th, in death.

The blessing of God evidently did not rest upon his movements. To us it seems a signal frown of Providence upon the author and the whole undertaking. John was a powerful man for good or otherwise. He had no equal in his nation for force of character. He was a prince among preachers. We loved him, perhaps too much, and indulged him more than was for his own good. We forgave his faults when we saw his zeal, and listened to his burning words of

eloquence, which so often held spell-bound the large audiences that hung upon his lips. We overlooked his extravagance, and helped him often out of his debts. We counselled him, and wept, and prayed over his impetuosity and outbursts of passion, which often brought dishonour upon his Lord. We hoped he had the root of the matter in him. We still hope so. But, alas! "how had the gold become dim, and the most fine gold changed!" He once built gold, silver, and precious stones, but turned to wood, hay, and stubble at last. The day of fire will try his work and ours. We hope he may be saved, even though "it be as by fire."

On the evening of October 25th we had a most wonderful display of the aurora borealis, the more remarkable as we very rarely see the faintest signs of northern lights in Persia. Between the hours of nine and eleven p.m. the whole northern heavens, half-way up to the zenith, presented the appearance of one vast sheet of flame, red as molten iron. The edges were of a paler colour; there the flame hung motionless, till at last it separated into vast columns, and finally paled away and disappeared.

Some of the superstitious say it portends the plague, or some other fearful sickness; others, that it prognosticates war; others, earthquakes, &c.

May it be the harbinger of bright and glorious days for this benighted land, when Christ the Sun of Righteousness shall arise with healing in his beams.

Yours in this glorious hope,

G. W. COAN.

Oroomiah, Nov. 12th, 1870.

India.

FROM *The Sower and Gospel Field* we learn that a year ago one of the head men of the Billawars, a race of people living near Bangalore, on the western coast of India, came to the missionaries of the Basle Society there, asking to be received as Christians, with 5,000 of his followers; but with the condition that they should not become one with the other Christians, but remain independent, and be allowed to visit heathen plays, &c. The German missionaries refused to agree to these terms; but asked the permission, which was refused, to explain the principles of Christianity to the gatherings of the people. The Billawar leader then sent a telegram to Calcutta to ask the Brahmo Somaj to send them a missionary. One was sent, who initiated a few of the best educated among them, but reported that they were a very ignorant and somewhat uncivilised people, and that it was neither wise nor fair to admit them into the Brahmo Somaj; which is probably about what the Christian missionaries would have done. The Germans hope that ere long the entire body will accept Christianity.—*New York Independent.*

It will be remembered that a young widow named Ganesh was the occasion, a few months ago, of not a little excitement in the religious circles of Calcutta, by the attempt of her relations, through a brother of Chunder Sen, to prevent her from joining the Christians. She insisted upon joining them, and the courts were compelled to grant an order to that effect. Since that time she has gone back, as is said, to the Hindus; and a paper with her signature has been published by the Brahmists in attestation of her free return to them. Still the matter seems dark, as Mr. Vaughan, a responsible and able missionary of the Church of England, writes:—A lady engaged in Zenana teaching has succeeded in getting an interview with the young widow. She found her in a Brahmist's house, evidently jealously guarded. The lady tried in vain to get a private interview with her. She was surrounded by other persons, all Brahmists. Finding there was no help for it, the lady put the question to Ganesh point blank as to whether she had written the letter published over her signature. She most distinctly denied that she had done so. She said it was written by some Babu who came to her mother's house. It then appears that, according to a trick, not at all uncommon among the natives, she was coerced or cajoled into signing the document; but she assured her lady visitor that she could give no account at all of its contents. The fact is, the letter was written by a Brahmist hand, it was put forth to the world by a Brahmist editor as the *bonâ fide* production of the young widow. The plot evidently was to cut away behind her, and then make her a Brahmica. Whilst the affair of the letter was being concocted and carried through, she was kept closely shut up in her mother's house, and all access to her was denied. That accomplished, she was handed over to the guardianship of the Brahmists. It is altogether a dastardly proceeding on their part. The virulence of their opposition has been patent to all. The *Habeas Corpus* was their doing. Keshub's brother and

representative was amongst the first and most eager in the movement.—*New York Independent.*

The *Indian Church Gazette* believes that the Dissenters who have established the Union Chapel at Simla, intend to send ministers to Mofussil stations where there is no clergyman. Their minister will have to go from station to station. He will have a group of places to attend to, and the headquarters will be in the most central spot. The *Gazette* considers this itinerant system the best that can be adopted, and advocates a contribution, say of fifty rupees from each station, one-half of which would be paid to the Society, and the other would supplement the Government travelling allowances.

China.

THE *Chinese Recorder* gives an account of the progress made in Christian missions during the past ten years in Amoy and vicinity. When the five ports were first opened to foreigners, it was occupied in 1846 by the American Board, the mission being one of those transferred in 1857 to the Dutch Reformed Church, and, almost immediately after, by the London Missionary Society, followed a few years later by the English Presbyterians. These three missions continue to work together with the utmost harmony and goodwill. In 1860 considerable success had been gained. One would have found on the island of Amoy two large congregations, under the charge of the Reformed Church and the London Mission, with 400 communicants. There were as yet no active pastors. On the mainland a beginning had been made. Four small churches had been planted in a cluster to the south-west, the most distant being thirty miles from the city. They were divided between the three missionary societies. In 1870 the aspect of things is greatly changed. Instead of being mainly a city work, it is found everywhere extended to the country. In the city there are four large congregations, two of them with native pastors, entirely supported by native contributions, and the other two with pastors elect. There are two other congregations on the island. On the mainland the churches would be met with in every direction. In the north-east there are nine stations, the most distant seventy miles from the city, and the work already almost touches that of the Fuh-chau missions. Not one of these existed ten years ago. North from Amoy, in the Tong-an district, are nine stations, all less than ten years old. To the west are six more, one of them seventy miles distant; and in the south and south-west there are eleven, reaching a distance of sixty miles. The island of Formosa ought to be added, as the mission there is an offshoot of that in Amoy. Exclusive of Formosa, these churches have over 1,300 adults in full communion, who contributed last year over 1,700 dollars for religious purposes.

In the *Church Missionary Intelligencer* there is a letter from the Rev. J. S. Burdon, of Pekin, in which he gives details of what had occurred at Tien-tsin. He was himself, at that time, unmolested, and Pekin was in its usual state.

The Sisterhood at Tien-tsin, by their injudicious proceedings, afforded to the anti-foreign party throughout China precisely the occasion which they looked for—a pretext to clamour for the expulsion of foreigners from the empire. We do not blame the poor Sisters, but the church system which led them astray. They had been taught by that corrupt system that, to be saved, infants must be baptised. They therefore strenuously addressed themselves to baptising all they could; and as, according to their creed, the end sanctifies the means, they purchased sickly children, and gathered them into an institution for this purpose, some of them having been stolen from their parents by native kidnappers, who abound in China, and who expected to be paid for them by the Sisters. The number of coffins passing out of the institution excited wonder and surprise. The hostile party took advantage of it, and the excitement increased, until at length it exploded.

The following letter, says the *Church Missionary Record*, from our corresponding secretary at Ningpo, the Rev. W. A. Russell, shows that along the coast there is unusual restlessness:—

"Since I last wrote to you we have been passing through one of those extraordinary panics, so many of which I had experienced in past years, but which I had hoped, from the unusual quietness which prevailed in this province since my return to China, were to be known amongst us no more. The cause of it has been the dreadful massacre which has taken place at Tien-tsin, full particulars of which you will see in the China papers. It has indeed been a most awful affair, such as I could scarcely have believed the Chinese capable of perpetrating. The singular feature of it is, that it should have been directed in such a marked way against the Roman Catholics and the French. This, no doubt, from some as yet unas-

certained cause, was the original programme; but when the work of destruction was once begun, the wonder is that it went no further. The shock of it naturally vibrated through every European community in China, from Pekin to Hongkong, and led at each place the evil-disposed to work upon the fears and hopes of the people, to avail themselves of the opportunity to drive all foreigners out of China. For this purpose a most able but most inflammatory paper has been widely circulated among the readers of this province, and probably elsewhere. It purports to be a letter from Tseng-kwo-fan, the governor of the Chih-li province, to Mr. Wade, and deals at length with the three points of commercial intercourse, the propagation of Christianity, and the future independence of the Chinese Empire. It was so ably drawn up, and so calculated to produce the end it had in view, that I thought it wise to make a translation of it, and send it to one of the Shanghae papers for publication, in order to show foreigners in China the steps that were being taken to excite the populace against them.

"In all probability the present crisis in China will be overruled, and that speedily, to further concessions to Europeans, and further openings for missionary work throughout the Chinese Empire. Let us not, then, be faint-hearted, but go forward in the full assurance of faith, that China, as well as the rest of the world, will be given to the Son for his inheritance, and that man's extremity is very often God's opportunity. I myself am firmly convinced that this is not the time for us to be resting upon our oars, but to be up and doing, with all boldness, energy and faithfulness to our Master, the work which He has committed to us. For it we want, indeed, men who will not flinch at the cry of battle; others had better stay at home; but with such, and with our own great Captain leading us on victory must be ours. Let us not be told that the Committee of the Church Missionary Society, or its constituents through the country, are the men to keep us back by withholding the needful supplies."

Madagascar.

THE mission in Madagascar is making steady progress. Stirring events, like that of the burning of the idols, are not always to be reported. Such events can only be occasional; and while their results may be externally striking, and they may greatly disturb old popular prejudice and feeling, they are but as the plough before the sower, preparing the way for the quiet scattering of the good seed of the word of God.

The Rev. J. Pearse, who at present has charge of the congregations at Analakely and Faravohitra in Antananarivo, with the outlying country stations connected with both these churches, in a letter dated August 29th, writes thus respecting his work and the general progress of the mission:—

"I rejoice to be able to state that, not only in the districts connected with Analakely and Faravohitra, but that the whole mission continues to enjoy an uninterrupted tide of prosperity. While among those who have recently joined the ranks of the nominal Christians there are still many imperfections, and not a little that is unbecoming and unsatisfactory to the missionaries, yet the great majority of the people in our congregations are making unmistakeable advancement in that which is good and true, and not a few are marked by the simplicity of their faith, the fervour of their devotion, and the sincerity and earnestness of their lives.

"We who know the people through living among them, and by constant intercourse with them, are best acquainted with the imperfections referred to, which still exist in the profession and in the conduct of some. This should be borne in mind by those who are more quick to discern the evil than the good; and such need to be reminded that we are neither silent when the members of our congregations and churches deserve rebuke, nor lax in our endeavours to lead them to be sincere in their profession, as well as consistent in their conduct, and in all their actions.

"The intellectual progress of the people is also satisfactory, and is as the bud and blossom which promise that abundant fruit will be gathered in the future. The demand for lesson and other elementary books still continues to be very large, and, as you have before heard from Mr. Parrett, our press has been unable to meet the demand. When the mission was re-opened, now some eight years ago, the number of those who could read was very limited. Now there are multitudes, in and around the capital, and scattered in various parts of the island, whose joy it is to be able to read for themselves in the New Testament, and in those other books which we have been able to place within their reach.

"We have just received the edition of 20,000 Hymn-books, printed for us by the Religious

Tract Society, and part of the edition of 20,000 Testaments; also part of 200,000 volumes of various parts of the Bible, which the magnificent liberality of the Bible Society has secured for us. Notwithstanding this large number, in anticipation of our further wants, we have, as you know, recently written again to that society, urging them to send us another edition of 50,000 Testaments as early as possible next year! These things are evidence of the progress among the people in Madagascar.

"The evangelists who have been appointed by the churches in this city, and stationed in the more important villages around, are, as far as my observation extends, labouring with earnestness, acceptance, and success. We hold monthly communication with them, and visit them as frequently as possible. Some of them are simple-minded, humble Christian men, and their conscious insufficiency for the work, leading them to childlike dependence upon God, is very interesting. Here is an extract from a recent letter from one of them:—'But you know that in us there is no power (to make the work successful), and Paul says, "Our sufficiency is of God." Don't let us forget one another in prayer, but pray for us, that God may bless us in the teaching in which we are engaged.'

"The increased liberality of the Christians in this city, which the sending out of these evangelists has called forth, is very pleasing, and is evidence of the increase and growth of spiritual life among them. Our monthly missionary prayer-meeting is generally an interesting, and always a well-attended meeting. It is held in the various chapels in this city in rotation, and on the day of holding the meeting the largest of these is generally crowded. Having experienced the power and value of the Gospel themselves, many in our churches are anxious to extend the benefits of the same to those in the more distant parts of the island."—*Chronicle of London Missionary Society.*

United States.

ALBERT BARNES.

THE death of this loved and learned man of God extinguishes one of the brightest lights of our time. He died in the city of Philadelphia, on Saturday afternoon, December 24th, aged 72. He had walked a considerable distance, accompanied by his daughter, on a visit of condolence to a bereaved family, and had hardly taken his seat in the house when he suddenly complained of a difficulty in breathing, threw back his head and suddenly expired, apparently without any pain. It is supposed that his death was caused by heart disease.

Mr. Barnes was a native of Rome, New York, born December 1st, 1798, graduated at Hamilton College in 1820, and at Princetown Seminary in 1824. He was ordained pastor of the Presbyterian church at Morristown, New Jersey, in February, 1825, where he began his great life-work of preparing Scripture commentaries for the aid of Sunday schools. In 1830 he was called to the First Church of Philadelphia, where he spent the remainder of his diligent and honourable life, only giving over the responsible charge of the church to a colleague two years ago.

The first ten years of his service in Philadelphia was a time of general revival in religion, into which he entered with his whole soul. In analysing the methods of presenting divine truth most favourable to revivals, he adopted views of theology decidedly in harmony with those prevailing in New England, which were objected to by the more rigid Presbyterians, who commenced a prosecution against him for heresies advanced in his book on Atonement. The case was carried by appeal from the Presbytery to the Synod of Philadelphia, and thence to the General Assembly, then meeting at Pittsburg. Here the sentence of suspension was reversed, and he returned to his work, after an enforced silence for a whole year, with great patience for the sake of church order. This prosecution had much to do with the division of the Presbyterian Church, and it was high satisfaction to Mr. Barnes that he lived to take part in the reunion, and to be welcomed to the fellowship of those from whom he had been causelessly separated for above thirty years, without any humiliating concessions or changes on either part.

In addition to his commentaries, and several important religious works, he wrote much for periodicals. He tried his hand in a work on slavery, but failed to lead the public mind to any newer or more effective views. He was a laborious student, with clear and comprehensive views on many subjects, and a lucid and unpretending style, which made his preaching and his writings popular and highly useful. He has rounded out a valuable life, and died full of years and honours, mourned by the wise and good in many lands, who admired and profited by his voluminous writings.—*New York Independent.*

The funeral took place on December 28th. There was a large delegation of ministers of vari-

ous denominations in attendance, also representatives from the University of Pennsylvania, American Bible Society, American Philosophical Society, Pennsylvania Historical Society, and managers of the House of Refuge. Among other speakers was Dr. Johnson, who thus referred to Dr. Barnes's last service in his church: "He came with us some days ago to celebrate his last sacramental service. This First Church will never forget it; it was a season of great blessing. He spoke of his forty years' experience, of those who, starting the course with him, had gone before. We sat and supped and talked together, and he said it might be the last time that ever he broke bread at that table. His last sermon was from the words 'Mercy and Truth are met together; Righteousness and Peace have kissed each other.' I remember him on this occasion full of vigour and vivacity, when he wished he might live a thousand years, and witness God's providence."

The *New York Observer* says:—The late meeting of the American Board of Foreign Missions is regarded as the most interesting and useful ever held. This is saying much, for some of its previous meetings have been marked with such powerful manifestations of the Divine presence as to make them memorable in the annals of religious missions.

Peculiar interest gathered about this meeting because it marked the amicable separation of the Presbyterian Church from the Congregational in the management of the Board. Before and immediately after the disruption of the Presbyterian Church in 1838, the Presbyterians, distinctively known as Old School, withdrew almost entirely from the American Board. Some few ministers and churches in the Old School connection continued to operate with the Board, the New School Presbyterians remaining and cordially working with the Congregationalists in the support of missionaries to the heathen. The Board sent out Congregational and Presbyterian missionaries, with impartiality, locating them relatively so that their views of church order might not interfere with their harmony.

The reunion of the divided Presbyterian body has been attended with a marked increase of a disposition on the part of Presbyterians to work together for the spread of the Gospel at home and abroad. To this end it was evidently necessary that that portion of the church, hitherto associated in the American Board, should retire, and concentrate its energies upon the Presbyterian Board of Foreign Missions. Accordingly, several very eminent men resigned their places as corporate members of the American Board. The Syrian, the Nestorian, the Gaboon, and North American Indian missions were transferred to the Presbyterian Board, subject to the consent of the missionaries. Such portions of the Chinese mission as are geographically and ecclesiastically associated with the Presbyterian mission in China will also be transferred. And the details of arrangements were so consummated as to make these changes without friction or check, and with entire good feeling on both sides. This is another evidence of the ease with which great changes may be effected where a spirit of Christian charity prevails, and Christians of different names are bent upon the accomplishment of the single object—the honour of Christ in the salvation of men.

The transfer appears the more equitable also when we learn that the cost of the missions now set off from the American Board is at present about 80,000 dollars annually, and the immediate increase demanded by them will carry the yearly expense up to at least 100,000 dollars; while the contributions of the Presbyterian churches to the American Board last year are estimated at 108,000 dollars. Some of these churches will for the present continue their donations to the American Board. Some of the Presbyterian corporate members retain their places, and will work with the American Board, so that the withdrawal of the Presbyterian churches and the transfer of the missions will leave the Board, financially, in about the same condition as before. Its income will naturally bear the same proportion to its responsibilities as at present.

So far as the managers of the American Board are concerned (its distinguished President, Dr. Hopkins of Williams College, and the Prudential Committee and the other officers), this great change has been effected with the best feeling, and in a spirit worthy of the great and good men who have taken part in it.

But if the Presbyterians took away with them none of the missions, and left the work of the Board as large and costly as before, the Congregational churches are able and willing to do the whole and more. Their means are not exhausted, nor the measure of their ability reached. Massachusetts alone gives to the Board about the same sum as was contributed by the whole New School Presbyterian Church. That single State could easily be brought to make up any deficiency.

And we look now for a new dispensation of benevolence in New England, and throughout the related churches. It will still be called the American Board, though hereafter it will be mainly supported by one denomination; and the need of calling out all its available strength will be so fully felt that we may be sure a new era of giving will date from this meeting.

Dr. Clark, Foreign Secretary, then gave a description of his visit to the Sandwich Islands, made since the completion of the Pacific Railroad. He found fifty-eight self-supporting churches in charge of forty-four ministers in the island, with a membership of 14,850. He found them independent, pecuniarily, with foreign missions at the Marquesas and other islands. They give 32 per cent. of their receipts to the Gospel, while those in this land only give 5 per cent. He saw 1,500 to 2,000 Hawaiian children singing in convention. On their jubilee day, he saw more than a thousand of them in procession. He felt that the Sabbath-school was a success.

The grandest of all that jubilee day was the veteran native missionary Kanwealoba, returned after seventeen years in the Marquesas Islands, where, after the failure of all other missionaries, he was enabled to establish four churches, and to make 500 converts. There on that 15th of June he stood in the presence of his king, foreign diplomats, old missionaries, and in that great assemblage he held aloft the Hawaiian Bible, saying, "Not with powder and ball, and swords, and cannon, but with this living word of God, and with his Spirit do we go forth to conquer the islands for Christ." Where in all the course of human history have results so grand, so beneficent, been achieved in so short a period?

The number of persons received to church fellowship averages about 1,400 to each ordained missionary. The speaker then proceeded to deliver an eloquent eulogium on Miss Ogden, a missionary who went to that field in 1828, and who is still living, joyful in the thought of having over 1,000 Hawaiian girls under her instruction. Resolutions were offered and adopted, expressive of gratitude to God for the success with which He by his Spirit had crowned the work of the missions in the Sandwich Islands.

Rev. Dr. Lord, of the committee on the Persian Mission, read a paper, in which he stated that the English ritualists had been of considerable trouble in the mission, as well as in the Sandwich Islands and Madagascar.

Rev. James W. Miles, of the Madeira Mission, reported matters to be in a most hopeful condition in that country. 77,850 persons were addressed there during the past year, and 70 converts were made to the faith.

Rev. Dr. Sweetser, of the Western Turkey Missions, reported that 4 new churches were built, and 362 persons added during the year, making a total of 3,662. The contributions this year exceed those of the last year by 2,000 dols.

Rev. Dr. Kitchel, of the committee on Eastern and Central Turkey, reported that the native schools had supplied a large number of pastors and teachers. Many converts had been made.

The Rev. Isaac C. Bliss, of Constantinople, said that the decree of permitting Mohammedans to change their religion without receiving capital punishment, as had been previously the case, had enabled missionaries to make many converts. There were now, he said, in Turkey 70 churches, 18,000 professing Protestants, and more than 100,000 persons under Protestant influence. He thought there was not a nobler people in the world than the Turks, when brought to know the Lord.

Dr. Wood, the Secretary of the Board, reported the Syria Mission as strong and prospering. In future, he said, that mission would be managed by the Presbyterian Board. The Rev. Dr. Dodd spoke to a similar effect.

Rev. Dr. Field, of New-London, reported from the Mahratta Mission. Two daughters of the Rev. Mr. Ballantine had gone out there during the year.

Rev. Dr. Fisk, an assistant missionary, reported from the Ceylon Mission that a contribution of 50,000 dols. was hoped for from this country for the college at Jaffna. Rev. Dr. Spalding, who had laboured there for fifty years, was still on the spot.

Rev. Mr. Hastings, of the Ceylon Mission, said that figures could not express the progress made. Prejudices had been removed, a language christianised, numerous schools established, and the children no longer needed to be bribed with food and clothing to attend.

THE New Zealand massacre has developed some latter-day martyrs for religion's sake. The natives captured by the Maori rebels were offered their lives if they would bow down to the Hanhan god; but they refused, and fifty of them were put to death. They are not quite so worthless Christians as Dilke's "Greater Britain" represents.

LITERATURE.

*ıusehold Dictionary of the Bible** is a wo volumes, of much value for reference es. It does not, of course, give the same les as large dictionaries, but it gives information for ordinary popular use. on is profusely illustrated, the illustra- ıg taken from ancient medals, scupltures, y source of real value. There are ex- ıps, and also pictures of the cities of chief many of them coloured, and some very

There are one or two fancy pictures in the life of our Lord which the book better without, but otherwise we would mmend the illustrations. Dr. Wylie is wn both as a theologian and popular d his contribution on theology is exceed- ır and good. We can cordially commend to those who are anxious to have beside family use a cheap and easy work of on all Scripture topics. The dictionary ow recognised as by far the best for such

ıion books we have an interesting sketch rogress of evangelical truth in Spain e last twenty years, in preparation for openings which have now taken place, *ıwn of the Second Reformation in Spain.*† sketch of the work from the beginning, cutions and trials of Matamoros and his ns in affliction, the courageous deeds and ıg work of those who risked their all t, and the great blessings now arising thfulness in the past.

nderers brought Home ‡ we have a notice of the Ragged School movement in Dublin. Particulars are given of the management of the Home, and a number of touching stories are told regarding those who have been saved by its means.

The Tract Society have issued a beautiful and instructive book for children on *Animal Life in Europe.** The pictures are well selected and beautifully coloured, and the accounts of the habits and of the different animals are well written. Also very good stories are told.

The Child's Companion† is the annual volume of a penny monthly, which has numbers of excellent illustrations and charming stories. It is full of instruction as well as amusement, and we are sure that no children who have begun to get it would like to miss it. The volume is very prettily bound.

Alice Leigh's Mission‡ is a touching story of the life of a poor girl, left motherless, to rough it for herself. We have many pictures of the struggles of the poor in our large cities. She is brought to the knowledge and love of Christ, and she is early removed, her end being one of much peace and joy.

The Cottage on the Shore; or Little Gwen's Story,§ is an interesting little story, illustrative of life at the seashore and among the rivers. Children who read it will not soon forget it.

The Cottager and Artizan‖ is a well-known penny monthly publication, with articles of information; short religious papers in a larger

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Household Dictionary of the Bible. New Edition. With Biblical Maps and Engravıith Introductory Sketch of Theology by lie, LL.D. Glasgow and London: W. R.

)awn of the Second Reformation in Spain. Story of its Rise and Progress. By Mrs. ddie. London: S. W. Partridge.

ererers brought Home. The Story of the oys' Home. London: H. Hunt & Co.

* *Animal Life in Europe*; illustrated with coloured plates. By F. Specht. London: The Religious Tract Society.

† *The Child's Companion and Juvenile Instructor.* 1870. The Religious Tract Society.

‡ *Alice Leigh's Mission.* The Religious Tract Society.

§ *The Cottage on the Shore: or Little Gwen's Story.* The Religious Tract Society.

‖ *The Cottager and Artizan.* 1870. The Religious Tract Society.

type; and a department also for children. Its illustrations are excellent for a publication of the kind.

*The Measure of Faith and other Sermons** are discourses of considerable freshness and power—of more interest, however, to those who listen to the preacher than to the world at large.

Footsteps of the Flock† and *The Lost Blessing*‡ are two volumes by a well-known authoress. In the former she gives a series of narratives intended to show the special providence of God in regard to his children. The latter is rather a book of exhortation. The narratives will be read with interest; some of them are very good, but in others Mrs. Shipton regards as special providences events that might be very differently represented. She is ready to forget that God has given us faculties which we are bound to use, and that, if we do not use them, we must expect to suffer. The great lesson taught by Christ's second temptation is the folly of looking for Divine interference, when we neglect the use of the powers given us. If Mrs. Shipton errs, however, it is in a direction opposed to the common errors of the day, the tendency of which is to ignore altogether the constant special providence of God, and to forget to look to Him for direction in all matters small as well as great.

The Christian Princess§ is a brief sketch of the life of a devoted Christian lady, the Grand Duchess Augusta, who exhibited much simple piety, and was the means of great blessing to many.

Home and Church‖ is a sketch of a family of worthies who, generation after generation, from the early part of the sixteenth century till within the last year or two, maintained a faithful testimony and high Christian character among the Nonconformists. The narrative is pleasantly written, and it throws much light upon the position of Nonconformity at various periods through these two centuries.

*Till the Doctor comes** is a little tractate, containing many useful hints in the case of accidents or disease. It is a book fitted to be of great use to people out of the way, and indeed to everybody, since speedy action is often all-important. We would specially commend it to missionaries. In 150 pages it deals with almost every variety of accident and disease.

Lukewarmness† attacks the greatest evil in all churches, which leads not only to the ruin of many professing Christians, but prevents a vast amount of good being accomplished by, on the whole, earnest men.

The *New Sunday School Tune Book*‡ contains tunes for the peculiar measures of the *New Sunday School Hymn Book*. This edition has many valuable additions. The hymn-book adapted to it, which has 190 hymns, is sold for twopence.

The *London Monthly Diaries*§ is an exceedingly convenient little case for separate diaries for every month in the year. There is enclosed also a leather case in which to place each month's diary as the month arrives. The diaries give a page for each day.

The Preacher's Lantern‖ is the new series of the well-known *Pulpit Analyst*. It is edited by E. Paxton Hood and the Rev. D. Longwill, and contains a great variety of interesting matter.

Among pamphlets we have *The Third Annual Report of the Glasgow Missionary Society*, which shows that much progress is being made; Dr. Duff on the much-agitated Union Question in Scotland, *Union not Incompatible with Free Church Principles*, a most judicious and Christian statement of the question at issue; and *A Few Words on Prayer for the Holy Spirit*, by the Rev. Forster G. Simpson, B.A. (William Hunt & Co.), written with much fervour and power. Messrs. Partridge have issued a beautiful French copy of their admirable periodical, *The British Workman*.

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* *The Measure of Faith, and other Sermons.* By Philip Colborne. London: Hodder & Stoughton.

† *Footsteps of the Flock*; Narratives illustrative of Christian Life. By Anna Shipton. Morgan & Chase.

‡ *The Lost Blessing.* By Anna Shipton. Morgan & Chase.

§ *The Christian Princess. Memoirs of the Grand Duchess Augusta of Mecklenburg-Schwerin.* By one of her Chaplains. Morgan & Chase.

‖ *Home and Church. A Chapter in Family Life at Old Maze Pond.* By the Rev. Charles Stanford. Hodder & Stoughton.

* *Till the Doctor comes, and how to help him.* By George H. Hope, M.D. The Religious Tract Society.

† *Lukewarmness. An Appeal to Christians.* S. W. Partridge & Co.

‡ *The New Sunday School Tune Book.* Edited by James Sampson. New and enlarged edition, edited by Edwin Hodder. Hodder & Stoughton.

§ *The London Monthly Diaries.* By C. R. H. London: J. F. Shaw & Co. 1871.

‖ *The Preacher's Lantern.* A Monthly Magazine for the Pulpit and Pew. Hodder & Stoughton.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

An armistice has happily been concluded, ich, it is hoped, will end in peace. This is, vever, by no means certain. M. Thiers is now he head of the French Government, and the stitutional party have had a great victory r the Red Republicans in the elections.

Parliament was opened as usual in the second k of February. Among measures of an esiastical interest which have been, or are to introduced by the Government, there are the iversity Tests Bill, the bill for rendering legal riage with a deceased wife's sister, and the ttish Education Bill.

The Roman Catholics in England are agitating vely on behalf of the Pope. The Earl of bigh said recently that they would probably hear of a new association, "which would e still more all Catholics in one common on for the propagation of the faith, for the port of the interests and the restitution of the ts of the Holy Father, the Pope." Lord on has delivered a long address, in which he that the independence of the Pope is bound vith the inalienable rights of conscience. An an writes in regard to this:—"It was pre- y in order that the Romans might exercise r inalienable rights of conscience—as the lish Roman Catholics do here—that it was ssary that the temporal power of the Pope ld come to an end." It will be necessary closely and assiduously to observe the cs of the Romanists and the policy of our Government in this matter.

missionary, the Rev. G. John, has written a -l. valuable series of articles in the *Nonconformist* on the opium trade in China. He thus describes its general effects:—

"Opium-smoking is rapidly effecting the physical, mental, and moral deterioration of the nation. The principal characteristics of the Chinese are industry and endurance. They are a hard-working, busy, patient, practical people, and this it is that has made them what they are. Now, this vicious habit strikes at the very root of these admirable traits, and threatens to transmute the most industrious people in the world into a nation of helpless idlers. When travelling through Si-Chwan, I could not but observe that opium was eating up the stamina of that sturdy people, and that it only required one or two more decades to convert them into a comparatively imbecile race. In the non-producing provinces, the farmers smoke less than any other class of the population, being certainly not more than three or four per cent. But in the opium-producing provinces, nearly all the agriculturists indulge themselves in it. Then there is the rapid deterioration and present imbecility of the existing Government. This, to a great extent, is to be ascribed to opium. The late Emperor used the drug, and most of the Government officers throughout the country are guilty of the practice. Nowhere has the insidious poison insinuated itself more readily than among this class, and its baneful effects are nowhere more conspicuously seen. If assiduity, truthfulness, and uprightness are essential anywhere, surely it is in this circle they are so. But the direct ten-

dency of indulgence in this drug is to extirpate these virtues, and plant their opposites in their room. It makes the indolent, lying, mercenary mandarin ten times more so. It fosters baseness and corruption of all kinds. But opium is getting to be used generally by all classes, and the bulk of the population is falling rapidly under its fatal spell. Unless something interposes in behalf of the Chinese, they must, as a people, sink rapidly, for the poison is destroying the very vitals of the nation."

He points out the most damaging influence that this trade, associated with Englishmen, has on the native mind, in relation to Christianity.

Sir Roderick Murchison has received a letter from Dr. Kirk, dated Zanzibar, December, conveying hopeful tidings of Dr. Livingstone. Dr. Kirk says he has received a letter from the great Arab Sheik Said of Uny-amyembe, to the effect that a caravan that had been sent from Zanzibar had arrived in safety, and that the people were going on to Ujiji to "our friend, the doctor. The news of him is that he has not yet returned from Manimes (*l*) (the Arab word is spelt in three different ways), but we expect him soon, and probably he and the people with supplies will reach Ujiji at the same time." Dr. Kirk adds:—"At all events, on his arrival at Ujiji from his western journey, he will have goods for his present wants. The new gang of men with fresh goods has set out, and, the road being free, we may hope they will reach quickly and safely." Sir Roderick says that this letter has relieved him from all anxiety respecting the fate of Livingstone, and that we now learn from it for the first time that the illustrious traveller had made an extensive journey to the west of Lake Tanganyika. This accounts for the long-continued absence of all information respecting him.

The directors of the New York Tract Society gave the following general view of the evangelistic agency at work in New York:—

"Forty years ago there was a single missionary; now in the City Mission there are 40 constantly employed, and in other societies 226 more, making in all 266. It is only within a few years that mission chapels have taken a place among the recognised institutions, and now there are 125 missions, of which 41 are permanently established, in suitable, commodious, church-like buildings, with the Christian ministry and the Christian ordinances, and each year Christian enterprise and liberality are adding to the number. There are 470 churches, chapels, and missions of all kinds in the city. There are 315 religious, moral, and charitable societies and institutions located in the city. The national societies report an aggregate income of £1,200,000, a large percentage of which comes from our own citizens; while the local organisations, depending entirely upon New-Yorkers, receive and disburse annually more than £400,000."

There are several organisations in Canada for evangelising the French Roman Catholics, of whom there are nearly a million in the province of Quebec. Of these, the French Canadian Missionary Society is undenominational in its constitution, though mainly supported by the Presbyterians and Congregationalists. It is conducted by a committee in Montreal, and employs a threefold agency—education, evangelisation, and colportage. By its educational institutions and its mission schools, about 2,000 children and youth have received a sound secular, and especially a religious, training. Above 240 scholars are supported in whole or in part by the mission. Evangelisation has diffused its benefits. There are eight small French Protestant churches organised, and eighteen preaching stations supplied by the missionaries. During the year upwards of 150 persons have publicly renounced the Church of Rome, and there is a prospect of many more following. The labours of Mr. Chiniquy have been eminently successful.

At the Berlin University three Japanese students have just enrolled themselves—two in the medical department and one in that of law. They have been for some time in Berlin, and have gained a very fair knowledge of the German language. The one who is studying law is a son of the physician in ordinary of the Emperor. The others are also sons of physicians of high standing in Japan, and one of them is commissioned by the Japanese Government to observe the methods of the German Universities, it being the intention to arrange the instruction of the University of Yeddo after the European plan.

"The crystallising of the real religious element in Mexico," says the *New York Independent*, "is going on rapidly about that solid centre—an open Bible. In spite of every obstruction by priests, infidels, and others, more than forty congregations of Mexican men and women—twenty-three of them in the city and valley of Mexico alone—meet every Lord's-day to search the Scriptures and worship God through the one only Mediator. Two special features mark this work. 1st. It originated from within, rather than without; its

rapid growth and results are traced more to God's working, and a deep, conscious, spiritual hungering among the people, than to any mission from abroad; and still this last came in as a necessity, it was the office of faithful men and women to bring and break the "True Bread" to these prepared hearts. 2nd. It has been a work among the common people. Some years since we heard of 100 or more priests leaving the Roman Catholic to organise an Evangelical and Mexican church. They seem to have disappeared; but here is something that begins and spreads among the people. This can proceed from no mere ecclesiastical dissatisfaction or official pique. It means spiritual hunger. Says one writing from there: "Very many, on rejecting the Roman Church, abandoned also the Gospel, from not understanding it; but did so with deep sorrow, for they felt a void in their hearts. Many among them, and others who from ignorance continued in the Roman Church, on entering our houses of worship are often moved to tears of tenderness and joy on being able to speak directly with God as a loving father, without the mediation of any of the semi-gods of Rome, or of those who have tried to usurp the name of priests—a name belonging to Christ and his people. Blind, indeed, must one be not to see that the great movement here is really among the people."

MISSIONARY STATISTICS.*

In the *Missionary Herald* of the American Board we find missionary statistics, the compilation of which must have cost much time and pains. The editor observes—

Missionary Statistics.

Eleven years ago, in August, 1859, the editor of the *Missionary Herald* published in the "Journal of Missions" statistical tables designed to present a general view of existing Protestant missionary operations among the unevangelised. Early in the present year he commenced an effort to reproduce such tables, bringing the statistics down to the present time. Somewhat to his surprise, he has found even greater difficulty now than he did before in obtaining satisfactory information. The effort to obtain it, specially with reference to European societies, has occasioned many months of delay, and now he is obliged either to give up the publication of the tables, or to use, in some cases, statistics by no means complete, and not always reliable.

He wishes here to express his feeling of great indebtedness to the Rev. Henry Jones, of London, Secretary of the Turkish Missions-Aid Society, for unwearied and protracted, but still, to a great extent, ineffectual, efforts to obtain for his use recent and accurate returns from various smaller British and Continental societies, and to the Rev. Dr. Grundemann, author of the recent very full and valuable (German) "Missionary Atlas," who, after much painstaking, forwarded returns from thirteen societies, but was still "sorry for not having received those of eight others, to whom blanks were forwarded."

In the case of at least one American body of Christians supposed to have some foreign missionaries, the editor has been unable, after repeated attempts, to obtain any recent returns. As far as possible, in preparing the tables, reports of last year (1869) were used in the first instance, but now, in several cases, reports for the current year have come to hand, and corrections have been made by these reports. Mostly, however, the statistics are from reports of 1869. In some cases those of English and other European societies are from still earlier reports.

But the difficulty is by no means ended when reports are obtained, or statistics, as given by secretaries. These statistics are themselves often very incomplete for the purposes aimed at in the preparation of these tables. Sometimes they do not distinguish between missions to the unevangelised and to European colonists in India, Africa, Australia, &c. English Wesleyan and other Methodist societies give all operations—Home, Colonial, and Foreign—together: many societies do not report the wives of missionaries as among female helpers, but only unmarried female teachers; some do not distinguish between ordained natives and missionaries from abroad; and few reports enable one fully to classify native helpers, distinguishing preachers, catechists, teachers, &c.

* From the *Church Missionary Intelligencer.*

Under such circumstances the editor has again done what he could. Appended notes, in the case of several societies, will need to be consulted. In most cases where the wives of missionaries are not included among female helpers, he has added, in the appropriate column, a number equal to the number of ordained missionaries and male assistants.

Missions to the Jews.

The tables are designed to present statistics of missions to heathen, Mohammedan, and degenerate nominally Christian people (as Armenians and Nestorians), but do not include labourers among the Jews, who are mainly supported by distinct societies; and it may be well to mention here the more prominent of these societies, with the number of their missionaries, and the income—London Jews' Society, 14 ordained, 20 unordained missionaries, £33,879 income; British Jews' Society, 12 missionaries, £7,621 income; Church of Scotland Jewish Scheme, 10 missionaries, £4,660 income; Free Church of Scotland Jewish Scheme, 6 missionaries, £4,159 income (in 1867); Irish Presbyterian Jews' Society, 7 missionaries, £2,358 income; Netherlands Society for Israel, 3 missionaries; Berlin Society for the Jews, 3 missionaries.

Women's Missionary Societies.

Mr. Jones, of London, has sent the names and some statistics of several women's missionary associations. The Ladies' Association for Female Education in India and Africa has 6 female missionaries, 34 native female helpers, and 2,595 pupils in schools—its income last year was £3,088; the Society for Promoting Female Education in the East has 30 female missionaries, 295 native helpers, and 15,000 pupils in schools—income, £3,969; the Ladies' Association for Promoting Education in the West Indies, with an income of £631, makes "grants in aid of schools where a sound religious education is given"; the Berlin Women's Association for the Christian Education of Females in the East has 4 female missionaries, 30 to 40 pupils in schools, and an income of about 2,700 dols. The China Ladies' Association [Berlin ?] has 1 male and 3 female missionaries, 1 native teacher, 40 communicants, and 79 orphan pupils, with an income of about 5,000 dols.

In the United States several important organisations have been formed among women, for missionary purposes, within a few years. They are mostly auxiliary or co-operative societies, aiding the boards of missions of their respective religious denominations. The Women's Union Missionary Society (New York) acts independently. Its income for the last year was 59,599 dols., its missionaries (females) in January, 1869, were 19. The Woman's Board of Missions (Boston), and the Woman's Board of Missions for the Interior (Chicago), co-operate with the American Board of Commissioners for Foreign Missions, and, with an income rapidly increasing, now support more than 30 of the unmarried females connected with the missions of this Board, some of its boarding schools for girls, and a number of native Bible-readers. The Woman's Foreign Missionary Society of the Methodist Episcopal Church, having branches in various sections of the country, co-operates with the Board of Missions of that church.

In the statistical table which follows the above there are enumerated 17 American missionary societies and 41 European. The former send out 463 missionaries; the European societies 1,841 missionaries. To these are to be added 223 ordained natives in connection with the American, and 339 in connection with the European societies. If these figures be added together they give a total of 2,866 ordained men in connection with the various missionary societies labouring in the mission-field.

The following list contains those which are the most important:—

EUROPEAN SOCIETIES.	Total of European Missionaries.	Income for 1869.
Church Missionary Society	203	£155,193
Society for the Propagation of the Gospel	70	106,435
London Missionary Society	156	101,369
Wesleyan Missionary Society	543	89,000
Baptist Missionary Society	48	30,556
Church of Scotland	8	9,993
Free Church of Scotland	25	15,353
United Presbyterians of Scotland	40	27,540
Moravians	134	$90,750
Basle Evangelical Society	71	190,236
Rhenish Missionary Society	56	59,563
French Evangelical Missionary Society	21	214,390f.
Leipsic Evangelical Lutheran Missionary Society	16	$49,500
Berlin Missionary Society	33	54,513

AMERICAN SOCIETIES.	Total of Missionaries.	Income.
American Board	145	$525,215
Presbyterian Board	84	338,361
Southern Presbyterians	11	29,045
United Presbyterians	18	50,624
Episcopal Board	18	88,342
Methodist Episcopal Board	58	187,863
Baptist Union	45	200,963
Reformed Dutch Board	16	81,410

The editor, in a few notes, explains the difficulties he has had to contend with. The Society for the Propagation of the Gospel reports 482 missionaries, European and native; "but a part of these are labouring in Canada, British Colonies, and among Europeans abroad. The editor has made the best estimate he could as to those who might be regarded as missionaries to the unevangelised, but it can hardly be accurate."

In reference to the Wesleyan Missionary Society we find the following note of explanation:—"A large part of these are labouring among British colonists. The proportion of those who are missionaries to the unevangelised is not accurately known. The same difficulty occurs as to the distribution of income. The American editor gives the above sum of £89,000 as that which may be fairly considered as expended on missions to the unevangelised."

To the more general table is appended another, "Statistics of Missions in the more prominent fields." The fields enumerated are nine in number:—

1. *Western Asia and Turkey.*

The agency in this field is almost exclusively American. The American Board employs within its limits 59 missionaries, supplemented by 43 ordained natives—that is, 102 ministers in charge of 72 churches, with 3,923 communicants. Their attention has been concentrated on a special section of the population of these countries, the Armenians, and the encouraging numbers specified are the result. The American Presbyterians and the Methodist Episcopal Board have respectively three missionaries in these countries, but the results as yet are sparse.

The only English Society labouring in this quarter of the globe is the Church Missionary Society. Its stations are at Smyrna and in Palestine.

2. *India, Burmah, Siam and Ceylon.*

The leading English society in this region is the Church Missionary Society. Its statistics are 125 European missionaries, 67 ordained natives, 1,571 native helpers, 12,621 communicants, 35,515 pupils in schools. The leading American society is the Baptist Missionary Union, with 36 missionaries, 79 ordained natives, 19,838 communicants, and 4,737 pupils. The fertile field which it cultivates is the Karen population of India beyond the Ganges.

Other societies may be referred to as occupying a prominent position in this region. Of the Americans, the American Board has 29 missionaries, and 22 ordained natives, with 2,494 communicants; and the Presbyterian Board appears with 37 missionaries, 8 ordained natives, but with only 572 communicants. In this case the ordained natives are few, and so are the communicants.

Of the English societies the Gospel Propagation Society appears with 35 European missionaries, 44 ordained natives, and 4,000 communicants; the London Missionary Society, with 48 missionaries, 28 ordained natives, and 3,394 communicants; the Wesleyan Missionary Society with 32 missionaries, 31 ordained natives, and 2,184 communicants; the Baptist Missionary Society, with 38 missionaries, 6 ordained natives, and 2,609 communicants; the Basle Evangelical Missionary Society, with 39 missionaries, 3 ordained natives, and 1,866 communicants; the Leipsic Evangelical Lutheran Missionary Society, with 16 missionaries, 5 ordained natives, and 9,291 communicants; and Gosner's Missionary Society, with 9 missionaries, 1 ordained native, and 4,700 communicants.

3. *Indian Archipelago.*

The work in this region appears to be in the hands of German agencies. The missionaries are 59, the ordained natives 7, and the communicants 558.

4. *China and Japan.*

The missionaries in this field in connection with the American societies are 83 in number, the native preachers 86, and the communicants 2,680. The missionaries in connection with European societies are 85 in number, the ordained natives and native preachers 96, and the communicants 3,498. Of the American societies the Presbyterian Board takes the lead, having 23 missionaries, 9 ordained natives, and 649 communicants; next to this ranks the American Board with 15 missionaries, 8 ordained natives, and 154 communicants.

Of European societies the London Missionary Society claims the first place, with 21 missionaries, 42 ordained natives and native preachers, and 1,265 communicants. The Church Missionary Society occupies the next place, with 15 European missionaries, 2 ordained natives, and 296 communicants. The Berlin Missionary Union is stated to have 5 missionaries in this field, no ordained natives, and 200 communicants; and

the Berlin Mission to China, 2 missionaries, no ordained natives, and 200 communicants.

5. *Africa, Madagascar and Mauritius.*

Within this region lies one of the great fields of the Church Missionary Society, where a work, prosecuted for upwards of fifty years with self-denying perseverance, has been crowned with marked success. At Sierra Leone has been raised up an independent native church, not leaning upon the funds of the Church Missionary Society, but resting on its own resources. Yet, for this reason the society appears to disadvantage in the statistical tables, for the communicants of Sierra Leone, in number several thousands, having been transferred to the native church, a residuum of 1,782 is all that is placed to its account. The ordained natives are, for the same reason, proportionally diminished; many of them are now the parochial ministers of the native church. This is an honourable decrease. It marks progress, and reminds us of the Baptist's sentence—"He must increase, I must decrease." Nevertheless the Church Missionary Society numbers in this region 16 European missionaries and 20 ordained natives.

The London Missionary Society stands forth in strong array—46 missionaries, 21 ordained natives, and 12,932 communicants. Madagascar has yielded much of this harvest. In close numerical competition ranges the Wesleyan Missionary Society with 68 missionaries, 10 ordained natives, and 18,319 communicants. The Moravians appear with 23 missionaries and 2,042 communicants; the Basle Evangelical Society, with 18 missionaries and 805 communicants; the Rhenish Missionary Society, with 33 missionaries, and 1,800 communicants; the French Evangelical Missionary Society with 19 missionaries and 1,670 communicants; but none of these societies are as yet enabled to reckon ordained natives among their agents. Until this be done the work cannot be regarded as having taken root in the native soil.

6. *Islands of the Pacific and Australia.*

In this peculiar field of labour, the scattered groups of islands which grace the waters of the Pacific, we find four leading societies—the Wesleyan Missionary Society, the American Board, the London Missionary Society, and the Church Missionary Society. We have placed them according to the importance of their respective statistics.

	Missionaries.	Ordained Natives.	Communicants.
*Wesleyan Missionary Society . . .	239	60	52,191
London Missionary Society	28	26	12,984
American Board . .	21	37	15,407
†Church Missionary Society	17	14	1,543

Besides these, the Gospel Propagation Society has in connection with it 12 missionaries and 2 ordained natives; the number of communicants is not given. There are also within this region two American societies—the Nova Scotia Presbyterian, with 3 missionaries, and the American Missionary Association, with 2 missionaries: and of European societies, the Moravians, with 4 missionaries; the French Evangelical Missionary Society, with 2 missionaries; the North German Missionary Society, with 2 missionaries; and the Hermansburg Missionary Society with 2 missionaries; but none of these appear, as yet, to have in connection with them ordained natives.

7. *North American Indians, Labrador and Greenland.*

We should expect to find the American missionary societies present in this field in preponderating strength, the Red Indian race being especially their province, inasmuch as that race has received much wrong, and ought to receive much good, at the hands of those who have settled in the land which once was theirs. The preponderance, however, is with the European societies. The American societies have in this region thirty-three missionaries, forty-two native preachers, whether ordained or not we cannot say, and 2,323 communicants.

The European societies have in the same region seventy-seven missionaries, eight ordained natives, all of whom are in connection with the Church Missionary Society, and 4,277 communicants.

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* We must refer the reader to a previous remark. The missionaries of the Wesleyan Society labour largely amongst English colonists, and it is impossible to say who are missionaries to the unevangelised.

† The unhappy wars about land between colonists and natives have put back the New Zealand mission, and diminished the number of communicants.

stical order is as follows :—

	Missionaries.	Ordained Natives or Native Preachers.	Communicants.
ean.			
Mission-			
ety	21	—	11,826
the Pro-			
of the			
.....	14	—	440
issionary			
.....	18	8	992
.....	29	—	1,519
can.			
Episco-			
d.....	11	23 Nat. Pr.	1,000
Board...	7	11	788
an Board	5	— „	235
Presby-			
.....	4	3 „	—
Board...	1	5 „	300
Baptists	5	— „	—

India Islands and adjoining Coasts.

region the American societies have missionaries in connection with the ia Presbyterian, the Episcopal Board, nerican Missionary Society. No native re specified, and the communicants are

opean societies send into this field 172 s, with 56 natives either in orders, or as native preachers, and have in con- h them 67,004 communicants.

istical order is as follows :—

	Missionaries.	Ordained Natives or Preachers	Communicants.
Missionary			
. . . .	80	—	41,600
. . . .	75	—	17,024
Missionary			
. . . .	18	16	4,972
Missionary			
. . . .	4	40	3,408

9. *South America.*

ield the American societies have fifteen s, one native preacher, and 278 com- ; the European societies, fourteen mis- nd 529 communicants. The European s are all English, ten of them being in with the South American Society, and nnection with the Gospel Propagation Society. Of the American Missions, eight are in connection with the Presbyterian Board, four with the Southern Presbyterian, and four with the Methodist Episcopal Board.

We shall now present a summary of the total of labourers in each of the above regions, and the results which have been attained, so far as they have as yet developed themselves.

	Missionaries.	Ordained Natives or Native Preachers.	Communicants.
Western Asia and European Turkey	73	43	4,108
India, Burmah, Siam, and Ceylon	537	319	74,810
Indian Archipelago	59	7 Nat. Pr.	558
China and Japan...	168	182 „	6,215
Africa, Madagascar, and Mauritius ...	410	60	47,759
Islands of the Pacific & Australia	333	189	33,088
North American Indians, &c.....	110	50 „	6,600
West Indies.....	181	56 „	67,504
South America ..	29	1 „	807
Total.....	1,899	907	291,449

In the statistical tables which constitute the basis of this article, we find native helpers subdivided under various heads, such as "native pastors, native preachers, other native helpers." It is impossible to ascertain how many of the native preachers have been ordained, and we are thus precluded from stating definitively how many of the Christian converts throughout the world are in holy orders. It will be desirable that we should mass all these classes together, and thus present a total of those who, having been brought into the Christian church from heathenism, are now, in some form or another, engaged in direct missionary work.

Western Asia, &c.	452
India, &c.	5,172
Indian Archipelago	7
China, &c.	523
Africa	1,206
Pacific Islands	3,519
North American Indians, &c. ...	50
West Indies, &c.	56
South America	1
	10,986

LIVERPOOL MEDICAL MISSIONARY SOCIETY.

THE seventh annual meeting of this Society was held on the evening of January 30th, and was largely attended. During the past year another dispensary, situated in an equally suitable part of the town, has been added to the one previously in operation. Founded originally about two and a half years ago, by a benevolent physician resident here, it was adopted by the Society in March of last year, and it has since been responsible for its continuance. Aided by a paid assistant, Dr. Williams, who originated the dispensary, continues to act as medical superintendent, and gives his services gratuitously. The number of patients in attendance at the first-opened dispensary in Burlington Street continues to be very large. During the year past the new cases amounted to 16,632, and new and old together to 46,785. The visits paid by the superintendent and assistant to the poor at their homes were 11,114, and the grand total of visits to the dispensary and to homes reached the large number of 57,899.

At the dispensary in York Street, adopted by the Society last year, the new cases were 2,412, and the total of old and new together 14,392. The visits paid to the sick at their homes were only 92, as the arrangements for carrying out this portion of the work had not till the commencement of the present year been definitely completed.

The grand total of old and new cases seen and treated at *both* dispensaries, during 1870, is 72,291.

In the new dispensary, as in the old, the treatment of the patients is prefaced by a short religious service, which always appears to awaken considerable interest among the poor people who crowd the waiting-rooms.

It is pleasing to think that the great truths of the Gospel have thus been brought before so large a number of the poorest and most destitute of the population, and pressed upon their attention in a manner both earnest and affectionate. Numerous instances are not wanting to show that these efforts have been neither fruitless nor unappreciated.

The various subsidiary efforts which seem to be associated naturally with medical missionary operations have been put forth without intermission at both dispensaries during the past year; as the sale and distribution of Bibles and Testaments and portions of the Scriptures amongst the patients, the circulation of tracts and other religious publications, the holding of meetings for prayer, and evening services of a more varied character; also classes for the instruction of adults, and for children gathered from the streets—a good and self-denying work, in which the superintendent has been aided by volunteers of both sexes; the bestowal of food, clothing, and small sums of money, to the most necessitous of the patients, the means of so doing having been provided by the contributions of many kind and benevolent friends. So that, in addition to spiritual instruction, and advice, and medicine for the cure or alleviation of sickness, the naked have been clothed, and the hungry fed. And last, though not least, it must be mentioned, that through the liberality of a Christian friend, a very suitable person, who combines the offices of Bible-woman and nurse for the sick poor, has been obtained, and her services in both capacities have proved eminently useful, and have been highly appreciated by those who received them.

The funds necessary to meet all these varied requirements have hitherto proved sufficient, and the Society enters upon another year of its progress free from debt.

Among the various circumstances which, by the blessing of God, have conspired in promoting the success and effectiveness of the Society's work, it must be told with especial gratitude that, in the choice of a medical superintendent, the Society has been singularly favoured. His zeal, assiduity, and devotion to his Master's cause, in addition to his skill as a physician, and seconded in many respects by a wife who is likeminded with himself, have largely aided in developing the extended system of Christian benevolence which, during the course of a few past years, has grown out of a small beginning. Humanly speaking, the life and prosperity of a medical missionary dispensary is wrapped up in the superintendent. Resident upon the spot, or in near proximity to it, and in regular and daily intercourse with the patients, his influence for good or evil is wide and impressive, and it cannot be too strongly urged upon all who desire to establish in any new locality this effective means of doing good, to see that this corner-stone of the work is wisely and carefully laid.

R. HIBBERT TAYLOR, M.D., Hon. Sec.

INTELLIGENCE.

England.

(From our own Correspondent.)

THERE has been a long discussion in the Convocation on the question of the association of a Unitarian with the Bible Revision Committee. The Bishop of Winchester moved as follows:—"That in the judgment of this House it is not expedient that any person who denies the Godhead of our Lord Jesus Christ should be invited to assist in the revision of the Scriptures, and that it is the judgment further of this House that any such one now in either company should cease to act therewith." The motion was carried after two days' debate, the Bishop of Lichfield moving that the second part of the resolution, which cuts off Mr. Vance Smith from the revisionists, should be struck out. This motion found no seconder. The Bishop of St. David's has consequently resigned his position in the Committee. The Lower House, however, negatived the decision of the Upper, so that possibly he may remain.

Among the efforts made to get the attendance of the masses at places of Divine worship and religious instruction, an experiment is being tried in an eastern suburb of London which has been attended with considerable success. A commodious hall has been recently erected in the parish of Bow, Middlesex, for the use of a society called the "Bow and Bromley Institute," which possesses many of the elements of a Working Man's Institute. This hall, capable of seating more than 800 persons, has been engaged by the Rev. G. T. Driffield, Rector of Bow, for a series of Sunday Evening Services, to which the public have free admission, several members of his congregation and other friends rendering assistance in the general arrangements, leading the singing, seating the audience, &c. Mr. Driffield has himself preached on several occasions, as well as other clergymen, and the plan includes the co-operation of the Nonconformist ministers of the neighbourhood, who have engaged to take a similar part. A portion of the service is taken from the Prayer-book. Two lessons from Scripture are usually read and expounded, followed by prayer and the sermon, the whole being interspersed with hymns, and lasting about an hour and a half.

Another distinguished clergyman has been taken away, the Rev. Henry Melvill, one of the most eloquent preachers of the day. He was born about the year 1800. After taking orders in 1822 he was appointed to the incumbency of Camden Chapel, Camberwell, where he at once obtained the character of a most eloquent preacher. Subsequently, by the favour of the late Duke of Wellington, he was appointed, in 1840, Chaplain of the Tower of London, and incumbent of the church within its precincts. He was afterwards elected to the Golden Lectureship at St. Margaret's, Lothbury, which he resigned in 1856, on becoming a canon of St. Paul's. His sermons preached before the University of Cambridge, and his sermons preached on public occasions, are universally known and admired. The *Record* thus refers to his history:—"He was brought up 'in the nurture and admonition of the Lord' by pious 'Evangelical' parents; and his gallant father, Governor Melvill, was not only a good officer, but a pronounced 'Evangelical' Christian. The words inscribed on his tomb indicate his standing in regard to the faith: 'Enriched with every grace that can adorn the Christian character, he gloried only in the cross of Christ.' The interesting memoir of his remarkable life and character is a most edifying and instructive piece of biography. He died at the age of forty-nine, through the failure of a constitution broken by wounds and hardships encountered under a burning sun in the war with Hyder Ali. For a long time he was imperfectly acquainted with the doctrines of the Gospel, the utter ruin of the fall, and the way of salvation by the vicarious righteousness of Jesus Christ. It was by conversation with eminent Christians at Falmouth of different Evangelical denominations, and by reading the works of Evangelical Churchmen such as John Newton, Walker of Truro, and Harvey, the friend of Toplady, that he was brought to the full knowledge of his Lord and Saviour Jesus Christ. From that time, and it was shortly before the birth of his son Henry, his life, as we are told, was one of prayer, and praise, and active duty. In the appendix to his memoir there are some of the last letters which he wrote to each of his children, and amongst others a short one to his son Henry, then an interesting boy of thirteen. He says, 'Keep in

mind Proverbs ii. 3, 4, 5—God is the giver of every good gift. . . . Humble yourself in the sight of God, before whom the best of us are miserable sinners.' We have alluded to the education of Canon Melvill, which was decidedly Evangelical, and we have reason to believe that his own Christian graces and Christian simplicity brightened more and more as he drew near to his great change."

Dr. Payne Smith, the new Dean of Canterbury, is strongly Protestant in his feelings, as shown in a letter written since he accepted the deanery, in which he says:—"An enemy to the Reformation ought in consistency also to be an enemy to civil liberty, and should wish for the restoration of arbitrary authority, the abrogation of the rights of conscience, and the return of ignorance. For really it was the diffusion of knowledge caused by the discovery of the art of printing which led to the Reformation; for, when books were made cheaper, and men began to read the Bible and the works of the early Fathers, they were surprised to find that a large proportion of the ordinary beliefs of the time had no authority either in the one or the other. I should like to know whether those people who abuse the term Protestant wish to bring these errors back again. Are we to be dragged down into that state of things which existed before the discovery of printing? If this is not to happen, we must still protest against falsehood, and abuse, and error of every kind."

The *Year-Book* of the Congregational Union states that there are 3,665 Congregational churches at home and abroad, viz. England, 2,045; Wales, 878; Scotland, 102; Ireland, 28; Islands of the British Seas, 16; Canada and British North America, 108; Australia and New Zealand, 176; South Africa and Demerara, &c., 12; mission churches, about 300. There are altogether 303 vacant churches—157 in England and 108 in Wales. The total number of home missions, out-stations, and evangelistic stations are (approximately) 3,000, but this number does not include the various schools, rooms, cottages, &c., in which divine service is held in connection with the churches in their several localities. The following is the number of ministers and missionaries: England, 1,943; Wales, 393; Scotland, 107; Ireland, 25; Continent, 6; Colonies, 236; Foreign Countries, 164; Native, ordained in heathen lands, 106 (this includes 51 in Madagascar and South Seas whose names are not given): total, 2,980. There are, in all, 2,439 ministers with pastoral charges, and 541 without charges; 424 are in England, and 53 in Wales.

The number of Baptist churches in England is now 1,910, with 2,397 chapels. In the whole of Great Britain and Ireland they have 2,568 churches, with 3,093 chapels, and a membership of 233,675. This is a decrease on the year of 3,810. Twenty-five new churches have been formed, and 41 new chapels opened. The number of ministers is 1,990, of whom 436 are without a charge. The Sunday scholars are reckoned at 307,159. In the United States the Baptists have 12,000 churches, and number 1,121,000 members.

An active movement is now going on in London for securing reciprocal action between the clergy of the English Church and the Dissenting ministers, so that they may, under episcopal sanction, be able to preach in each others' pulpits. Several leading Broad Churchmen have joined an association started for carrying out this object, and the most prominent Dissenting ministers who have joined it are Dr. Raleigh, Mr. Baldwin Brown, and Mr. Allon.

Scotland.

(*From our own Correspondent.*)

Mr. Johnston, a minister in Glasgow, publishes in a pamphlet very valuable statistics in regard to the religious supply and wants of the city. He gives the following approximate statistics of Protestant congregations and communicants in 1858 and 1868 respectively:—

Protestant Population.

	1858, 336,000.		1868, 416,000.	
Established Church	41 ... 23,000		48 ... 28,000	
United Presbyterian Church	38 ... 25,000		48 ... 30,729	
Free Church	39 ... 19,162		53 ... 24,848	
Reformed Presbyterians	3 ... 1,600		5 ... 1,800	
Congregationalists	6 ... 2,450		9 ... 3,800	
Methodists	3 ... 801		4 ... 1,254	
Other denominations	25 ... 6,250		29 ... 7,205	
Total	155 ... 78,353		196 ... 97,636	
Presbyterian denominations are	121 ... 68,852		154 ... 85,377	

Among the several remedies he suggests are, more co-operation between magistrates, ministers, and medical men; the multiplication of churches; a higher class of men, in education and status, as home missionaries; the connecting of missions with congregations rather than with a single central society; medical missions, including a medical man employed by each congregation

specially to exercise his profession among the poor in the vicinity; Christian education; and last, not least, greater co-operation among the several churches. He is of opinion that no single denomination can overtake the lapsed Presbyterians of Glasgow, and wishes a friendly conference between the Established, the Free, the United, and the Reformed Presbyterian Churches, with the view of sharing the work between them something after the fashion of the old parochial system. The number of souls, he calculates, outside the Christian Church—that is, having no connection with any denomination, Protestant or Roman Catholic—was in 1868 at least 130,000. Of those nominally connected with the church, 22,000 had to do only with home mission stations. There were besides 100,000 Roman Catholics, or 250,000 souls in all—more than half the whole Glasgow population—not connected with fully organised Protestant churches.

The departure of Dr. Macduff, the well-known writer of many popular works, from Glasgow, causes deep regret. His congregation have presented him on leaving with a very handsome testimonial.

The theological professors connected with the various Presbyterian denominations in Scotland have just united in paying honour to one of Germany's most eminent theologians. The anniversary of the fiftieth year of the professorate of the Rev. Dr. Tholuck, of Halle, occurred last month. They have sent a most cordial address, in which they express their gratitude to God for the eminent services which he has been the means of rendering to theological learning, and to the great cardinal principles of evangelical religion at a critical period in the history of the Church of Christ in Germany, and also for the essential services which he has rendered to our common faith, not only in his own country, but on every field of international association and intercourse. It is seldom that such an address is subscribed by so many names of sterling worth, and representing every branch of the Presbyterian Church.

The Union discussions still go on, but the great majority of Presbyteries have now given their decision. The Lowland Presbyteries of the Free Church, almost all, have decided by majorities that there is no obstacle in principle to a union.

The Sustentation Fund of the Free Church shows a considerable increase on the amount raised at the same period last year.

Ireland.

(From our own Correspondent.)

THE Society for Colportage reports a larger issue than in any previous year. One colporteur sold £158 worth during the twelve months, and reported that there was room in his district for six more; and the total sales amounted to 677,906 publications, to the value of £5,323. Since its formation the Society has circulated nearly five millions of publications. It was noted also that the number of periodicals taken had decreased, of Bibles and other books increased. The Society is likely to have a wider field than ever, and those who wish well to Ireland must wish well to it. The effort of the priest to keep his hold on the people is growing every day more desperate, and indicates a greater spread of knowledge and a greater fear of the result than Protestants are apt to suppose. The Educational League, for example, formed to preserve undenominational education, has numbers of warm sympathisers among Roman Catholics, but all the pressure of the priest is exercised to prevent their adhesion, and a national schoolmaster was informed the other day that if he attended a national school congress where lay school management was to be discussed, he would be dismissed by the Bishop. The effort to retain the absolute control of thought is now so manifestly artificial that it is likely to defeat itself. The Sabbath School Society reports 915 schools, 7,740 teachers, 62,402 scholars, and an income of £1,722.

France.

(From our own Correspondent.)

BY an oversight the word *journals* in my last letter was changed to *Germans*—I rectify the mistake, and repeat the fact, "it is the journals which excite hatred, and fill their columns with the bitter and ever more bitter blasphemies of man against man, and man against God." The *journals* and the whole nation is not to be made responsible for the words of the wicked. Noisy, fierce, and inveterate in bloody hatred, they do not represent the body of the people, but rather hideous excrescences from which the whole frame suffers. Before this letter is printed, the elections will have shown this, the National Assembly will have met, and the armistice ended. The Bordeaux section of the Government reeled with madness at the last, and had well-nigh hurled France down the abyss. She appears now to

have righted herself after a terrible lurch, and after casting her skipper overboard; but the whirling eddies are still around her, with shoals and rocks innumerable, and she has the additional humiliation of the enemy's help—tyranny without, to free her from the tyranny within! Never had such a weight of awful responsibility rested upon an Assembly called together at so short a notice, and with such utter impossibility of deliberate choice of a nation's representatives! The whole nation writhes in agony, and the future looms dark, unutterably dark. Independently of the tremendous dates—declaration of war, July 28th; Sedan, August 28th; Metz, October 28th; Paris, January 28th—internally and independently of the open blasphemers, the whole head is sick and the whole heart is faint, more sick and more faint by far than is generally supposed. We intensely regret the tone of feeling persevered in by the organ of the Free Churches, and by too many of the Protestants, regretting the "excellent decree" of Gambetta, &c. (which was to cut off whole categories of citizens from the Assembly) and indulging in bitter vituperation and party spirit right and left. It is enough to "make an angel weep" to see the little spark of life waning and sinking down into the socket, while it fancies glorious times of light and life are at hand, because the State is here and there turning the clergy adrift, and depriving nuns and monks of their schools. Bad as "Babylon" is, and much as her downfall may be rejoiced in, it is yet possible that she may be succeeded by worse, and become the "habitation of devils," before He comes whose right it is to reign! There is a feeble agitation going on on the subject of separation between Church and State, and what the National Church will do when the salaries are cut short!! "Truly has one of the pastors addressed replied—Separation and salary are less important than salvation, and while souls are perishing around I have neither time nor taste to give to anything else! The Lord will provide!" Let the politicians of this world, with M. Guizot, Mgr. Dupanloup, and other men of sense, unwittingly carry out prophecy to the utmost, and endeavour to stay and strengthen the last remnants of Nebuchadnezzar's image, by attempting to weld the iron and clay together, under the name of balance of power: well and good; and we are willing to pray the ever-ascending prayer, "Give peace in our time, O Lord!" but what have the handful of living Christians in our sick dark country to do with the miry clay? Children of light! Children of the day, it is their privilege to grasp, and draw others into the kingdom which cannot be moved! In reference to those favoured few we can say that the works of faith and of true fraternal love are already bearing their fruit. We trace with intense joy the direct effects of the abundant and persevering distribution of Scripture portions and tracts, and the sale of illustrated Gospel sheets, in more than one place in the south, in the calmness of the population. A commander of gendarmerie stated last week, as a remarkable fact, that "——, of such turbulent celebrity, had been for the last five months the model city of the south for quietness and wonderful propriety of behaviour." Now it is the only city in which we have seen children's prayer-meetings, renewed several times a week, carried on with the utmost freedom and simplicity, and steadily increasing. Added to this, these same children are earnest tract distributors and visitors of the poor on their own account. Above them come Bible-women, one supported by the English for the general population, another by the French for the soldiers, another supported by both. Above these come various and numerous charitable works, schools, refuge, orphanage, ambulances, energetic sewing-circles, Sunday-schools for children and adults, and a majority of evangelical pastors, if we take into account the various denominations, National, Free, Wesleyan, Darbyst, and Kinschite, living in fair and increasing harmony together. From thence flow out, through colporteurs, Bible-women, and other earnest Christians, little streams of good books and Gospels to surrounding villages. The effect is remarkable, and many souls seem humbling themselves under the mighty hand of God at this time. The dearth of evangelical teaching among the Protestant villages is painful in the extreme, and one is only surprised to find in each a few earnest souls hungering after the Word of life. Wesleyans and Darbysts come in where the National Church falls short, and pick up and tend these souls; but there is small increase, although whenever a rare evangelist visits them the whole neighbourhood will often turn out to listen.

We would earnestly lay upon the hearts of British Christians of true, loving, manly feeling and faith, *independent of sectarianism*, to visit the departments of the Gard, the Lazère, and the Ardêche. (Of course a fair knowledge of the French language is essential.) It would richly repay their efforts. The pastors and schoolmasters are generally glad to open their places of

ip and schoolhouses for gathering the people. npediment of any kind is in the way. They uly sheep without shepherds in many places; only have a religious service from a pastor in the year! We would also entreat all can to visit those of the various stations of Evangelical Society, Genevan Society, and ral Society, which are not under Prussian . The benefit of such visits, paid *un-ully*, but with proper written introductions, ıen of love and judgment, who could stay le and act a manly and wise part, would be sting and incalculable benefit at this time of ssary modification and of great trial. We estly call for *personal* visitation and *personal* aid. *France needs it.* France needs love, rosity, manly and womanly sympathy, at

M——, in the great room of the railway m, filled with wounded soldiers, an eye-ess saw a few Christian men and women ibute 500 francs' worth of warm clothing in pace of an hour. The soldiers fairly wept gratitude, and some said, "We do believe God is good, since there are so many good le in the world." A cantinière cast herself er knees before a lady who had clothed her mfortable garments, cried, "Madame, now me your blessing," and the surrounding rs respectfully took off their caps, while drank in the heartfelt words of cheer and from the God of all grace and comfort, ı their friend was able to utter. I might f facts, touching like the following:—A last r appeared for whom not an article of ng remained. Poor fellow! his comrades one cheered and warm, and a tear trickled while he tried to be resigned. A gentleman "Wait a minute," and hurried away as h to fetch the article needed. In a short he returned with a thick, warm, worsted nt, which the man put on with grateful joy. s his own, which he had secretly slipped off vaiting-room.

us, amidst the dire calamities and heart-ng events of the time, traits, beautiful in simplicity, crop up, to show that love and rness have not lost their sway, and lie in , noble strata beneath the surface. Nay, the nfidels have stopped their pens in one place, wledging that the pure and undefiled on of broad, generous fraternity in action, ective of creed or party, made them feel a cy in pressing their opposition to the Gospel. It is almost invidious to mention one city without mentioning all; but take these as samples. We cannot get intelligence as we would, or we should have a noble harvest of deeds of love to lay before the reader. Let it suffice to remember, that when the naturally noble impulses of the French are purified and deepened by the love of the Lord Jesus, there is nothing too great, too generous, too bold, or too self-sacrificing for them to undertake with the most perfect simplicity.

We do not expect much from the Christmas letter of Father Hyacinthe. An appeal for reformation to an ecclesiastical body who thinks it has just brought its system to the climax of perfection, is not likely to be heard, nor will it be noticed by any but the few. The Father has yet much to learn personally of the secret of the Lord, and the dealings of a living Christ with the individual soul, before he will have real and extended influence for good.

One of the veterans of the Protestant churches, M. V. de Pressensé, died in Tours on the 4th of January. His name will be long remembered in connection with the Evangelical, Tract, and Bible Societies. Great changes and increased activity are looked for, as soon as the state of the country will allow, in the sale of Scriptures and multiplying of agencies.

Switzerland.

(*From our own Correspondent.*)

It is now some months since I gave you our news. In the midst of the important events which are taking place around us, it seems almost strange to begin calmly to relate facts which are comparatively so small. But, in the history of the kingdom of God, there are really no *small* events. Those which to-day we are tempted to consider as such, will retain their importance long after those which appear at present much larger shall have ceased to affect the world.

I could besides, on the ground of present events, commence by telling you how we have endeavoured to fulfil duties which have devolved on us.

Geneva, as you know, had the honour, in 1864, to give its name to the international convention, which protects, in the midst of the violence of war, the claims of humanity. We were then, more than any other people, morally obliged to put into practice these principles, and to work, by all the means possible, to mitigate the evils of

war. This is what we have done from the beginning; and at this moment there are here not less than fourteen committees, who have directed their efforts to all parts of the work. Two work for Germany, seven for France, five for Germany and France without distinction; and I need not add, that to lively solicitude for material wants and miseries they unite active care for souls.

But let us look to our religious affairs. I have several times traced for you the picture of our situation. When Liberalism, or rather Radicalism, commenced to sow itself among our clergy, its adversaries, an enormous majority—five-sixths at least—did not think it their duty immediately to protest before the Church.

Charity, love of peace, and hope of a return, induced them to keep silence, and to do nothing but preach faithfully evangelical doctrines, without attacking those who had forsaken them.

Their organ in the press was *La Semaine Religieuse*, truly evangelical, but a journal of facts for information rather than for discussion.

But that could not last always; and when, in December, 1869, Radicalism established *L'Alliance Libérale*—a journal which, from its first number, showed extreme violence—we understood that the time to speak had come, and that we could no longer keep silence without denying our Master, and without throwing our Church into the saddest perplexities. From that time, in the first days of that year, came the manifesto which we have published, and which is summed up in the five articles following:—

"To us, Christianity is not a mere product of the progress of reason and conscience; it is, in all the power of the name, a supernatural fact—a revelation of God and of his redeeming love.

"To us the Bible is not merely a human book, simply superior to other human books: it is the word of God, inspired by his Spirit; and we continue to see in it the only authority in matters of faith.

"To us Jesus Christ is not only the ideal man, the perfect man; He is the only Son of God, the Word made flesh; and we assert his divine nature, his supernatural birth, and his glorious resurrection.

"To us Jesus Christ is more than a mere originator of religious and moral life; He is, in the full sense of the word, the Saviour, who has redeemed us by his death from the condemnation of the sinner, and by whom alone we may find grace in the sight of God.

"To us the Christian life is not and cannot be the result of natural dispositions and powers belonging to man. The fruit of our union to Christ, it has, from its necessary origin, a new spiritual birth, which is the work of God in us by the Holy Spirit."

"This faith," the manifesto goes on to say, "is, according to our profound conviction, the true, the only one which is in conformity with the teaching of Scripture, and at the same time, and for the same reason, the only one efficacious, the only one capable of satisfying the imperishable wants of the human soul. It is this faith, then, that we shall continue to preach in our pulpits, to teach our catechumens, to proclaim in our parishes, and to maintain in our church, respecting, without doubt, the rights of liberty, but without sacrificing those of truth."

This declaration, as one might have expected, has been violently attacked, in Geneva and without Geneva; in Geneva also and without, it has been welcomed by all the Christians remaining faithful, and, in the midst of the universal disorganisation with which Liberalism threatens the Protestant world, it has been hailed by many churches as solid ground upon which they are happy to feel they are established. Some, undoubtedly, would have wished it more strictly orthodox, more literally conformed to the old confessions of faith; but they have understood, with us, the necessity above all to unite and to live united against the negations of unbelieving Liberalism.

This same position has led the *Semaine Religieuse* with more emphasis to follow step by step our adversaries in their teachings and in their acts. Occasions have unhappily not been wanting, and I shall have below to tell you some sad things. A Genevese ecclesiastic has not feared to go to inaugurate, at Neufchâtel, the worship of that strange church of which M. Buisson has just displayed the programme amongst us—a church openly of outside Christianity, proclaiming the abolition of all dogma, and in declaring readiness to receive whoever confesses love to God and man; yet add that it does not matter what they apprehend by God, whether a person or a simple idea of the mind, whether spiritual or a vast whole, including the physical universe. That is the religion to which one of our pastors has gone to give the sanction of his presence and of his word. The Geneva Synod has addressed a letter on this subject to the Consistory of Geneva, expressing its deep grief; the Consistory has replied that its grief was not less, but that the

ution of our church does not permit it to inst the pastor incriminated. This is true, e absence even of efficient means to hinder ish such disorders is a guide in certain s; for our adversaries cannot say that they secuted, and we retain better our indivi- sponsibility before God and men.

Italy.

(*From our own Correspondent.*)

r animated discussions have taken place the last three weeks in the Italian Par- t on a subject that will have a most impor- influence on the future peace of Italy, , the guarantees of freedom that are to be o the Pope in the discharge of his offices. t, only about one half of the different have been discussed. According to those ave been sanctioned by the house, the of the Pope is declared to be sacred and ble; any attempts to excite attacks against rson, either by speech or writing will be ed according to the law; the palace of the n cannot be entered by any official or ser- f the Italian Government in search of als who may be suspected to be harboured unless such permission has been granted other foreign powers. The Pope shall ull power to affix to the doors of the es in Rome any Bull or Act relating to the of the Church, &c. It is needless to say ne most diverse opinions existed in the on these different articles, and most of were discussed and voted upon clause by

On one subject, however, there was perfect unanimity, namely, that the most liberty should be granted in the discus- all religious questions, even in the city of tself. In fact, Signor Peruzzi, the Syndic rence, and one of the leading men in the Parliament, declared at the commence- f the discussion that he would not vote in of the articles proposed by the ministry, full freedom was expressly sanctioned to religions existing in Italy, and the rela- etween the Church and the State clearly . The article which excited the most ion was that which referred to the permis- enter the Vatican in search of criminals ight be suspected of being harboured there; the ministry had intimated that unless this was agreed to they would resign, and as the Parliament felt that at present the country could not endure a ministerial crisis, it was allowed to pass. Strange ideas many of these members must have concerning the Head of their Church, when they find it necessary to discuss such a question at all. According to these articles there are still two sovereigns in Italy, and there is good reason to fear that the Fiscal in Rome, should he happen to belong to the clerical party, may easily make an unjust use of them. In fact, examples of this have not been wanting during the last few weeks. *La Capitale*, one of the many journals that have been started in Rome since the month of September, published lately a portrait and biography of Pius IX., and the number that contained these was immediately sequestrated because the biography was objected to by the priests. A still more gross act of injustice was committed against the *Libertà*, which was also confiscated because it published the letter of Father Hyacinthe, although all the other journals had given the substance of that letter in their news received by telegraph, and the *Fanfulla* and *Eco della Verità*, which contained the same translation of the letter as was given in the *Libertà*, were allowed to be freely circulated even in Rome itself.

The Prince and Princess of Piedmont have been most cordially welcomed by the Romans, and their arrival in Rome has done much to remove the disappointment that was felt at the King's having delayed so long his visit to the new capital of Italy, and stayed for so short a time when he really did go there. The respect and loyalty which the Romans have shown towards Prince Humbert and the Princess Margherita are said to have disturbed the partisans of the Pope exceedingly. Cardinal Antonelli wrote his usual diplomatic note to the foreign powers, complaining that the Prince had taken up his abode in the palace of the Quirinal; and Cardinal de Merode wrote a letter complaining that on the occasion of the arrival one hundred guns had been fired from the Villa Maccao. This villa the Cardinal claims as his own property, and he objects that from it there should have been sent forth any signs of rejoicing at "an event which in our present circumstances fills me with most profound and legitimate horror." It was at one time reported that this Cardinal was to be sent as Papal Nuncio to the Court at Madrid, and as he is the new Queen's uncle, and one of the most bigoted supporters of the Pope, it was feared that he might succeed in throwing obstacles in the way of the

freedom of worship in Spain. Later information informs that this appointment is not really going to be made. Monsignor Franchi, the present Nuncio, has been deprived of his office, and the Papal Court has decided not to recognise officially the election of Amadeus I., because he belongs to the hated house of Savoy.

A great deal is said at present about a "Catholic Crusade" that is being formed for the purpose of restoring Rome to the Pope. An examination was lately made in the rooms of Father Vannutelli, in order to obtain information as to what was being done in this matter. The *Osservatore Romano* informs us that this priest gave the following account of his mission, and the means by which he hoped to accomplish it. "My plan is to make all Catholics sustain the cause of religion, and that they may the better accomplish this, to induce them to wear in public a cross, on which is printed the sacred name of Jesus along with the words 'Soldiers of Jesus Christ,' 'Catholic Crusade.' The means by which Catholics hope to sustain their cause are prayer, the daily press, and S. Peter's pence." Few here, however, believe that the priests will willingly confine their efforts to the means mentioned by the Jesuit Father. Meanwhile very large subscriptions are being daily sent by Catholics to the Vatican. It is said that during the month of January the sum received amounted to one million one hundred thousand francs.

Although no Crusade be at present formed, the priests use every means of showing disrespect to the royal family and the present government. On the arrival of the Prince in Rome, orders were given to the priests not to celebrate mass in the chapel connected with that palace, as it had been rendered unholy by the residence of those who had been excommunicated. So monstrous, however, did this prohibition appear, even to the priests themselves, that the Cardinal-Vicar summoned the chaplain of the Princess to attend upon him, and informed him that the orders would not really be carried into effect. The Prince and Princess, however, instead of having mass celebrated in the Quirinal, attended at the church of S. Maria Maggiore. This want of respect has, however, been carried to its greatest length by Father Curci, who, in a sermon preached in the church of S. Ignazio, employed so disrespectful language concerning the Princess that notice was taken of it in Parliament, and it is said that a process is preparing to be instituted against him. This Jesuit, who was once well known as the opponent of Gioberti, in a sermon preached in the same church on the 10th of February, drew a comparison between the different kinds of governments, extolling that of despotism and abusing that of liberty. He drew a parallel between the government of the Pope and the present constitutional form, and expressed his decided preference of the former. Nevertheless he said they ought to be thankful for the change, because when God afflicts a man or people it is a sign that He has not forgotten them, but wishes them to repent. So there have never been seen more striking examples of piety and abnegation than are to be found in Rome in the present day, and thus a sure sign is given that that people are profiting from the dispensations of God's providence.

THE WESLEYAN MISSION.

The mission work is divided between the north and south of Italy, and the prospects are most cheering throughout their entire field of labour. At their recent Annual Conference at Padua, reports were made of the state of their work. In the north there are ten principal stations; in addition to such, meetings are held in five or six villages, where the prospects are good. There are 520 communicants in connection with these stations. In the south of Italy they have 17 ministers and evangelists, 15 principal stations, 10 schools with 450 scholars, and 686 communicants—making the entire Wesleyan force in Italy, North and South, 25 principal stations—and in addition meetings are held in several villages; 27 ministers and evangelists, and 1,206 communicants. There are 10 schools with 450 scholars in the south.

The story is reported, though it may not be true, that the Italian Government is disposed to give the old Roman Pantheon, now called the Church of the Holy Mary and the Martyrs, to the Protestants for their worship. The old legend of this church is, that Pope Boniface IV. received from the Emperor Phocas permission (the Pope was then subject to the Emperor) to transform the Pantheon into a church; but that the Roman people refused to enter it. To conquer their repugnance he had 200 waggons full of the bones of martyrs carried into the basilica and worked into its pavement, which he then dedicated to the Virgin.—*New York Independent.*

PROCESSIONS IN ROME.

Under the Papal Government no processions were allowed in Rome except of an ecclesias-

tical character. Since Rome has passed into the hands of the Italians, its people have gone to the opposite extreme, and demonstrations of this sort have been very numerous. An imposing demonstration, accompanied by a procession a mile long, took place at the funeral of Captain Ripa, who died of a wound received while storming the *Porta Pia*. Those managing it did not ask for any priest to conduct the religious services, as they feared none would be granted. But, when they arrived at the cemetery of *Santo Spirito*, Father Grossi, the director of this burying-ground, blessed the body and took charge of the funeral. He refused the usual compensation, saying that he felt it an honour to be permitted to perform the last offices for an Italian soldier who had thus fallen, and that he would consider it still more of an honour if the ecclesiastical authorities should punish him for so doing. This honour they have conferred, as he has been excommunicated and dismissed from office for the offence.—*New York Independent.*

THE ANATHEMA MARANATHA,

Or everlasting Curse of the Roman Catholic Church, promulgated against Victor Emmanuel.

By authority of the Almighty God, the Father, Son, and Holy Ghost; and of the holy canons; and of the undefiled Virgin Mary, mother and nurse of our Saviour; and of the celestial virtues, angels, archangels, thrones, dominions, powers, cherubims, and seraphims; and of all the holy patriarchs and prophets; and of all the apostles and evangelists; and of the holy innocents (who, in the sight of the Holy Lamb, are found worthy to sing the new song); and of the holy martyrs and holy confessors; and of the holy virgins; and of all the saints, together with all the holy and elect of God—we excommunicate and anathematise him, and from the threshold of the holy Church of God Almighty we sequester him, that he may be tormented in eternal excruciating sufferings, together with Dathan and Abiram and those who say to the Lord God, "Depart from us; we desire none of Thy ways." And as fire is quenched with water, so let the light of him be put out for evermore.

May the Father who created man curse him. May the Son who suffered for us curse him. May the Holy Ghost which was given to us in our baptism curse him. May the Holy Cross which Christ (for our salvation triumphing over his enemies) ascended, curse him. May the Holy and Eternal Virgin Mary Mother of God curse him. May St. Michael, the advocate of holy souls, curse him. May all the angels and archangels, principalities and powers, and all the heavenly armies curse him. May St. John, the precursor and St. John the Baptist, and St. Peter, and St. Paul, and St. Andrew, all other Christ's apostles together curse him. And may the rest of his disciples and four Evangelists (who by their preaching converted the universal world), and may the holy and wonderful company of martyrs and confessors (who by their holy works are found pleading to God Almighty), curse him.

May the Choir of the Holy Virgins (who for the honour of Christ have despised the things of the world) damn him; may all the saints (who from the beginning of the world and everlasting ages are found to be beloved of God) damn him; may the heavens and the earth, and all the holy things remaining therein, damn him.

May he be damned wherever he be, whether in the house or in the field, whether in the highway or the byway, whether in the wood or the water, or whether in the church. May he be cursed in living and in dying, in eating and drinking, in fasting and thirsting, in slumbering and sleeping, in watching or walking, in standing or sitting, in lying down or working, and in blood-letting.

May he be cursed in all the faculties of his body. May he be cursed inwardly and outwardly. May he be cursed in his hair. May he be cursed in his brains. May he be cursed in the crown of his head and in his temples. In his forehead and in his ears. In his eyebrows and in his cheeks. In his jawbones and in his nostrils. In his foreteeth and in his grinders. In his lips and in his throat. In his shoulders and in his wrists. In his arms, his hands, and in his fingers.

May he be damned in his mouth, in his breast, in his heart, and in all the viscera of his body; may he be damned in his veins and in his groin, in his knees, in his legs, feet, and toenails!

May he be cursed in all the joints and articulations of his members. From the top of his head to the sole of his foot may there be no soundness in him.

May the Son of the living God, with all the glory of his majesty, curse him; and may Heaven, with all the powers that move therein, rise up against him, curse and damn him!

Amen. So be it. Amen.

Spain.

(From a Correspondent.)

THERE can scarcely be a subject at present which occupies the minds of thoughtful observers of the times more than the Spanish question. And this it does deservedly; indeed it would almost appear that amidst all the other absorbing topics which distract the attention, that of Spain may be in danger of being overlooked. Yet there is no doubt that what is passing in Spain now affects, in an inconceivable degree, the destinies of unquestionably the noblest branch of the Latin race. Looking at the history of Spain as compared with that of any of the other branches at the glorious dawn of the Reformation period, and previous to the time when despotism and fanaticism had set their mark on the people, it is not difficult to discover evidence of Spain's superiority in almost every respect.

Yet it is not with politics that this letter desires to deal, or at least only with them in connection with the great movement going forward in Spain for the enlightening of the masses with the Gospel; and the motive of the letter is to be found in an article in the *Imparcial*, one of the best of the few tolerable journals in the Spanish capital, and generally looked on as the organ of the present Government.

The article is entitled "El Cristianismo, El Señor Rios Rosas, y la candidatura regia"—Christianity, Señor Rosas, and the royal candidature. Of course there is much intimately connected with the then state of affairs which is neither suitable nor necessary to be reproduced here.

The article opens thus: "It seems that last night in the meeting of the Liberal Union Señor Rios Rosas said that the coming of the Duke of Aosta would be the death of *Christianity* in Spain." Señor Rios Rosas is one of the deputies to the Cortes, and is in favour of the Duke of Montpensier. After several paragraphs about the pertinence or impertinence of the position of Señor Rios Rosas, the *Imparcial* goes on to say, "We shall not undertake to show how constitutional kings, such as the new monarch, born of the revolution of September, cannot have any influence in the propagation or extinction of either one religion or another, or whether the numbers of professors of one religion increase while those of another decrease. Not even in the case of a State Church could the new monarch have any influence in taking away one or setting up another. It would be necessary for this that he followed up a partial policy—that he departed from his character, from his functions as constitutional king—that he violated the constitution, that he governed public opinion in one way or other." It is then shown that from his antecedents, and especially from his father, King Victor Emmanuel, the Duke of Aosta is the very last to take any steps at variance with the wish of the people in a religious or any other sense. "But," it continues, "apart from this, the disappearance of *Christianity*, with which we are threatened by Señor Rios Rosas, might be supposable in the lips of one of those friars of the *Misa y Olla*, who away back in the beginning of the century used to discourse to their hearers, still more ignorant than themselves, in sermons, perfect models of the profanation of sacred oratory. For such reverend gentlemen, entirely destitute of the smallest enlightenment, Catholicism and Christianity were one and the same thing, and there were no other Christians than those 'Catolicos Apostolicos y Romanos.'"

Then follows an attempt to explain how an otherwise enlightened and intelligent man could speak such nonsense to a club called "liberal"; and the article continues in the following terms: "In the very epoch when Christianity embraces not only Protestants and Catholics, but on the one hand the Ultramontanes—Catholics who have just brought so much disturbance into and on the church with their new doctrine of the Infallibility, and their attempt to convert the Syllabus into dogma—and, on the other hand, *anti-infalibistas*, such as the Bishop of Orleans and other French prelates; such as the great majority of the German prelates; such as the late Archbishop of Paris, who in his letter to Count Montalembert expressed himself so indignantly against the Ultramontanes who were attempting 'to set up an idol in the Vatican'—when in the foreign press, and very recently in that of Austria, are sure signs of tendencies to form national Catholic churches—precisely, we say, those very moments is it that Señor Rios Rosas chooses to confound Christianity with Catholicism, apparently unacquainted with that which no person ordinarily educated is permitted to ignore, namely, that even in *Espaia* itself, should the time come (and this we simply put by way of hypothesis) that Catholicism shall have disappeared to have its place occupied by Protestantism—and that not by the influence of any monarch, who can exercise neither power nor influence towards such an end, but by means of

an active propaganda—yet, even then, when this time has arrived, Spain will not on that account cease to be 'Christian.'"

Such is the article, and it cannot be regarded as other than very important and significant, especially at this time when a new *régime* is about to be introduced into Spain. From its tone—taking into account the fact that it is so far an official utterance—there is very good ground to hope that the already-yielded liberty of conscience and worship will not be interfered with, but rather deepened and secured.

Taken altogether the attitude and acts of the Provisional Government have been of the most friendly nature towards Protestant efforts—from the first meeting between Marshal Prim and Don Juan Cabrera, now pastor of the congregation in Seville, down to the reply of the Minister of State recently given to the telegram of the Governor of Oviedo at the instance of an obscure evangelist and colporteur.

It is to be hoped that such an attitude will be preserved in the new order of things, and then, with the Divine blessing on the efforts that are now being put forth, the day of Spain's enlightenment and regeneration will not be far distant.

Were this letter not too long it would be an interesting task to enumerate the signs of the march of Protestant and Christian truth; as it is, a few of these may be cited in another letter.

The signs of the onward march of Protestant doctrines and opinions are neither few nor far between. To begin with the most humble. Over all Spain are there men specially engaged in disseminating the Scriptures. From the Asturias and Galicia, in fact almost from Cape Finisterre itself to the Rock of Gibraltar, and from Badajoz on the frontiers of Portugal to Valencia on the glorious Mediterranean Coast, in town and hamlet, in the vast plains of La Mancha and in the bleak Guadarrama, in the voluptuous Seville, Queen of the South, and among the snowy Alps of Granada, are these devoted men plying not their trade, but their vocation; not unfrequently in the face of scorn and obloquy from a debased and ignorant population, incited by a no less, if not more, wicked and fanatical priesthood. Sometimes they are denounced from the altar, and their books openly and shamefully committed to the flames. Sometimes they are permitted to engage in a form of open discussion, but instead of being met with arguments are overwhelmed with abuse. Of them it may be said that in summer's heat and winter's cold, in hunger and thirst and weariness, do they follow their arduous labour. But if many times they are maltreated and despitefully used, the times are not wanting, on the other hand, when the toil and weariness are utterly forgotten in the joy of ministering to a waiting and ready people hungering and thirsting for the bread and water of life. And it sometimes happens that a passing remark on returning the cup of cold water, and the giving of a tract, has set a whole neighbourhood on fire about it.

As may be imagined, the steady, unchangeable foes of the light are the *curas párrocos*, or parish priests—wolves in sheep's clothing. As one writes, "Wretched *curas*, who can cure no one." Yet this rule has its exceptions; and not many days ago, in a considerable town of Estremadura, was the colporteur astonished and delighted at seeing one of the *curas* of the place come among the people round the Bible-stand, and cordially advise all the bystanders "to provide themselves with the Book which traces the way of salvation for sinners of mankind."

It cannot be in vain that all this organisation extends itself over the whole country. One Bible Society alone has distributed in the year that is now near its close very nearly 10,000 Bibles, with proportionate numbers of Testaments and portions. And scarcely one of these have been given away, as was done at first, wantonly, it might almost be said wickedly; they have been bought with hard-earned money, and will be proportionately prized. And when the extreme poverty of the country is remembered, and the fact that by far the greater proportion of these Scriptures have been sold to the poorest of the people, the significance of the above statements must be greatly enhanced.

But, as might be expected, the mission of the colporteur always results in the cry for one to explain the Scriptures, so that the colporteur is followed by the evangelist, and the ministrations of the latter are most eagerly sought after and attended on. Scarcely a single point is there whither the colporteur has entered where the request has not followed; and here comes in the sphere and action of the church, and this sphere has been occupied as thoroughly as possible from the first days of the glorious Revolution. Especially in the capital and Seville have the public services of the Protestant worship been unremittingly carried on. These services have been most numerously attended; and the number of the hearers has only been limited by the circumscribed accommodation hitherto offered.

At present, besides a number of private and individual workers, there are two prominent organised Protestant communities—that of the Spanish Evangelical Union, having its headquarters in the capital, and for its prominent preacher Don Antonio Carrasco; and that of the Reformed Church, having its headquarters in Seville, and for its prominent preacher Don Juan Cabrera. The latter community numbers some seven or eight congregations, all in Andalusia; the former at present has agencies only in three towns—Madrid, Zaragoza, and Alcazar de San Juan. But most probably ere long time there will be connected with it the congregations in Cartagena and Alicante and other of the large towns in the north and east of Spain.

For more particular information concerning the work of this church, attention is directed to the appeal recently issued by the Central Committee.

Taking all circumstances into account, the state of Protestantism in the Peninsula cannot but be regarded as very satisfactory and its future not dubious. When, in the good providence of God, the two communities of Madrid and Seville—not rival, but, by reason of their origin, as yet separate—when these can be brought together, and can present a united front and a worthy array of representatives—the cause of Protestantism will advance with rapid strides; and it is firmly believed that that day is by no means distant.

One other circumstance alone remains to be referred to that has any claim to be regarded as having importance from a Protestant point of view, that is, the assembly of priests that was held in Madrid in the month of July. This excited great hopes in the breasts of onlookers, and its beginnings were very fair. At its meetings the constitution of a thoroughly free evangelical church was drawn up. But, alas for the fair promise, it has all crumbled into dust, and is now seen to have been nothing more than an expedient for self-justification on the part of those *curas* who had sworn, or wished to swear, to the constitution. It is just as evident now as ever it was, that the chances are thousands to one of reformation proceeding voluntarily from within the Church of Rome.

Señor Cabrera writes from Seville in *The Times of Refreshing in Spain*:—

"In Seville, Cordova, Malaga, Cadiz, Granada, Huelva, and Constantina, the congregations are prospering; and we find in them faith, zeal, constancy, and desire to increase in holiness. The preaching of the gospel continues without interruption, and the people hear the simple and consolatory truths of Christianity.

"The congregations require churches. The places we occupy now are in general small, rickety, badly constructed, situated in the extremes of cities, and on that account useless for the object to which they have been dedicated. In consequence of this, the mission is now one to the poor, whereas the rich need also to hear the Gospel.

"We have now a magnificent church in Seville. One church is, however, not enough for Seville; within a few months we will require another, although a more modest one. Money invested in the hire of locales, although it may be in small sums, will represent an immense capital in a few years, with which one could build or buy churches, without which it would be necessary to expend still more money. This would be an expense made once for all; the other a constant and interminable one.

The congregations require schools; it is not possible for a church to be without a school in this country, where ignorance is so gross and so extensive. The Church of Rome increases with the darkness of ignorance; the Christian Church will increase with the light of instruction. A Roman Catholic Association has been formed in Spain, which, in order to resist our Protestant propaganda, establishes free schools in all the cities where we establish missions. The Catholics now understand the importance of schools, and make use of them as a weapon against us. Our children are rejected at the public schools on the pretext of their being heretics; and if, resting on the law, we oblige the masters to admit them, they find occasions, in spite of the law, to torment the weak little creatures, and to disgust their parents, so that they voluntarily withdraw them. On this account the fathers of families implore us, saying, 'Give us schools for our children.'

"Some of our hymns have become very popular, and we hear them sung in the streets and houses by many who are not members of our congregation. It happens frequently that persons enter our churches to hear the singing of a hymn, and the curiosity which leads them there is, without doubt, one means which God uses to draw them to Himself. It is necessary to establish missions in Jaen and Almeria, the two capitals of provinces in Andalusia. As soon as there are funds we will be able to establish them, as we do not lack missionaries to send there."

Sweden.

(From our own Correspondent.)

THOUGH the mission planted some years ago by the Swedish Evangelical National Society in Kunama, in Africa, has suffered very severely, both by the death of several of its missionaries through sickness, and also, as many will remember, by the murder of two of them along with an English family, yet the zeal of Swedish Christians for the missionary cause has not abated by reason of these discouraging trials; on the contrary, the interest in missions is said to be stronger than ever, and the candidates for admission to the academy for the training of missionaries are more numerous than can be received. The mission has been removed from Kunama, where the climate proved so deadly to the sons of the north, to a more favourable district in Abyssinia.

Many interesting events are related, illustrating the extension and increase of Evangelical life and activity in Sweden itself. For instance, one case is related as follows: A young man was about two years ago appointed factor or land-steward on a large property in the centre of the country. Last spring he was brought to a saving knowledge of the Lord, through the instrumentality of his brother, who had been awakened when in England a few months previously. The conversion of the former has been a means of an awakening among the work-people on the estate on which he is factor. He holds a daily meeting for prayer and reading the Bible—a kind of family worship for the workpeople and others; who gladly assemble in numbers sufficient to fill a large pavilion, capable of containing 300, which he is allowed to use for the purpose. He meets with no hindrance from the nobleman who is the proprietor; but the parish clergyman is said to manifest no little discontent at the spiritual awakening that has disturbed the peace that till now reigned throughout his congregation.

At a large iron foundry, on the borders of the two provinces of Smoland and Ostergothland, a spirit of earnest inquiry appeared in November last. No fewer than seven of the workmen gave evidence of a saving change, whilst among the people at large there is a very visible improvement. "How wonderful," writes one, "now to see a strong rude smith weeping and bowing his knees in prayer to Jesus. In the smithy are now heard hymns to the praise of the Lamb; and many are under deep concern." The parish minister had intimated that the school at the foundry should no longer be given for lay preachers (spiritually-minded ministers are not in the whole district), but the desire to hear the word is now so great, that meetings require to be held at a second place also.

In the town of J., where the regular clergymen are not evangelical, the Gospel is preached by some earnest laymen, and by the chaplain of the prison and infirmary, with great blessing to many. The Sabbath schools, which are carried on notwithstanding the opposition of the clergy, are attended in all by 1,070 children. The rapid increase of the population demands the opening of additional schools; and here at present is our great difficulty. When the children and their teachers were assembled last Sabbath, at a very convenient schoolroom, which they had been allowed to use, it was, without previous notice, shut against them by the order of one of the clergymen. And we know not where to get another place of meeting.

Thus, in spite of High-Churchism and extreme Rationalism, the word of God advances with power, though by slow degrees, among a people so long very desolate and dead.

Turkey.

AN ARMENIAN VILLAGE BECOMING PROTESTANT.

AT Manjuluk (Western Turkey) Mr. Edward Riggs, missionary of the American Board, recently found some twenty or twenty-five families, out of the sixty in the village, which have suddenly declared themselves Protestants, and call earnestly for a teacher or preacher. They are very ignorant and low in the scale of civilisation, and prompted, very likely, by mixed and poor motives. But he finds this opportunity an open door for the Gospel to a miserable population. The average dwelling is a good-sized stable, with low roof, and lighted by one hole in the middle of that. In one corner is a fireplace, separated from the cattle by a wall high enough to shut them off, but not so high as to shut out their breath and warmth. In that corner the family live and eat and sleep. The more cattle the better, because the warmer it will be. Guests, however, get better accommodations. Mr. Riggs was royally entertained. For supper his host brought a roasted kid, whole, upon the table, round which host and guests squatted in native style. Knife, fork, and dish being out of fashion, fingers were put to work; and the host,

stripping the savoury flesh from bone after bone, gave to each one his several portion. After supper religious service for the people, who came crowding in, and the work was begun; a new foundation laid; the regeneration of another village commenced.—*New York Independent.*

India.

A NATIONAL CHURCH FOR BENGAL.

THE *Friend of India* says:—The Rev. Lal Behari Day, of Berhampore College, lately delivered a lecture to the Bengal Christian Association on "A National Church for Bengal," and the lecture has been printed. It seems to indicate that Mr. Day wishes a union of all Christian bodies in one church, a point we scarcely see to be practicable. Here is about the oddest expression of opinion that we ever saw, or perhaps ever should see, if we went on reading for the next century:—"As a minister of the Free Church of Scotland I have subscribed to the Westminster Confession of Faith, and I continue conscientiously to believe in every doctrinal statement it contains; but I cannot help expressing my sincere conviction that it is about the narrowest and most exclusive creed in Christendom. It is, in my opinion, the most scriptural, the most philosophical, the most logical, and the most comprehensive of all creeds I know. But it is the narrowest, just because it is the most comprehensive of all creeds. In its vast sweep it embraces every doctrine and every point of every doctrine; hence it admits of no liberty of opinion, and therefore excludes, at least from the ministry of its church, every one who cannot subscribe to it in its integrity."

ZENANA WORK.

The *New York Independent* says:—The "Zenana work," originated by our Christian women, is everywhere finding large favour, at least in its merely educational aspects. The Brahmo Somaj, through its organ, says:—

"It would be preposterous to rest contented with the present state of education which our women receive. Though it is rare to find now any girl of respectable family who has not learned her alphabet, yet it is as rare to see that any young lady has imbibed a taste for learning, or has learned to think and decide for herself. The female schools, which we choose to make so much of, give the barest elements of education . . . to children who are married and withdrawn within the Zenana long before they have passed the age of childhood. Female education, to mean anything, must be the education of adults, and within the Zenana. . . . Correct ideas on men and things should be infused in the grown-up female mind by familiar lectures. The pupils ought to be led to discuss and think on the most important topics of the day. . . . Their position as mothers, wives, sisters, and members of the family, ought to be so explained that the duties and responsibilities thereof may find a permanent seat in their hearts. Above all, care should be had that the tenderness of their religious nature may not suffer in the pursuit of knowledge, but that they may learn to believe, love, and serve their Maker more faithfully and devotedly, and their superstitious ideas and feelings be removed."

But the Brahmo Somaj shows no love for that blending of Christian truth with this education which our devoted Zenana missionaries insist upon. The deputy inspector of education at Bograh, India (an English official), reports that "the Zenana system of teaching is now being carried on extensively, and former notions in respect to female education are rapidly giving way. This happy state of things is due in great measure *to the exertions of my Pundits.* . . . It is no exaggeration to say that in almost every village where there is a school many a Hindu lady has commenced reading and writing." Under sanction of the Government, too, Miss Carpenter's proposed Female Normal School is now opened, under charge of an experienced lady brought out from England. No religious instruction is to be given. Open to young ladies and widows, without charge; a stipend of six rupees per month will be given to such widows, and to the wives or daughters of such pundits, as need help while they are in attendance. It is expected, but not stipulated, that graduates will afterward engage in teaching. Meantime, elsewhere in India, a class of ten native Christian women, having completed one year's study of medicine under Dr. Humphrey, of the Methodist mission, promise to be ready at the close of another for useful labour as female physicians. The funds for their education were given by native gentlemen—a fact of interest. An open door, and effectual, is evidently set before our different *Women's Boards.*"

WORK IN THE HIMALAYAS.

The Rev. J. Parsons, of the Baptist Mission Society, writes from the Himalayas:—

A Baboo, who was convinced of the truth of Christianity when I was at Mussoorie three years

ago, has now fully given himself up to Christ, speaks in raptures of the joy which he feels in becoming a Christian, leads a most consistent life, seems to have a heart full of love and zeal, and rejoices and assists me not a little by his able, earnest, voluntary testimony for Christ. He has already drawn three more Baboos to the meetings. A most cheering case.

The poorer classes in the bazaars, and the native servants, as a rule, with some few exceptions, listen with marked attention to the preaching of the Gospel, and above fifty have told me that they believe Christ to be the only Saviour. A score or more profess to be inquirers, but the movement is recent.

But the most cheering and hopeful part of my work is among the Paharries (or mountaineers) of the surrounding hills (between the Ganges and the Jumna), who flock into Mussoorie yearly in large numbers. These simple, illiterate, unprejudiced, but ignorant and superstitious mountaineers, often fill me with joy by their earnest attention and interesting questions, whilst the Gospel message is being delivered and explained to them. And often have they drawn tears from my eyes when imploring me to visit their distant villages, and teach all their people "this new, and wonderful, and happy way to be saved"; for well I knew that other duties would render a compliance with their request impossible. On two occasions, when numbers of these men seemed more than usually impressed by the truth, I appealed to all such as firmly believed my message to be the truth of God, and who desired to obey the truth, to stand up, and, in the presence of God and all around, boldly to declare the same. Imagine, if you can, my feelings when *upwards of three hundred* (in both places, I mean) instantly responded to the call. These and some others now call me their "gooroo" (spiritual teacher), and speak of themselves as my "chelas" (disciples). How far this will extend, or how long this decision will be adhered to, I cannot say; possibly it may all pass away "like the early dew." But, even if it does, I believe it will, like the dew, produce its effects, and, like it, be repeated, in some form or other, until the tender plants be nourished, and the harvest is brought forth.

Burmah.

The Lord is blessing greatly the labours of the Christian missionaries in Burmah. Mrs. Douglas, a school teacher and missionary, writes from Bassein in the *Missionary Magazine*:—"I have made one long trip in the jungle, visiting a number of villages. I never before saw the Burmans so anxious to hear of our Saviour and the way of salvation. Almost as soon as my boat stopped, the people would come down, asking me up to their houses, so that they might hear us talk and sing. They would frequently speak of my husband, and of their desire to see his face and to hear him preach again. I tried in my feeble way to make it plain to their minds that if they would believe what he had preached to them, and worship the true and living God, they all might expect not only to see his face, but be as happy as He is. In the village where he made his last visit there are several waiting baptism, and a large number of inquirers. We spent several days with them. I felt that it was good to be there. The native preachers worked nobly, never appearing to grow weary."—*Boston Zion Herald.*

The *Chinese Recorder* for June discusses the grammatical peculiarities of the family of languages spoken by the Karens, and attempts to show that they point to a Semitic origin of these tribes. The writer, Rev. J. Edkins, believes their languages prove that they parted from the central cradling place of the human race later than the Chinese, and after certain grammatical peculiarities had been developed, and also certain religious scruples, such as the objection to the use of swine's flesh. He refers to the fact that some early Karen traditions are strangely like the Hebrew; but he does not give the full particulars, which we have seen only in the *American Baptist.* The Karens belong to the same race as the Himalaic families, from Ladak to Cochin China. They include in their eastern division the Annamites, Peguans, Cambodians, Siamese, Laos, and Shans. The success of Baptist missions among the Karens, and of Catholic missions among the Cambodians and Annamites, gives great hopefulness to other labours among this family of nations.—*New York Independent.*

China.

PRESBYTERIAN SYNOD OF CHINA.

We have the report of the first meeting of "Synod of China"; session of ten days; twenty-four members present—viz. 9 foreign missionaries, 7 native pastors, 7 native elders and one foreign, and representing three presbyteries, those of

Canton. Two others were constituted. But these three comprise nearly all the churches and members of American Presbyterian missions in China. The churches number eleven; communicants over 600. About twenty candidates are preparing for the ministry. In the interesting and deeply important discussions, extending through much of these ten days, four dialects or languages were in use, delaying the proceedings for translation. The "minutes" were recorded, and are to be printed in English and Chinese. But the Mandarin dialect will probably be adopted as the common medium. Should the other missions agree in making it theirs, Christianity in the end may also bless the Chinese with removing their multiplicity and confusion of tongues. The presence of Rev. Mr. Wynkoop, of Philadelphia, on his way to visit his son at Allahabad, India, and an address from him of "great warmth and earnestness," are spoken of as adding much to the occasion. The outlook, as a whole, in China is troubled. The exclusive policy yet lives in the hearts of government and people. The results of the Burlingame treaties, thus far, are doubtful. Foreign entrance is checked. Missions outside the treaty ports are put in jeopardy. The Tien-tsin massacre, it is now clear, was an outbreak of the old policy. Meanwhile, Sir Rutherford Alcock, late British minister, declares himself to entertain strong opinions "against the wisdom of present efforts to establish Protestant missions beyond the circle of the ports." He is willing to sacrifice missions to save commerce. But the foreign community in China, the foreign merchants there, know that the blow has fallen first on missionaries only because they were furthest in the interior. The desire and aim is to crowd everything foreign back to the seaports. Healthy, legitimate commerce, appreciates missions. Diplomacy will be forced to. But, meantime, the outlook, as a whole, is troubled, and calls for the earnest prayers of those who have at heart the salvation of China's 400,000,000 of people.—*New York Independent.*

MISSION WORK IN MONGOLIA.

"J. D." writes in *The Chinese Recorder*:—The London Mission has recommenced its Mongolian work, beginning this time from the Chinese side with Pekin as a basis. The capital itself is one of the most suitable places for reaching these nomadic tribes in the winter. They come down in thousands to barter, pay tribute, and receive their Imperial allowances and pensions. They are accompanied by their princes and sometimes their wives. The missionary or missionaries (for it is intended to increase the present staff) will therefore work in Pekin in the winter and peregrinate on the plateau in summer—a change desirable in every way. The fact that they are arranged in clans and live under their princes and move about from place to place, may thwart missionary operations to some extent. They are a religious people—wholly given up to Buddhism, called Lamaism in Mongolia, but this may prove better than the cold indifference of the Chinese. Successful medical work among them here has already prepared the way for a warm reception to the foreigner.

WORK AMONG THE FORMOSAN ABORIGINES.

The Rev. H. Ritchie, of the English Presbyterian Mission, writes in the *Chinese Recorder*:—

I send you some information about our work on this side of the Channel, and from an occasional remembrance of us, in our insulated position, I have no doubt you will help us to a large place in the prayers of our brethren on the opposite continent, and wherever your publication may be read.

At our three southern stations, more immediately under my charge, we have now upwards of a hundred members, whilst there is a residue of inquirers, considerably over half that number, waiting regularly on the preached word. I have called the attention of our members to the self-supporting principle from the outset, and the result is, that at all these three stations a monthly opportunity is afforded each member, by the deacon present, to contribute according to his means for the support of ordinances. One station pays the salary of a helper every month, and the other two, every alternate month, whilst at each place a small reserve fund is kept to meet the wants of the sick, the widow, or the fatherless, within our borders. After candidates are received by baptism into our fellowship, the great advantage of reading and searching the word of God for themselves is set before them; and on looking over the communion roll I find that there are upwards of forty who can now plod their way through the easier portions of the New Testament, whilst the majority of these persons a year or two ago, at the time they entered the church, did not know a single character; and if it were not owing to the accidental circumstance that, about one half of the members live at a considerable distance from our chapels, I would have been able to inform you of a still larger proportion,

who would have been able to read for themselves the precious volume of Inspiration. At the most inland of these three stations, a few of our members, and at the last place, where a chapel has been opened, the entire population, is Pê-po-hoan—simple, kind-hearted, and hospitable, unprejudiced to foreign intercourse, tenacious to their family traditions, gentle in their dispositions. These mountain peasantry exhibit as fine a specimen of rural contentment as is, probably, to be found within the eighteen provinces. It was last November, during an itinerating tour, I first visited these simple mountaineers. They gladly heard the word of God, and, in response to an invitation made them during the day at their homes, they assembled at one of their houses in the evening, and remained long past midnight, listening with an apparent moral earnestness to the message of eternal life. A few months after this, they willingly supplied the materials for a chapel (which is now crowded every Lord's day), cleansed their houses from idolatry, reared the family altar, whilst numbers of them are now gladly learning the Romanised Colloquial. I had an opportunity of spending a few weeks among them lately and could easily mark the progress that had been made, as I went daily from house to house conversing with them on the subject of salvation.

After carefully comparing notes with Dr. Maxwell as to the testimony of each candidate in a once crucified but now exalted Saviour, the conviction that pressed home on both our consciences was, "Can any man forbid water that these should not be baptised?" Accordingly, on the 7th August, thirty-three men and women were admitted into church fellowships, and as this was the second occasion on which the sacraments were dispensed at the place, a membership of over sixty constitutes the first fruits unto Christ from amongst this primitive people. There are still several hundreds in a waiting attitude towards the Gospel, eager to hear the good word of God, and ready to press into his kingdom; but as you are aware, we are as yet a feeble band, and quite incompetent to meet the expanding necessities of the work.

Dr. Maxwell and myself have often indulged the hope in thought and prayer that God would lead the lately united church of America to stretch out its arms towards this island of the sea, and co-operate with us in going up to its conquest, for the glory of our common Lord.

Micronesia.

From the interesting report of the Hawaiian Board of Missions, which is engaged in sending out Sandwich Islanders as missionaries among the Micronesian Islands, we learn that the Marshall Islands have a population of 20,000. Five islands are occupied, two of which were taken last year, and five missionaries with their wives are employed. There are two churches, with 115 members and eight or nine schools. Ebon, one of these islands, has a population of 868, an increase of 218 in six years. The church has 91 members, and the two foreigners who reside on the island have been converted. Namarick has 391 inhabitants, 318 scholars, and last year contributed 315 gallons of cocoa-nut oil at the monthly concert, besides paying 267 gallons more, and 7.25 dols. cash for books.—*The New York Independent.*

West Africa.

THE following account of Bishop Crowther's recent visit to the Niger Mission, from the pen of his son and fellow-labourer in the Gospel, the Rev. Dandeson C. Crowther, will be read with much interest. It appears in the *Register* of the Church Missionary Society:—

THE STATIONS UP THE RIVER.

Lagos, Nov. 7.

I am thankful to write that the Bishop and myself arrived here on the 4th instant from the Niger, well and hearty.

I am much more thankful to be able also to write that our expedition this year has terminated very favourably beyond expectation. Before we left this, on the 1st of August, the repeated letters received by the Bishop and other parties bespoke anything but a peaceful and pleasant trip, for the tone of all the correspondences from Lokoja was unanimous in preparing us for war along the banks of the river, above Idda, and the removal of the mission station and factories from Lokoja.

The following brief notes made during the expedition will show how the providence of God has worked in keeping his name still in honour among the "dark places" of the earth, where nothing is heard but wrong and oppression.

August 1.—Fifteen days after our arrival at Lagos from England, we embarked on board the West Africa Company's steamship *Victoria*, at nine o'clock a.m., and weighed anchor at half-

past nine. Crossed the bar, and made way for the Nun.

August 2.—Entered the Nun river at half-past eight a.m. Mr. Dewring having come on board for us, we left the ship for the mission station at Akassa. Here we were glad to find a good substantial storeyed house, built on the once sacred ground, the fetish bush of the natives of Akassa, given up last year to us for a mission station. The small boarded chapel is at no great distance from the house, and both, standing on this most eligible spot, serve as landmarks to ships out at sea entering the Nun river.

August 8.—Weighed anchor for the Niger. On the 11th we anchored at Onitsha, and were sorry to hear of the death of Mr. O. E. Cole, schoolmaster of this station, who departed this life on the 18th of April.

August 19.—The river being low this year, the ship met with a serious accident. While steaming on, after leaving Beaufort Mountain, at about eight knots, the ship suddenly thumped on and heeled tremendously over a sunken rock off a village called Ikogi. The shock was great, and, as it came very unexpectedly, caused much anxiety among the crew and passengers. The holds were immediately opened to see where damage had been done. The forepart of the ship, which was fast filling with water, soon directed us to the part. The forecastle compartment was soon filled, but by removing the heavy goods from the forehold to the stern, and with the pumps at work, our fears as regarded the safety of the ship were allayed. Three hours after the accident we anchored at Lokoja.

From the documents forwarded to the Committee by the Bishop, it will be seen that the intention of King Masaba was to remove the factories and mission station from Lokoja to Egga, or a place near it. This would have been most inconvenient, and as regards the introduction of Christianity in these Mohammedan towns further up, from what we now see at Lokoja, one cannot help saying that the attempt would prove fruitless.

Salamaleiku, a heathen chief resident at Lokoja, suffered much this year from the Mohammedan war soldiers of Masaba: nearly all his people were caught and sold, the rest took to the bush for safety; others not connected with Salamaleiku, seeing this, and fearing their turn would come next to be captured, began one by one to desert the town to other villages around. Finding things so unsettled here, the Bishop thought it advisable to see Masaba himself, so as to come to a proper understanding with reference to the mission station. Accordingly the Bishop, taking the Rev. T. C. John and myself, embarked on board the *Victoria* on the 26th for Egga, and arrived there on the 29th.

Sept. 2.—Left Egga this afternoon in H.M.S. *Pioneer* on our way to Bidda. The steamer took us some miles through the Tshantshaga creek to a village called Kai, where we, the next morning, got into our canoes for Wunangi.

Sept. 5.—Arrived at Wunangi, and on the next day horses were sent us to ride on to Bidda.

Sept. 6.—Entered the city, and rode up to the palace. As at former times, the king received us with the usual salutations, and having ended this, he at once opened the subject of Lokoja. To our great surprise he said that he had changed his mind as regards the removal from Lokoja, and affirmed that his wish now is that the place should be kept. At the great interview on the 7th he added that he will warn his soldiers not to molest the people any more, restored a woman who was captured at Lokoja to the commander, and expressed his wish that all those who had deserted the town should return. He also appointed a resident of Lokoja, Jacob Meheux, to be the sub-manager of the place, to report to him whatever takes place in the town, and also to act as a middle-man between his soldiers and the English residents and natives. This, with other suggestions, were written down, according to the Bishop's advice, on paper, to which the king ordered his own signature to be put, the Bishop signing as witness.

The king at every interview repeatedly told the officers that he would encamp against and destroy the neighbouring villages below Lokoja to Idda when the river falls. Thus, instead of the removal of the station at Lokoja means have been devised, through God's providence, for its firmer establishment.

Sept. 14.—We left Bidda this morning. The king and Unroru, his nephew, with a good number of horsemen and soldiers, escorted us outside the gate of the city. After having given the king three cheers we galloped to Wunangi. Started in our canoes at half-past five o'clock p.m. The current being in our favour, we got to Egga at eight o'clock the next morning.

Sept. 27.—Lokoja is more settled since the king's messages were delivered. Those who had left the town are returning. We hope things will continue thus to amend, and the promise made by the king to keep Lokoja unmolested fulfilled.

A ROYAL APPEARANCE.

Oct. 2.—We witnessed a grand performance today at Onitsha town, which is worth recording. The king, according to Onitsha custom and law, is never to be out of doors the whole year: he has to confine himself in his courtyard, where messages are brought him from different parts about the state of the town. In this case exercise out of doors for bodily health is out of the question with the king, and, as a natural consequence, he is of delicate health, and not unfrequently suffers from swollen legs. But there is a day in the year when the king makes his appearance and takes exercise for the next twelve months!

This year the day happened to fall on the 2nd, when the ship was still on the river, and all of us here. At three o'clock, close to the time of the king's appearing we went to the town. The distant sound of drums, the blowing of horns, and the firing of guns, all bespoke the great ceremony which was about to take place, and which every inhabitant of Onitsha, from the old to the young, looks for with longing eyes.

Outside the courtyard there were seen no less than 2,000 people, men, women, boys and girls, all dressed in their best; some in white and yellow, but most in scarlet, very few in blue. The imposing sight of so many people together was much increased by the variegated colours of their dresses: this, seen at a distance with the motion of the people, some dancing and others running to and fro singing songs of praises to the king, reminded one of the intersecting colours of a kaleidoscope.

The king having heard that we were outside, sent for us to take seats in the courtyard. At four o'clock there was a stir in the inner courtyard, and soon after the king came out. As soon as he was seen, the people gave a shout, volleys of guns were fired, the beating of the drums became deafening, and, in the midst of all, the king was seen dancing.

OPENING OF A NEW CHURCH AT ONITSHA.

Oct. 16: Lord's-day.—The new and commodious church built at this station was opened today for public worship. The foundation-stone was laid on the 30th Nov., 1867, by the Rev. J.C. Taylor. Standing on an open ground, with its chancel, porch, and gothic windows, the church presents quite a noble and civilised appearance, contrasted with the rude buildings of the natives around, surrounded by trees and reeds. The rites of baptism and confirmation were performed at the morning service, in the presence of a congregation numbering 177, and after the close of the service the Sacrament of the Lord's Supper was administered. There were six baptised (two adults and four children), fifteen confirmed, and fifty-three partook of the Lord's Supper. Besides the Bishop, there were three officiating ministers, the Revs. W. Romaine, F. Langley, and myself: the Bishop preached.

In the evening there was a service held, commencing at half-past six o'clock, in English. This was more for the English residents here, who very willingly gave candles, &c., to light up the church. The Rev. W. Romaine read the prayers, and I preached. The collection made at both services amounted to £4 10s. 4d. This sum was increased to £53 when a subscription list was opened and passed round to the ships and residents at Onitsha.

One could never have thought that at Onitsha such a substantial church would be erected, and services similar to those we have at home performed in it.

The state of the mission stations, including that under the Rev. F. Langley, also the state of the factories established here, is as peaceful as one can wish.

We were exceedingly cheered on our arrival at Onitsha to hear how very favourably disposed the king was to the missionaries and the work of the mission, so much so, that he requested a service to be held for him every Sunday in his palace. This request was made in June: since then it has been kept up with great interest until now.

On the 9th of October, the Sunday before the opening of the new church, the Bishop kept the service at the palace. There were twenty-five present, besides the king and his children. The Bishop chose for his text St. John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." By this text he showed the king (the Rev. F. Langley interpreting every sentence in Ibo) that there was no necessity for sacrifices and offerings, and gravely impressed on the king the great evil of the practice of human sacrifice which is yearly offered at Onitsha. From all accounts, the king seemed touched, and the people very attentive.

On Saturday, the 15th, the Bishop paid the king and chiefs a friendly visit, when he took the opportunity to show them another evil prevalent at Onitsha, viz. the destruction of twins.

A HUMAN SACRIFICE.

Oct. 20.—Preparations are being made to leave Onitsha. About midday, while at the wharf,

seeing that our packages were put on board the *Victoria*, we noticed a commotion among the market people, and in a few minutes all were running away homewards with their calabashes and baskets. On inquiry, we learnt that notice was given that a human sacrifice was about to be offered, and whatever was met with in the way, or at the wharf, would be confiscated. Hearing this, I made up my mind to wait and see this brutal ceremony. It was now one o'clock, no one was visible; two, three, four, five, till dark; seven to half-past seven o'clock, nothing heard. We congratulated ourselves that the deed would not take place, so I left the ship for the mission-house, a distance of about two miles and a half. I took with me two men, one of them the king's messenger, who was in front with a lantern. We had just got half way when I heard a low voice uttering the sentences, "Aro pu! Aro pu!" coming towards us, and not long after we came suddenly face to face with three strong men, who had placed themselves in a row across the road, with drawn swords, waiting. When they saw us, they made motions as if to give each of us a cut; but, on their looking closely they recognised the king's messenger, and allowed him to pass. I followed: when they saw me, instead of their stopping me, as I expected, to my great astonishment they were terrified, and actually stepped aside into the bush, as if to hide themselves. Their thus clearing away disclosed to me the body of a little girl, about nine years of age, lying as if dead in the middle of the road. I stood with the lantern over it. Its legs were tied with a rope, by which it had been dragged, its head and face in a most frightful state, with blood streaming down from the bruises she had received, the body in profuse perspiration, one hand stretched across the breast, and the other hanging far from the body, perhaps broken. My heart bled in me: I could look no more, and the profound silence which prevailed all the while was only broken when I told my escorts to go on, and we hastened to the mission-house. The poor innocent victim, as I was afterwards told, was not dead when I saw it, for Mr. Renner, the general agent of the West Africa Company, and my brothers, heard the pitiable and agonising cries of the child when it was dragged to the wharf. They went with some of the crew of the ship to rescue it from the hands of the men, but, after seeing the injuries it had received, came to the conclusion that it would be a mercy to the child to have it killed at once. The last we heard of the poor thing was (according to the usual custom) that it was drowned. Truly "the dark places of the earth are full of the habitations of cruelty."

Oct. 21.—We heard that the ceremony of yesterday, which ought to have been performed at midday, according to custom, was postponed, on this occasion, till dark, on account of the Bishop's sermon to the king on the 9th instant. The Bishop and all of us, when we saw the chiefs and people in the afternoon before we embarked, told them that they had made a great mistake in fearing the Bishop; that instead of fearing the messenger, they ought to fear Him who sent the messenger; that truly the Bishop was waiting at the mission gate to see them pass with the victim, but was disappointed; but though he did not see it, because they passed at night, yet God, before whom night is day, and to whom all wicked deeds are open, saw them—marked all those who had to do with that sacrifice—and was angry, very angry with their doings. The chiefs began, one by one, to exonerate themselves, and cast the blame of the continuance of the practice on the king. The people said they would be glad to see the thing done away with, but as the king derives great gain from it, they feared he will not give it up.

Thus we left Onitsha. On October 22nd we weighed anchor for the coast.

May the God of Missions open the dark eyes of the minds of these people, that they may see what is for their good; and we, who are privileged to be instruments in taking to them the knowledge of our Lord Christ, be encouraged to press on, by the blessed promise, "Lo, I am with you alway, even unto the end of the world."

The *Church Missionary Gleaner* gives "good news from Abeokuta." It states:—Some time ago we had painful tidings to communicate from Abeokuta: the closing of the churches by order of the Bashorun and chiefs; the suspension of public Christian worship; the riotous proceedings of the roughs of the city; the sacking of the churches and residences of the missionaries; and the retirement of the European missionaries to Lagos, and also several of the native teachers. Now the clouds are breaking, and the sun is beginning to shine forth. The storm we trust is over, and the work of reparation has commenced. The Bashorun, with others of the chiefs, have signified their determination to restore Christian worship to the position it had lost, and wished this to be publicly known. They therefore resolved to hand over the stations to the Christians, in

order that they might be put to use at once, and accordingly the Ake elders urged on the Christians the duty of reoccupying the premises without delay. "Thus," writes Mr. Moore, "the stations at Ake and Ikija have been restored to us. The bells, which had been silent forty Sundays, have rung out freely, and been heard once more through the town. The heathen thought that Christianity was done for in Abeokuta. Thanks be to God we recommenced it publicly this day (June 28th) when, to a congregation of 423 persons, I had the privilege of preaching."

Madagascar.

OPENING OF A NEW CHURCH.

THE following letter appears in the *English Independent* from Mr. Pool, one of the Madagascar missionaries :—

We have just passed another great day in the history of Malagasy Christianity, the engagements of which we trust will not be soon forgotten. At sunrise on Thursday, the 6th inst., the royal flag was hoisted on the top of the large palace, the royal guard of honour was mustered, the whole city of Antananarivo was astir, all intimating that the Queen was about to inaugurate some important undertaking, and give the sanction of her presence to something she believed to be for her people's good. She was about to attend the dedicatory service in the new sanctuary erected for the use of the oldest congregation in the capital. This place of worship has called forth, perhaps, more liberality on the part of the native congregation than has hitherto been manifested, arising from the fact that they are numerically strong, with several influential men connected with them.

Precisely at seven o'clock in the morning, the Queen, accompanied by the Prime Minister and a numerous retinue, left the palace in procession, surrounded by the military, headed by their band, with singing men and women following. The route was lined with spectators viewing from elevated ground or from the yards which surround the residences, presenting in their snow-white lambas quite a picturesque appearance. In the neighbourhood of the church an immense crowd had gathered, so that it was difficult for the nobles who walked in advance of the royal cortège to pass. The procession was of considerable length and well marshalled, as are all such demonstrations in the capital. At the entrance to the ground, and extending to the north doors of the church, large branches of the rofia palm and plantains had been raised, so as to give additional *éclat* to the scene. The crush was so great as the Queen arrived, that it was difficult for the Prime Minister, as Commander-in-Chief, to get his orders obeyed. The Queen is supposed to enter a new building first. She was met at the doors by some of the missionaries and their ladies, and proceeded at once to the temporary gallery erected for her and the Prime Minister, the Queen seating herself beneath an ornamental canopy, covered with scarlet cloth, lace, and gold braid. The Court attendants then took their seats in the gallery behind the preacher, which they completely filled. The singers, numbering some one hundred and eighty, were then admitted through the minister's vestry, and the doors were thrown open to the public. The large building was speedily filled in every part, including the class-room and minister's vestry.

When the great congregation were seated, the dedicatory service was commenced by the Rev. W. E. Cousins announcing a hymn ; this was contrary to precedent here, and the alteration was made at the Queen's special request, who objected to the National Anthem being sung until all had joined in a song of praise to God, and sought his blessing. Prayer was offered by a native pastor, after which the National Anthem was sung to appropriate words. The Prime Minister then rose, and expressed to the Queen the pleasure of her subjects at the completion, so far, of that house of prayer. He then paid the dollar of allegiance, customary on such occasions, to which the Queen replied, telling the people what pleasure she felt in being present. A statement in reference to the building, by Andriambelo, followed. The usual service was then commenced. It consisted of the dedicatory prayer by the Rev. B. Briggs ; a sermon and two prayers by native pastors ; and a sermon by Rev. J. Pearse ; the Rev. P. G. Peake closing with the benediction.

United States.

WOMEN'S BOARD OF MISSIONS.

THE third annual meeting of the Women's Board of Missions, recently held in Boston, reports 25 missionaries, 30 Bible-women, and 8 schools. Receipts for the year 21,106 dollars, appropriations 26,143 dollars. In several of the schools there has been a remarkable outpouring of the Holy Spirit. In Ceylon, of 52 pupils 14 are

members of the church. At Aintab, Central Turkey, all the pupils but 4. Out of a congregation of 150, 42 have lately confessed Christ and joined his church. These seasons of special interest all date from the Week of Prayer. The happiest results on their future families everywhere follow this Christian education of the women in heathen lands. Their children cannot be, and, as facts show, *are not*, what others are. The candle of the Lord shines in their homes. Their habitations cease to be those of lust and cruelty.—*New York Independent.*

CHRISTIAN WOMEN AT WORK IN SALT LAKE CITY.

Mrs. J. T. Newman, of Washington, writes in an American paper:—"We were at Salt Lake City for nearly two weeks, and during that time many were the tales of woe and sorrow that I listened to from those who had suffered from the infamous practice of plurality of wives. A Mormon woman said to me, 'if you knew how many groans are uttered daily among us, you would not be surprised when I tell you we live in a vale of tears.' I was informed that for years some of the better class of women have in their hearts revolted, but as it required the courage of an angel but few have dared to utter one word, for in so doing they not only peril their own lives, but sacrifice the support of themselves and families. I was surprised to learn that there are hundreds of these oppressed women who in their inmost souls are reaching out their hands for help, and would do so literally if they thought there was any help within their grasp. During the discussion between Dr. Newman and Elder Pratt, which was held in the tabernacle, many were for the first time permitted to listen when the Bible was made the test of Divine truth, and even if this did not convince those so long sealed in error, it led them for once to reflect and think for themselves. That there was a work for Christian women to do here, just at this time when the idea of truth was fresh in their minds, followed me in all my intercourse with them. Many of our Eastern ladies are there, wives of military officers and government officials, also not a few who are engaged in mining operations. Could they not assist in this work? A day or two before we left, it was resolved to at once organise a Ladies' Christian Association such as we have in Washington. Our first call brought together ten or twelve ladies; the next morning was appointed to meet and organise. At an early hour over twenty were present, and among the number four or five Mormon ladies. After asking the blessing of heaven upon the effort, we organised, adopting as the name 'The Ladies' Christian Association of Utah.' Mrs. Hollister, sister of our honoured Vice-President Colfax, was elected President; Mrs. Pierce and Mrs. Foot, wives of the Methodist and Episcopal ministers, Vice-Presidents; Mrs. Judge Hawley, Treasurer; Miss Anderson, Corresponding Secretary; and Mrs. Steinhouse, an intelligent lady who has left the Mormons, as Recording Secretary. All who were present united, and others sent in their names as members. They not only pledged themselves to be faithful in this great work, but were really enthusiastic. As I looked at them I involuntarily exclaimed, Did ever a wider sphere of influence open before American Christian women?"

West Indies.

PROSPECTS IN JAMAICA.

THE letters which we receive from this island continue to speak in very encouraging terms of the growing prosperity of the people, both in religious and temporal concerns. Thus our venerable brother, the Rev. W. Dendy, after referring with gratitude to the grant of the committee towards the support of the Morant Bay Mission, writes:—

"I hope, commercially and spiritually, things are better with us. We have had, and are having, good help in the demand for logwood. It will soon be exhausted; but while it lasts it causes a large amount to be circulated in the labour market. An official account states that for the quarter ending 31st March, 1869, 22,302 tons had been exported, value £66,906. In spiritual things there are indications for good, although monetary matters do not come up to what they ought. Our congregations at Salter Hill and Malden have gradually increased. On the 18th June I baptised 35 in connection with the Salter Hill Church. A large number of persons were present at the river side, and subsequently in the chapel. The lower part was completely filled, although it was on a Friday. Of the number baptised 12 were men, 23 women; 30 can read, 13 can write; 23 have been in day-schools, 32 at the present time are connected with the Sunday-school. Their average age is 22¾ years. The average time they have been in my monthly Friday Bible-class is three years. I make these detailed remarks as a pleasing contrast to the state of things in the early part of my missionary career. On Saturday

the 3rd inst., I baptised 18 persons at Malden. Before baptism, at daybreak, a large congregation met in the chapel for a service. Our baptismal scene would have made a beautiful picture. The little stream—apparently widened by nature for a baptistry,—the spectators densely packed on both sides, with the graceful bamboos overhanging the stream. Of these 18, 6 were men, 12 women; 16 can read, 10 can write; 12 have been in day-schools, 12 are connected with the Sunday-school, and their average age is 22¼ years."

The Rev. W. Teall, writing a month earlier, says:—

"I was glad to see in the June *Herald* extracts from letters of Brethren Henderson and Hewett, breathing a spirit of hopefulness respecting the prospects of the island. There can be no doubt but the island is rising from the wretched state into which mismanagement and jobbery had brought it. At Morant Bay yesterday there were two barques, a war steamer, and some smaller craft—a rare sight; whilst at Port Morant there are nine vessels loading. The logwood-god is at present in the ascendant, and it is painful to see what sacrifices are being made to the red deity."

Our native brother, the Rev. J. Maxwell, of Clarksonville, gives the following interesting account of the district in which he labours:—

"I am glad to be able to say that there are signs of progress in connection with my work in these parts. Our congregations are good, and our inquirers and penitents' classes are encouragingly attended, and are gradually increasing; while we have had in three of the churches several additions by restoration and reception. At this place (Clarksonville) I am in some hopes in regard to the fanatics by which we are surrounded and troubled; although the people here are of such a fickle and changeable disposition, that one can't venture to speak with much confidence of any such indications amongst them. A few have joined the church this year; and there are some of them at present in my instruction classes as inquirers and probationers for membership. Among them is one who was a ringleader of one of their bands—a vociferous and troublesome warner. He and his wife are amongst my most earnest and hopeful inquirers. Our young cause at Mount Moriah is encouraging. We have begun to lay hold on the people whom, at the commencement, we principally hoped to reach—the large body of people who are settling in the woods between this parish and Manchester and Clarendon Large immigrations from the lowlands of this parish and from Manchester into this region are constantly taken place; and three large settlements have already been formed. Some of these people return to their homes at the end of the week, but the majority of them remain there on the Lord's-day without any worship. This removal has become necessary from the failure of pimento in the lower parts, and the great want of cultivable land for the kind of produce they cultivate. In these parts are some of the most rich and fertile lands in the island, and the people crave to get them. The place of worship at Mount Moriah is the only one near them, and, along with Mount Moriah itself, it has a good prospect, as far as population is concerned. It appears as if the Lord is about largely to bless our mission again. You may have seen our reports for the past year. Almost all of them showed success, or encouraging indications and hopes of success; and all the reports I get now manifest the signs of the Divine hand with blessings in large measure for us. I trust His name will yet again be great amongst us."—*Baptist Missionary Herald.*

LITERATURE.

A VOLUME which will be most acceptable to our readers has just appeared, giving in brief a narrative of Mr. Moffat's labours in South Africa.* The particulars regarding his earlier labours have been chiefly taken from Mr. Moffat's own well-known volume, "Missionary Labours and Scenes in South Africa"; but the narrative is brought down to the latest time. There is in conclusion a brief account of the life and death of Mrs. Moffat, his companion in labour for more than fifty-one years.

The Life of Fidelia Fiske† furnishes one of the most remarkable narratives of female missionary effort and devotion. The facts in this life are derived from the larger memoir by the Rev. D. T. Fiske, recently published in the United States. The mission to the Nestorians, with which Miss Fiske was long connected, is one of very great interest. Some of the noblest

* *A Life's Labours in South Africa. The Story of the Life-Work of Robert Moffat.* London: John Snow & Co. 1871.

† *Fidelia Fiske. The Story of a Consecrated Life.* Edited by Rev. William Guest. London: Morgan & Chase.

missionaries, as Perkins and Stoddard, did their earth's labour in connection with it. In America the idea of female missions is much better understood than in England; and Miss Fiske was one of the most able and devoted of American missionaries. The narrative is well fitted to stimulate others to follow her example.

We have a last memento of the late Dean Alford in four Advent Sermons* on subjects of chief interest at the present time—the Lessons of the War. The Preface, written on the Friday before his death, is characteristic, and gives the idea of the whole. "My late venerated father," he says, "was very seriously ill at Liege. During his convalescence he had many conversations with his physician, and on one occasion ventured to remonstrate with him on the scantiness of his religious faith. 'Moi!' was the reply, 'je suis laique, et je crois beaucoup: mais mon frère, il est abbé, et il ne croit rien!' The comment on this sad saying, briefly sketched in the following pages, is being written by Him that is True on the plains of France, and in the homes of Germany. May it be so inscribed by Him on OUR hearts as to need no further writing at his hand." This extract from the preface gives the spirit and purport of the four sermons, which will be read with great benefit, and as the last message of him who, though dead, yet speaketh.

M. Ernest Naville is known as one of the most philosophical writers on religious subjects. He is, as regards religious thought, the worthy successor, in the French and Swiss churches, of Vinet. His knowledge of the infidelity of the day is thorough and profound. He therefore meets it with effect and force in its foundation principles. We welcome gladly a translation of his work on *The Problem of Evil*† issuing from a house to which theological students are so much indebted. This is one of the most difficult questions that can be dealt with. That M. Naville has treated it ably and effectively is the highest praise we can give him as a thinker. There is much in this book to solve difficulties of truly intellectual men, and to arm them against the insidious, though bold, advances of unbelief in the present age.

It is well to recall the struggles of former days against the Church of Rome, and the sufferings and martyrdoms of the defenders of truth. In a story of London of the time of the Reformation,* founded on a true history, though with many imaginary details, the bitterness and heartlessness of the opposition to the truth, then dawning on a superstitious country, are vividly depicted. The book brings back with great clearness the memory of the times.

We have a series of papers on Christian Doctrine, Life, and Work,† which first appeared in the *Revival*, varied and devotional. They will be read with benefit and enjoyed by many simple-minded Christians.

Hymns and Songs of Pilgrim Life‡ contain Occasional Hymns, Hymns of the Way, Hymns of the Heart, Poems and Sonnets. *Voices that are New: A Book of Parables for Young Folk*§ is written in a very pleasing and attractive method for those for whom it is intended. The writer has a true knowledge of the hearts of children, and the book will both be listened to with interest and produce an excellent influence in many nurseries. *Choice Poetry for Little Children*‖ is an excellent selection of short poems and verses from the writings of J. Burton, Miss Taylor, and others, who have written successfully for children. There are a number of charming little pieces, and the book is beautifully bound, printed in larger type, and nicely illustrated.

Antidote to "The Gates Ajar"¶ is an exposure of many foolish things said in a very popular book. An attempt to pry into those things which are not revealed, though it may please the fancy, leads often by reaction to the worst results. In *The Gates Ajar* there is much that is fair deduction from Scripture and so far interesting and valuable; but there is much also of crude speculation which can be of no value to any one.

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* *Truth and Trust: Lessons of the War.* Four Advent Sermons, by Henry Alford, D.D. London: Hodder & Stoughton.

† *The Problem of Evil.* Seven Lectures by Ernest Naville, Corresponding Member of the Institute of France, &c. Translated by Edward W. Shalders, B.A. Edinburgh: T. & T. Clark.

* *Richard Hunne.* A Story of Old London. By George E. Sargent. London: The Religious Tract Society.

† *At Jesus' Feet.* A Series of Papers on Christian Doctrine, Life, and Work. By R. C. Morgan. London: Morgan & Chase.

‡ *Hymns and Songs of Pilgrim Life; or, Steps to the Throne.* By the Rev. James Gabb, B.A. London: Nisbet & Co.

§ *Voices that are New.* A Book of Parables for Young Folk. London: S. W. Partridge & Co.

‖ *Choice Poetry for Little Children.* London: The Religious Tract Society.

¶ *Antidote to "The Gates Ajar,"* by J. S. W. London: Hodder & Stoughton.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE war has ceased, but the future is still all uncertain. Paris has been plunged into insurrection, and the misery of France was never greater. It is to be feared that the large towns may follow the example of the capital. In the condition of France we see the effect on society of that atheistic materialism which has spread so largely among the people. This materialism is itself a product of Romanism, and now threatens to overthrow the very basis of society.

Evangelisation is making good progress in Italy and especially in Rome. The Gospel is now preached, in the Italian language, in five buildings in Rome. In English it is preached in the American, Scotch, and English churches. Gavazzi preaches alternately in the Scotch church and in a hall near the Pantheon. Although two-fifths of the city belong to the clergy, two-fifths more to the nobles, who are mostly clerical, and only one-fifth to the citizens, few of whom dare to incur the wrath of the clergy by letting their property to Protestants, suitable places of worship, some accommodating 300 persons, have been formed by the Waldensians, Baptists, and Methodists. The Methodist Episcopal Church of America has sent a clergyman to open another. Of the 360 churches in Rome many are dilapidated, and are only opened on their fête-day; and perhaps, as in Spain, some of these will become public property and be sold to the highest bidder. In Antonelli's Note to the Apostolic Nuncios, of Jan. 25, protesting against the arrival of the Piedmontese travellers, he said, "Can any honest man—not to say a Catholic—cast a glance upon what is being propagated in matters of faith and ecclesiastical discipline, upon the *obscenities* which are being spread among the people, upon the subversion of religious principles by the distribution of Protestant books and Bibles" (here are the "obscenities"), "and believe that in any other country in Europe such atrocious assaults on the religion of the State would be tolerated with impunity?"

Nothing has been more remarkable in the present century than the rapid rise of Prussia and the union of almost all Germany under its auspices. It is interesting to notice the following sketch of Germany's future, in a book published in 1867. It gives in a few sentences the effect of the events which have now taken place, in accordance with the writer's expectations. In that year B. S. von Airschfeld wrote as follows:—"After what happened in the past year (1866) it is easy to be foreseen, and no prophetic gift is required to say, that Germany will shortly be united under a strong sceptre, the sceptre of the Prussia; but, we prophesy, not only the Germany of to-day, but *all* Germany, as far as the German tongue is heard. Germany is about to be united, not under the enervated Hapsburg, but under the *flourishing Hohenzollern!* The non-German Austria is conquered; the Southern States will join, and the territory Germany still wants will, in the course of things, be wrested from foreign rule. A second Phœnix, Germany will rise, a solid confederation, from its ashes; the Emperor Barbarossa will, in the person of Frederick William the Fifth of Prussia, wield the German

sceptre, as a Protestant prince, over a *League of States*, with full freedom of conscience (*freireligios*). But the German Protestant element must previously fight a terrible battle with the French Catholic one, for the long-disputed supremacy. The French Catholic element is rotten to the core, underminded like Austria; while Germany is strong, united, and will represent a power not easily to be resisted. France will defend herself; her national honour is at stake; she will also have to fight for her faith and for her possession of the German provinces, Alsace and Lorraine."

The Russians have been organising "The Orthodox Society in behalf of Missions" at Moscow, under the presidency of Innocent, Metropolitan Bishop, and heretofore known as "the Apostle of Kamschatka." The occasion was marked by a crowded congregation and the presence of the highest officials. "Happily," says a Russian correspondent, "the time seems come when we begin to look upon the Church as consisting, not of the clergy alone, but of all the orthodox people, and on the interest of the faith as equally important to us all. The Society is placed under the patronage of the Empress, and to be under control of the Holy Synod. Committees are to be formed in every city, under the local bishop, and its object is defined to be the conversion of the non-Christians in the empire.

The decision in the case of Mr. Purchas forbids the mingling of water with the wine, which is considered almost indispensable by sacramentarians. It forbids also the use of wafer-bread. The north side of the communion table is declared to be the north end of it, and Mr. Purchas is held to have departed from the rubrics, "both in the spirit and in the letter," in standing, whilst consecrating, on the side next to the nave, and with his back to the people, so that they could not see him, or could only imperfectly see him, during the breaking of the bread. This decision has created a widespread agitation among the Ritualistic clergy, 4,000 of whom have signed a memorial to the bishops against it. The Broad Church party are also dissatisfied with it, as they consider that it narrows the basis of the Church. The agitation increases in intensity.

An Indian missionary, the Rev. J. Weland, gives the following view of the influence of Brahmoism in leading to Comtism:—"Among the more educated classes, the year has been marked by the growth of Comtism and materialism. In former years young men were glad to find in Brahmoism a religion which promised to be at once national and pure, without being either superstitious or strict. They hoped through its means to be Hindus without being idolaters, and to oppose a moral front to the holy demands of Christianity without committing themselves to a breach of caste and isolation from the life of native society. But, as was always foreseen, such a promise proved delusive. The Brahmoism that insisted on being national, and therefore indulgent, was found utterly weak, and presently became contemptible; while the Brahmoism which was pure became a burden too hard to be borne, demanding a sacrifice almost as tremendous as the Gospel requires without supplying the strength to endure it. The consequence was, that the tidings of a philosophy which ignores the supernatural, sanctioned by such intellects as John Stuart Mill, was received as a Gospel which makes free. And neither the conservative Brahmos under Babu Debendra Nath Tagore, nor the progressive school under Babu Keshub Chunder Sen, had any real power to resist the shock. Christian Europe had supplied a system which made room for the facts of the past, while it offered perfect freedom from all religious obligation for the present and the future. Comte's law of the three stages was answer enough to the demands of either Brahmoism or Christianity. It is true the progressive Brahmos have, with the most praiseworthy exertions, built for themselves a small temple; but it is also true that they are as nearly as possible Christian Unitarians, and are viewed by their countrymen with increasing suspicion."

The whole number of Congregational churches, as reported in an American paper, in the United States and the British Provinces of North America, is 2,425, of which 961 have settled pastors, and 1,457 have acting pastors, or stated preachers not regularly installed as pastors. The number of ministers reported is 3,283, of whom 2,237 are employed in pastoral work. The number of Church members or communicants is 312,403, averaging 92 members to each church. Massachusetts has 413 churches, with 80,066 members, averaging nearly 193 to each. Connecticut stands next, having 227 churches, with 49,180 members. The other New England States stand as to churches, Maine 160, New Hampshire 136, Vermont 157, Rhode Island 217. In New York there are 160, Illinois 167, Ohio 140, Iowa 105, Wisconsin 131, Michigan 125, Minnesota 56, Kansas 50, California 43, and so on. The increase of churches in the year is 78, ministers 30.

THE CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA.

Six Years' work in the Bombay Presidency.

BY THE REV. J. SMALL, FREE CHURCH MISSION, BOMBAY.

As the traveller from the Poona side approaches Ahmednuggur, his attention is attracted by a large new building in the open field, outside the town, conspicuous by the contrast of its fresh material with the dark ground of the old rampart behind it. This is the Ahmednuggur Normal School for the training of native Christian teachers. With the exception of some blocks of barrack buildings not seen from this quarter, it forms the only specimen in the place of what may be termed the Neo-Indian style of architecture, whose features are plain, substantial, utilitarian, rather than ornamental. It is placed in an excellent position for fresh air, and pleasant prospect, and appears to be in every way suitable, externally and internally, for the work intended. The internal accommodation consists of a hall, two class-rooms, practising schoolroom, private rooms, &c., in fact, accommodation for about sixty students and forty scholars. At some distance in the same field two houses have been built for assistant teachers, and a row of eight houses for the students, each house consisting of sleeping-room, bath-room, and private room for prayer, &c. These buildings, which have been in use for about a year, were raised mainly by the exertion of the Principal, Mr. James S. Haig, at an expense of rather over £1,300, a very small sum indeed for such substantial buildings. To this sum Government was kind enough to contribute about £600. As yet there is no dwelling-house for the Principal, which is certainly wanted to make the establishment complete.

Most readers of this journal are aware that the Society to which the Normal School belongs was established about twelve years ago as a memorial of the meeting. Christian men both at home and in India felt that nothing could be more suitable as a standing evidence of the lesson they drew from that awful event than a distinctive effort for the spread of the religion of Jesus in that country; and as this effort took for its form and object the dissemination of Christian education through the vernaculars of the people, the Society was appropriately designated, "The Christian Vernacular Education Society." In furtherance of its object, the Society has endeavoured to improve existing vernacular schools, to prepare a series of Christian school-books, and to establish in some of the larger centres of population training institutions for the supply of teachers for village and other schools. The last of these objects needed no advocacy to any who knew the wretched state of the humbler order of schools in India.

In deciding on the town in our Western Presidency best suited for this part of its work, the Christian Vernacular Education Society was wisely led to Ahmednuggur, a city which forms the centre of an extensive field of missionary operations. It is here that the American Maratha Mission has its headquarters. Adhering strictly to vernacular work, and having been instrumental in the formation of a large Christian community, with, of course, many young people, and these less affected than youths in other parts by the mania for English education, this mission affords unquestionably the best field in the Presidency for the work of a training institution. The American Mission had already established many schools for the children in connection with its churches; and the missionaries hailed the advent of the Normal School as an excellent auxiliary to their labours. It was here then, in a field decidedly favourable to the enterprise, that the training institution was established; and Mr. Haig, a gentleman who had had the advantages of Moray House experience, was appointed Principal, and entered on his labours in 1864.

All who can appreciate the difficulties that must have been surmounted in bringing the work to its present stage, will readily credit Mr. Haig with a high degree of energy and resolution. As everything had to be done through the vernacular, it was necessary for him first of all to master the Marathi language, one of the most difficult in India; and not only has this been successfully accomplished, but within this brief period Mr. Haig has organised a training school as complete in its departments and modes of operation as such institutions are at home, with of course the great difference of inferiority of material—a circumstance that enhances the success achieved. At the same time the work has had no mushroom growth, but has passed through the healthy experience of small beginnings and gradual increase.

In 1866 the Normal School proper started with ten students, and this number rose during the same year to sixteen; and during the last four years there has always been an attendance of from thirty to forty students. Since the commencement about fifty young men in all have been sent out as trained teachers. As to its present efficiency the writer is able to give personal testimony, having acted as one of a committee of examiners appointed to visit the school at the close of last session. The nature of the work requires an arrangement of the pupils and students into four departments, viz. a MODEL SCHOOL, in which the youths who are preparing to become teachers may, by practising under the superintendence of the Principal, acquire the art and best modes of teaching; a PREPARATORY CLASS, consisting of boys who, while receiving a good elementary education, supply material for the upper divisions, to which, however, only such are transferred as seem likely to be convertible into teachers; a JUNIOR CLASS, or first-year students of the normal department proper; and a SENIOR CLASS, consisting of second-year men who are to be considered fit, on the expiry of their term, to take charge of village or other vernacular schools. These advanced students have teaching, both in its theory and practice, as a main branch of their studies. Both pupils and students give evidence of being under admirable training and discipline. The oral answering in the lower classes recalled what one hears in well-conducted schools at home: it was relevant and precise; while the written answers of the students were distinct, intelligent, and in some cases full—five of the papers attaining, in the phraseology of these days of figure-tests, to full value. Of course the subjects are not those of a University course; nothing higher is aimed at than a good standard of elementary education, including something of astronomy, geometry, algebra, and a course of the evidences of Christianity. A fair distinction of the circumstances being made, there would be no exaggeration in the assertion that the answers of the senior students would compare favourably with those given in similar institutions at home.

With regard to the terms on which students are received, the institution is open to all youths connected with Protestant missions. The Society provides lodging, books, and education, leaving to the missionary bodies to which the young men belong nothing more to do than feed and clothe them. As might have been expected, the advantages thus offered have been accepted only in a very limited degree by missionary societies at stations remote from Ahmednuggur. Many societies do little or nothing in the way of maintaining purely vernacular schools. Others confess a great lack of such youths as might repay a course of training. Others probably, not so much affected by these disadvantages, have not as yet realised the value of trained teachers. There is not wanting, however, a disposition to employ the young men when they turn up opportunely, and it would perhaps be a healthier state of things, both for missions and students, were young men to seek the advantages of normal training for themselves as is done at home, and then lie open for engagements wherever their services might be required. Against this there is the very strong feeling among Indian missionaries of *proprietary* in the youths connected with their missions, which usually develops into a claim on their services as they grow up, and sometimes produces no little jealousy, and an occasional stout disclaimer on the part of the youth himself; while yet, it must be admitted that the feeling in question has subserved important purposes both to missions, in securing known and attached labourers, and to the young, in keeping them under more personally interested and watchful supervision. This is a matter that time and the expansion of missions will gradually rectify. As it is, young men who have been trained in Mr. Haig's school may be found all over the Presidency, and even beyond it; they are to be found in the Church Mission, in the Society for the Propagation of the Gospel Mission, in Government schools, in the Free Church Mission, and one has found his way to Chindwara beyond Nagpore, to the mission of the Rev. Mr. Dawson of the Free Church. Of course the American Maratha Mission has deservedly the lion's share; but there is no disposition in the devoted missionaries of that body to retain sole possession of these advantages any more than there is a disposition in the Christian Vernacular Education Society to bestow them exceptionally. The steady support, however, which the American Mission has given to the Normal School, in having all its agents trained in it, as well as heartily helping it in many other ways, affords the best testimony to its real utility; for the missionaries are on the spot, are usually appointed examiners, are familiar with all its working, and therefore best of all able to estimate its advantages.

It ought to be mentioned, as a circumstance that enhances the success of this institution, and not without significance in its relation to the

Hindoo social system, that the students all but exclusively belong, less or more remotely, to low castes, of which no one disputes that the intellectual capacity is lower than in the higher orders. The iniquity and oppression of Brahman dominance have well succeeded in crushing them out of the common brotherhood, and keeping them for ages in a state of degradation, such as could be attended with no better results. It would have been no discredit to these classes of the population had they been unable, even after enjoying for a longer time the blessing of a less partial government, to profit by institutions like the Normal School; nor can it at first have appeared to missionaries well acquainted with the social state of the people as much more than chimerical to attempt the training of Mahar boys into intelligent teachers. Severe and persevering labour must, to say the least, have been accepted as the necessary condition of the smallest success. Thanks, however, to the faith which these American missionaries, and others labouring among these classes, have had in our common humanity, as well as to their trust in God, and thanks to this hearty effort of the Christian Vernacular Education Society, we have it now clearly demonstrated that a Mahar youth is susceptible of good mental training, and can be turned into a teacher, with whom, in respect of tact and intelligence, the Brahman pedagogue of the old style will bear no comparison. And if it be so, it is difficult to avoid the conclusion that these trained teachers, whose influence, from caste and other considerations, is still necessarily small, will by and by affect considerably the Hindoo social system, and prove one of the powers in the hand of God for breaking up pernicious prejudice. Distant, undoubtedly, this result is, but neither is it well for us to forget that God hath chosen the weak things to confound the mighty, or to exaggerate a difficulty confessedly great into an impossibility. A Christian teacher, known to be of Mahar origin, with his school outside the village walls, and obliged to accept as pupils the children of outcasts, must work his way to the attention and respect and support of the higher castes by a painful and tedious process. But if there be no distrusting of God or forgetting the *kind* of instrumentality He has often employed,—if we bear in mind also the certain though very slow spread of broader views among all classes in India,—if we reflect that the growing intelligence of the whole body of the Mahars of the Deccan cannot ultimately fail of making itself felt, especially under a Government which, although too ready to yield to caste prejudice, is yet vastly more liberal than any native Government would be—if such things be duly weighed, it is not vain to hope that these trained teachers will work their way into the esteem of the Hindoo and other portions of the population, that the good sense of the people will ultimately lead them to prefer such men to the miserable characters known as schoolmasters heretofore, that the caste system will in this way be powerfully affected, and Christian education established on a sure foundation. It is at least apparent from this view of the Society's work that the philanthropist, as well as the Christian, is interested in the success of teacher-training in India.

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It is with much regret that I add that Mr. Haig has been obliged meantime to give up the work in Ahmednuggur, and go home in search of health.

MEDICAL MISSIONS.—Mr. DAVID N. PATERSON, F.R.C.S.E.

Those who have read the Memoirs of Dr. Chalmers must remember the remarkable case of two young parishioners who dated their conversion to a sermon on John iii. 16, which that great man preached at Kilmany, in the spring of 1812, not long after his own first awakening to spiritual life and earnestness. One of these, the son of a farmer, by name Alexander Paterson, was subsequently a devoted missionary in the Canongate, Edinburgh, for twenty-four years, and enjoyed many encouraging evidences that the Lord had blessed his labours in the conversion and edification of souls. This Alexander Paterson, of whom an interesting memoir has been written by the Rev. John Baillie, entitled "The Missionary of Kilmany" (his native parish), was the father of the excellent and distinguished Medical Missionary whose name stands at the head of

this paper. We have noticed the foregoing particulars with the express purpose of enlisting the attention and interest of our readers; for, surely, it is always an elevating and profitable exercise to trace, when practicable, the finger of God in the events of His providence and the operations of His grace.

We have a notable instance of spiritual genealogy. Thomas Chalmers, after a ministry of some years, in which his trumpet gave no certain sound, is brought by the grace and providence of God to a knowledge of the truth as it is in Jesus. Immediately he enters on that grand career of evangelistic zeal and religious philanthropy which has made his name a household word. One of the very first fruits of his heaven-taught ministry is Alexander Paterson. He, in his turn, begins to speak to others out of the fulness of his heart, and no man can tell the number of his spiritual children. He passes away; but his son, still a mere youth, is fired with the idea of becoming a Medical Missionary. In due time his cherished desire is accomplished, and he enters on a foreign field of labour, and proclaims the same glorious Gospel under circumstances still more encouraging and hopeful than those of his father.

David N. Paterson was born at Edinburgh on the 10th of May, 1832. After a sound preliminary course of education at the High School and University, he entered on the study of medicine, and obtained his diploma at the College of Surgeons in March, 1855. During his studies he had many difficulties to contend with, particularly those of the *res augusta domi;* but he exhibited always the indomitable perseverance so characteristic of his future course, and never complained to any one. We have reason to know that a prize, worth £25, which he won at this early period, for an essay on "Medical Missions," not only cheered him very much, but helped to strengthen his purpose of thorough devotedness to that great cause. After acquiring practical experience as house-surgeon for one year in the hospital at Leith, he was sent, in March, 1856, to Madras, with the view of founding a medical mission in that great heathen city, under the joint auspices of the Edinburgh Medical Missionary Society and the Foreign Mission Committee of the Free Church of Scotland. The undertaking was momentous and surrounded by difficulties. Many prejudices had to be overcome; for in those days the Medical Mission principle had not won for itself that place in the estimation, even of devoted *Christian men,* which it now occupies. But the youth, although barely twenty-four, was equal to the occasion. With a wisdom and prudence beyond his years, and with faith in the cause committed to him, he quietly yet firmly proceeded with his work. Although backed by a body of devoted missionaries, who had been labouring to confer a liberal Christian education on the community for twenty years, he experienced great difficulty in obtaining a house in a proper locality for the commencement of his work. And even when this was effected, the active opponents of Christianity did their utmost to counteract his efforts by opening a rival dispensary without any religious element. But the young Scotchman persevered, for he had ability, fortitude, and, above all, *faith* in the ultimate triumph of the cause with which he was identified. We may say here, now that he is gone, and after watching his progress—which was slow, sure, and silent—that he always recalled to our mind that pregnant text: "He that believeth shall not make haste."

His patients increased in number from month to month; enmity was gradually subdued; prejudices gave way; native families in the time of sickness and suffering began to admit him into their houses, and even females, overcoming immemorial reluctance, came to the dispensary.

Consider what progress all this indicated in the breaking-down of caste, the removal of prejudice, the recommendation of Christianity. For the business of the dispensary was every day preceded—as a rule of the institution, without adherence to which no advice could be given—by prayer to God and the reading of the Holy Scriptures. Add to this, that on the Sabbath morning, for many long years, when the gathering of both sexes was usually greater than on any other day of the week, the Rev. Rajahgopaul, an early convert of the Church Mission, regularly attended and proclaimed the Gospel of Jesus Christ, crucified, risen, and mighty to save, with power and eloquence.

For eight years, Mr. Paterson's work was almost entirely confined to the dispensary in Black Town, and to that household visitation of the sick to which we have already alluded. After that period the field of his labours underwent a remarkable expansion. Another dispensary was opened in Rayapooram; a small hospital was engrafted upon it; and simultaneously a training institution for native Christian youths as future medical missionaries to their countrymen. These new undertakings originated in several very conspicuous leadings of Divine Providence, which not only

pointed to the line of duty, but removed apparent difficulties and obstructions. Mr. Paterson secured at an early period the respect, goodwill, and, in some instances, the zealous co-operation, of professional brethren of eminence and position in Madras. Among these were Dr. George Smith, Dr. Vansomeren, Dr. Hugh Cleghorn, and Dr. Blacklock. Latterly, he had a most valuable friend in Dr. Mackenzie, the inspector-general of hospitals, who, after becoming thoroughly acquainted with the work which was carried on at the two dispensaries, the hospital, and the training institution, recommended that, in consideration of its great importance and value to the community in a charitable, educational, and scientific point of view, the countenance and aid of Government should be given to Mr. Paterson in the form of "medicines and medical instruments." This munificent grant must have been very gratifying to Mr. Paterson, and at the same time a great boon, because we have reason to know that, pressed for means to carry on the work, he had often to fall back upon his own limited resources. Not that he ever complained or spoke of personal sacrifices. Love for the work he had undertaken, and which was daily growing in importance, sustained his brave and disinterested spirit through many a trying exigency.

During the last year of his labours in Madras, the amount of work performed, often in feeble health, was very great, and we doubt not that much substantial good was accomplished. There were about 12,000 new admissions at the dispensaries, and at the morning service in both institutions the average attendance was 120; so that we may calculate how many—old and new patients together—had thus the opportunity of hearing from day to day of Him who came to heal the souls no less than the bodies of men. Let it be borne in mind that these large daily audiences met under very favourable circumstances for being impressed. They were all the subjects of bodily infirmity and suffering, and many, we cannot doubt, were animated with sentiments of gratitude and respect towards those who had already ministered tenderly and successfully to their afflictions.

Mr. Paterson completed a great work for India when, after a four-years' *curriculum* of careful instruction and training, he sent forth, shortly before leaving the country, no fewer than twelve native Christians as qualified medical missionaries. This may be regarded as the crowning event of his patient, self-denying, unobtrusive, yet thorough course of Christian labour in Madras; and its importance can hardly be overestimated. It added new cogency to the opinion now gaining general acceptance, that native agency is the most effectual mode of overtaking the moral, spiritual, and physical wants of any country; and practically it supplied six different missionary stations in Southern India with two medical men of evangelistic spirit, prepared to co-operate in their own peculiar way with the evangelists and teachers already occupied in proclaiming the glorious Gospel of Jesus Christ.

A few months after this gratifying event, Mr. Paterson's health, at the best precarious, gave way so completely that his kind medical advisers in Madras were glad to have him carried on board the first steamer for Europe. The voyage was not without unusual trials and anxieties; but he reached Scotland in July last, with his family, in better health than could have been anticipated. The autumn months were spent on the seacoast of Fife; and October found him so far refreshed and strengthened as hopefully to undertake the onerous position of superintendent of the Dispensary and Training Institution, which had become vacant by the resignation of Mr. Burns Thomson. He was gradually entering into the work, with his wonted zeal and quiet earnestness of purpose—he had already gained the hearts and confidence of the students—everything looked fair and promising, when a severe illness, resembling those in Madras, speedily followed by another, reduced him to a condition of extreme weakness and prostration. The end came suddenly, almost unexpectedly; but so long as consciousness remained, it was perfect peace. Those who knew him best feel that the cause of Medical Missions has sustained, *humanly speaking*, an almost irreparable loss. They feel also that, all the circumstances considered, the event is so striking, solemn, and inscrutable, that we do well to keep silence. "It is the Lord." "Be still and know that I am God."

We have already spoken of the remarkable patience of hope, springing out of strong faith, by which he was characterised. We would advert, in conclusion, to the remarkable humility, self-abnegation, conscientiousness, and straightforward honesty of the man. He was true to the backbone, and every one knew it almost instinctively; a man of deeds rather than of words; a man who was actuated by his convictions, and not by the love of applause; a man who could wait for that "crown of righteousness which the

Lord, the righteous Judge, shall give him at that day, and not to him only, but unto all them also that love his appearing."

The directors of the Medical Missionary Society and other friends, knowing that Mr. Paterson had no opportunity of making pecuniary provision for his family, beyond a small insurance on his life, are desirous of collecting a moderate sum of money for his widowed partner and her fatherless children. If any of the readers of this short notice are inclined to help in promoting this object, their contributions will be thankfully received by the Secretary of the Medical Missionary Society, No. 8, Shandwick Place, Edinburgh.

It may interest friends of the cause to learn that another distinguished medical missionary, the Rev. John Lowe, M.D., late of Travancore, has been appointed to succeed Mr. Paterson as Superintendent of the Training Institution, 56, George Square, and of the Dispensary, 39, Cowgate, Edinburgh.

The Second Annual Report, furnished by Dr. Crabbe of the Aberdeen Medical Mission, states:—

The Medical department of the work presents features of encouragement. That much suffering has been attended to can be ascertained from the fact that during the past eleven months 2,360 new patients have been treated in connection with the Dispensary. As it is becoming better known among the poor it is increasingly taken advantage of. The diseases I have to treat are mostly those of the lungs, heart, and stomach; diseases of children form a considerable portion of my practice—in short, ordinary general practice, with the difference as regards treatment, that it is not so satisfactory, as can easily be understood from the patients' circumstances and wants. Attendance on midwifery cases has increased very much during the past year; 68 cases have been under my own and Mrs. Cooper's supervision, and all have done well, although some were of a serious nature.

The seed sown the first year is now bearing fruit after many days. Cases could be recorded showing that it is our duty to labour and to wait. Some who profess to have undergone a saving change, on being asked where and by what human agency they were brought to see their need of such, state, in reply, that they have reason to thank the Lord that they ever were led to the Mission Dispensary.

The prayer meeting on Sabbath continues to be a blessing among the poor. It is called *their* meeting, for it is exclusively for them in their every-day clothes. One feature in the meeting might be noticed here, namely, the changing nature of the audience. The poor, as a rule, are so short a time in one town that we have many of them only one day, passing through Aberdeen. They thus have the Gospel preached to them, the results of which may not be known till the Great Day.

MISSION CHURCHES BECOMING SELF-SUPPORTING.

It is very encouraging to the friends of missions, that many of the churches in heathen lands are becoming self-supporting. The churches of the Sandwich Islands now support themselves, and in addition are sending the gospel to the destitute on the far-off islands of the sea. In many of our foreign mission stations the people are poor, but they show a remarkable liberality, and in some instances it would seem that they went beyond their means in support of religious institutions among them. Mr. Barnum, of Western Turkey, writing of one place he visited near Harpoot, says: "The chief hindrance in getting started is, that very few of the people have any means of subsistence at home. Almost every man earns his livelihood at Constantinople. But we found them more than ever ready to assume every burden, and determined to rely on us as little as possible."

At Tillipally, Madura, the pastor writes: "Some of the members, after having had me ordained as their pastor, with the promise of one-fourth of my salary, find a satisfaction in having begun to give it. They feel a new relation to their pastor, and the importance of the self-supporting system." Of Divrik, 100 miles north-west of Harpoot, it is said: "Five years ago we found a little church there, without a pastor, and

a community which deemed itself conferring a favour on the American churches by accepting the gospel at the hands of their missionaries. They had scarcely paid anything to support the gospel; and when we put the labouring oar into their hands, and offered to aid them instead of carrying the burden for them, some were very angry, and thought to frighten us by complaining to the Board. All that is passed now. They have built a chapel and schoolrooms, at a cost, fully completed, of about 1,200 dols., of which we paid less than one-fourth. One payment more of 15 dols. completes all we are to pay toward the pastor's salary. They are very grateful—far more so than when all their expenses were paid by the Board—very cheerful, and very hopeful. This change is not due to any growth of the congregation, but is in the spirit of the people. They now regard this work as their own, and find this condition of independence vastly pleasanter. They have now begun to spread the gospel as never before."

Rev. J. W. Munro gives a most interesting account of the state of the work in this mission, through the *Chronicle* of the London Missionary Society. He gives several remarkable instances of Christian liberality among the native Christians, which may be profitably imitated by professing Christians in Christian lands. Among these instances of liberality is the following:—"One Sabbath morning, when going into the vestry, I found a man waiting for me on the steps—a common labourer. I asked him what he wanted. He said, 'Last year I was poor, had nothing, scarcely clothing for my wife and children; but since I took your advice, I have food for my family, and clothes with which they are able to come to chapel; and, sir, I may tell you we very happy, we live good. I want to hire that pew I sit in, for my family: how much for it?' I told him fifteen shillings a quarter. He said, 'Well, here is the money for all last year, for though we did not all sit in chapel last year, yet I want to pay.' The sum paid was three pounds. He then said, 'Now I want to give you this towards the debt on the mission-house, the firstfruits of my arrow-root this year.' The sum was five dollars—one pound. This man I would not call a poor man, yet he must have exercised not a little of self-denial to give so much at one time. It was a pleasure to see the man giving it so cheerfully. He has often told me that he feels not only happy since he commenced giving to the Lord, but that God had given more to him than ever he had before; and in speaking at the meeting, he said, 'My young friends, God is the best banker I ever knew; He gives plenty interest.'"

Greatly has the gospel triumphed among the Karens of Burmah, and their churches are generally self-supporting. They are generally poor, but they are learning to take care of themselves, and not depend on the Missionary Society. They are also engaged in the foreign mission work. Says the *Missionary Magazine*:—"These Karen Christians sent out and supported thirteen foreign missionaries last year. Brother Carpenter, from whom we gather largely of these facts, thinks, if two white missionaries could be sent from America to lead these people into the far-off territories beyond them, that the Karens themselves would furnish and support ten assistants from their own sons, to attend and aid them. Then we should hear of new conquests for Christ in other heathen localities. Who will go as these two leaders, and who will provide the means for their support?"

Of the Karens in the Bassein District, the *Magazine* gives the following information:—"The Sgau Karens in the Bassein district alone, have now 56 churches, 58 pastors, 50 licentiates, 52 students for the ministry in the theological seminary at Rangoon, and 61 village schools with 2,057 scholars. They numbered 6,169 church members, and contributed last year for religious and educational purposes 19,364 rupees, which is equal to about 9,682 dols. This is exclusive of the Pwo Karens, who have a separate organisation and form another association. In the work of education they are peculiarly interested. Schools are rising in rank and importance constantly, as new methods of teaching and new studies are introduced by the young men from the theological seminary."—*American Paper.*

INTELLIGENCE.

England.

(From our own Correspondent.)

THE decision in the Purchas case, by which the practice of the Ritualistic clergy in the consecration of the elements is affected, has caused great excitement. Four thousand of the clergy have memorialised the bishops not to act upon the decision of the Committee of Privy Council. There seems more likely now than at any former time to be a great struggle of parties. The Church Association are resolved to proceed. They had recently their annual meeting, which was most enthusiastic. At this meeting the Rev. J. C. Ryle said, in reference to the Lord's table, —"How did our Protestant forefathers act? They found an altar, and they cast it out and put in its place the table of the Lord. The Ritualists delight in nothing so much as in calling the Lord's table what it is never called in the Prayer Book, an altar. The Reformers found sacrificing priests, and they changed them into ministers of God's word and sacraments. Ritualists are fond of speaking on all occasions of sacrificing priests, which they imagine ministers to be. Again, the Reformers having found the doctrine of the Real Presence, declared that there is no corporal presence of Christ in the Sacrament. Ritualists, on the other hand, take a most gross corporal view of the Sacrament, and delight in offering adoration to the elements of bread and wine. Thus you see that what we oppose is not merely a matter of taste and order—flowers, and processions, and so on—but that Popery that would stop at nothing short of the destruction of the good old Protestant principles of the Church of England." He thus dwelt on the position of the Evangelical party:—"Let us stick to the ship, and not give her up. With no public opinion out of doors to back them, our Evangelical forefathers, such men as Romaine, Venn, and Berridge, stood fast by the Church of England; and shall not we stand by her, when we have far more to encourage and support us? We all know that desertion is a cowardly thing, and let us not be faint-hearted Churchmen, but let us prepare to do battle manfully for the great principles which are threatened. Evangelical men inclined to leave the Church of England on account of her present difficulties are, rely upon it, among the best allies of Rome. Again, don't be afraid of being called narrow-minded, persecuting, bigoted men. Let us be content with the testimony of a good conscience; let us stand up for God's truth; let us walk in the footsteps of our martyred forefathers, and let us cling firmly, as they did, to pure unadulterated Gospel truth. My own mind has long been made up. I see troublous times before us. I see a movement for disestablishment about to be revived by men like Mr. Miall; and determined as I am at present to resist that movement in every way in my power, believing the existence of an established Church to be for the advantage of the country, still I say, rather than the Mass and Confessional should be brought back to the Church of England, I would have that Church broken in pieces and disestablished for ever." The other speeches advocated a similar policy.

Mr. Newdegate has moved, unsuccessfully, in the House of Commons, "that a select committee be appointed to inquire into the existence, number, increase, and regulation of conventual and monastic institutions in this country, and into the income, property, and estates acquired, received, held, or possessed, by or for such institutions, or by or for members thereof; and further, into the laws affecting such institutions; and whether adequate legal securities or means exist for ensuring the personal freedom of the inmates thereof.' He complained that the constitution of the committee appointed last year was not wide enough. Some statistics he quoted were rather startling. From 1830 to 1863 the increase in the number of convents in this country was 146, or at the rate of 4½ per annum; but from 1863 to 1870 the increase was 71, or at the rate of 10 per annum.

The London School Board has decided that the Bible be read and explained in all the rate-aided schools. The other Boards are likely to follow the example. The Education Department have published a new code, which is generally satisfactory. The lowest standard is abolished, and all the standards of examination are raised. Higher subjects are also to receive grants than hitherto.

A week of Gospel preaching was observed at the close of last month in five of the Presbyterian

churches in London. There were nightly meetings for five evenings in succession in each church, and three speakers at each meeting. These meetings were well attended, and produced, it is believed, an excellent effect in the districts.

The Rev. C. J. Middleditch, a well-known minister of the Baptists, and for some time Secretary of the Irish Baptist Society, died on the 3rd of March.

Scotland.

(From our own Correspondent.)

THE Education Bill has engrossed much attention in Scotland. The Commission of the Established Church agreed to a resolution "declaring the bill to be objectionable, on the ground that it directly tends to secularise the education of Scotland; that any vital change in the management of the parochial schools will tend to lower the character of the schools; that the proposed change in the emoluments and tenure of the schoolmasters is unjust; and that the educational condition of the rural parishes of Scotland does not justify a legislative measure so large in its scope." The Commission of the Free Church had two motions before them. The first was made by Sir Henry Moncreiff, and recorded satisfaction generally with the bill as a settlement of the question of national education in Scotland on a large and liberal footing, fitted to promote the general object of a thorough diffusion of the means of sound learning among all classes of the community, but at the same time directing attention to certain points which appeared "to deserve notice or to require consideration." The second motion was introduced by Dr. Thomas Smith, and was to the effect that, while regarding with satisfaction more or fewer of the main provisions of the bill, the Church ought to give no final judgment on the measure until the bill had received such amendments as had been suggested in reports which were given in from committees of the Church on the subject. The motion of Sir Henry Moncreiff was carried by 68 to 56 votes. Deputations from all the Churches have since been in London, and it is understood that there is now an almost general agreement as to the merits of the bill. It is much more comprehensive than the English Act. It will probably be passed easily this session.

Dr. Pirie submitted a report in the Established Church Commision by the Committee of Patronage, containing the general principles which should be embodied in a bill for the abolition of Patronage. The report was approved of, and it was remitted to the committee to endeavour to have a bill in conformity therewith brought before Parliament during the present session.

Mr. Froude has signalised the close of his tenure of office as Rector of St. Andrew's University by a discourse on Calvinism. He dealt also with what we may term the "scientific infidelity" of the present time, which he strongly denounced.

Dr. William Anderson, an eminent minister of the United Presbyterian Church in Glasgow, has celebrated his jubilee. The Rev. David M'Ewan, Dr. Anderson's colleague and successor, in the name of St. John Street United Presbyterian Church, presented to his venerable father on a silver salver a bank cheque for £1,200, as a mark of their high esteem and love for their aged pastor. He intimated that Dr. Anderson declined to accept the money for himself, but gave it back to be funded for scholarships in connection with the United Presbyterian Church, to be called the "William Anderson's Scholarships." A number of congratulatory addresses were delivered, but the interest lay in Dr. Anderson's, which was unique and racy. In his review of his fifty years of ministerial life he referred to the struggles which, as a young clergyman, he had to undergo when assailed for preaching from MS., and for at times quoting from Shakespeare; and to the obloquy which he had experienced at the hands of the Tory press when he denounced slavery and contended for the oppressed nationalities of the world, as well as for the rights of the working classes in his own land, at a time when the middle classes in a great degree stood aloof. While ever alive to the *esprit de corps* of the denomination to which he belonged, he never forgot that he was a member of the Church Catholic, and had preached in Independent, Baptist, Established, Free, and Methodist churches, and even in places of worship of the Evangelical Union.

Dr. Guthrie writes a letter in which he urges the proper payment of soldiers and laments their present demoralised condition:—"Let us demand that such a standing army as the country may think it necessary to maintain be largely modelled on the domestic system; and that, like all other men engaged in useful employments, our soldiers be paid such wages as are required to maintain a family in decent comfort. Oliver Cromwell paid his men about double the wages of a day-labourer; and that, no doubt, contributed to fill his ranks with soldiers who won the title of 'Ironsides,' and

almost never marched to battle but they marched to victory. Let our soldiers be paid as Cromwell's were—let them enjoy the blessings of a home and a family—and our regiments might consist of the flower of the country. This, to put it on no higher ground, were true economy. In the end it would be cheaper. Much fewer soldiers would serve our purpose; half a dozen such men as good pay and the domestic system would secure would, I am persuaded, prove for campaigning or fighting, for making or sustaining a charge, to be worth more than a full score of those we now draw from the slums and public-houses, and infamous haunts of our cities. Men of wretched *physique* and the lowest *morale*—these by their desertions, diseases, and debaucheries cost our country an enormous sum of money; at home—of course, with honourable exceptions—they carry immorality with them wherever they go, and abroad make the name of Christian 'stink in the nostrils' of the heathen."

Ireland.

(*From our own Correspondent.*)

TWICE a year it is the custom to hold what are called Believers' Meetings in Dublin—to which many Christians assemble from different parts of the kingdom—in winter and again in summer. The meetings, strictly so called, last for two days, but occasion is taken to have other meetings at the same time, so that about a week is devoted to them. They were begun this year by a meeting for prayer, on Monday evening; on Tuesday and Wednesday there was a morning prayer-meeting at eight, followed by breakfast and brief addresses; and a mid-day meeting as well as an evening one at seven, in the Metropolitan Hall. The speakers at these meetings are merely Christian laymen; but Mr. Denham Smith, Mr. Guinness, and other clergymen well known as evangelists, take part in them, and Mr. Rainsford (now in London) was a marked figure on the platform. Many clergymen will always be found in the body of the hall, and the meetings are generally crowded. The evening meeting has often a more distinctive Evangelistic character; the morning one is more for the edification and communion of believers. Many of the speakers dwelt earnestly upon the need of holiness and the importance of not resting content with the largest knowledge of truth, but of also realising it. Mr. Varley, Mr. Moorhouse, Mr. Barton of Dundalk, Mr. M. Vicker, and others, were among the most prominent speakers. Mr. Burton, referring to a disastrous accident that occurred some months ago, when he was superintending the laying of some girders on a railway bridge, and a young man was killed on either side of him, mentioned that the father of one of them had since received a letter to this effect: "The circumstances of your son's death, as narrated to me, has brought me to Jesus;" and that a person who was present and wounded has also been thus brought to Christ. Mr. Bewley invited five hundred of his friends to an evening meeting in his conservatory; and the service was closed by a breakfast to evangelists, given by the same kind host, and at which Mr. Varley made a singularly wise and practical address upon matters of conduct.

Evangelistic services are at present increasing in number, especially in the Presbyterian Church. In several districts of Ulster a week of meetings has been held, and the interest has been fully sustained; while the subject of such meetings is occupying the minds of Christians in many places where they have not been held. Such a week will commence the month of April in Dublin, in the Presbyterian Mission Church, and will probably lead to a more widespread and organised, and perhaps larger, effort. Little knots of people are also assembling quietly for prayer in different places, and specially to ask the blessing of the Holy Ghost. There is much scattered spiritual earnestness, and much good quietly done, and a breaking up of the old, easy, orthodox indifference that is not uncommon.

The services conducted last year in the Exhibition building by Mr. Daunt, the incumbent of St. Matthias, were to have been resumed a few weeks ago, but some hitch has occurred, and the higher powers of the Church having interfered to prevent them, at least for a time, they are held instead in the church. These afternoon Sunday services were attended by many thousands, and probably, outside Mr. Spurgeon's Tabernacle, there was not so large an audience assembled regularly to hear the Gospel; so that they had become an evangelical power in the city, and were not only attended by a vast number of the careless, but by many Roman Catholics, many of whom were led to peace in believing.

France.

(From our own Correspondent.)

THE PRESENT CRITICAL POSITION—PASTOR E. DE PRESSENSE — THE "SIECLE" MOURNING THE WANT OF RELIGIOUS FAITH—ROMAN CATHOLIC PRIESTS—THE WORK IN PARIS.

ALL hope crushed under the iron heel of the conqueror !—forced submission !—every refuge gone!—every resource vanished !—Paris taken by famine, and entered by the enemy!—the Peace, with all its hard conditions, signed, while the Germans trod the Champs Elysées !—humiliation drunk to the very lees !—yet France is elastic, and will arise, yea, is even now arising—unchanged ! It is not in sorrow, or in events the most tremendous to change national character or national bias. The stretched-out hand of the Almighty is unseen, unnoticed, unheeded, where his word has been unknown—or where known, despised. Remember that Christianity in France is generally seen under the unnatural garb of Romanism ; our Blessed Lord is ever confounded with the Pope and tyranny—the Gospel with Priestcraft ; that the small handful of Protestants mix but little with their fellow-citizens, or (with some bright exceptions) conform to their habits, and smother their own light if they do ; that religious life is low among the best ; the Bible not in its place, either in church, family, or life ; that few are missionaries ;—and you will not wonder if France rises infidel, as she fell ! We would willingly partake in and express the sanguine hopes of sanguine minds, but dare not, on the evidence of our experience. We doubt that the trial is yet over, and we still more doubt any present salutary effect on the nation. But what we do *not* doubt is that God has ultimate plans of mercy for France ; that He is acting in love ; that, as in years gone by, the dispersed Huguenots carried the seeds of truth, honesty, piety, and industry, throughout the world, our *more than a million* of dispersed soldiers are gathering up, and will shortly bring back among us, the long ripened fruit of what was then sown, from Switzerland, Germany, and elsewhere. The generosity and tender kindness of the Swiss are filling France with admiring gratitude, and it seems impossible for this not to have a large moral and religious bearing. Christians, although greatly shaken with regard to their present duties, are beginning to understand that a new order of things must be prepared in the modes of evangelisation and spreading sound doctrine.

"It is too often forgotten," said Prevost Paradol, when speaking of the greatness or of the fall of nations, "that the causes of these great events are purely moral, and must always be explained by a certain state of souls, of which the material changes which strike in after days the imagination of the vulgar are but the visible and inevitable consequences." "It would be easy enough for us," says E. de Presensé, "to explain all by the Empire. Doubtless," he continues, "too much harm cannot possibly be said of it ; and those have the right to treat it as it deserves who cursed it and resisted it from the first, and who are among the *élite* of the nation, that never bowed the knee before this new Baal. . . . Do not let us forget that it is the worshippers which make the idol. . . . The Empire would never have lasted, had it not met points of contact in the nation. . . . What we need to be cured of is not only the Empire, but the state of mind and morals which rendered it possible." Pastor E. de Pressensé has been nominated a member of the Legion of Honour, for his fine conduct in rescuing the wounded. His name, with one or two other well-known and esteemed Protestant pastors, was presented at the elections, but failed ;—in the Republican club of Nîsmes he was immediately set aside as "a man of *Religion*, which the Democratic and Social Republic will not have!" Another pastor, who has laid aside his Christian pen to edit a little Republican paper, hoping thereby to bring Republicans to sounder views, was pulled down repeatedly from the same platform, and for the same reason. We are saddened more and more to see truly religious men, totally inexperienced in political debates, using their pens and their speech in what is worse than useless, being entirely out of their sphere and habit of thought. We do not allude in this to Pastor E. de Pressensé, who has long held a high standard of politics in the *Revue Chrétienne*, about to reappear.

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almost never marched to battle but they marched to victory. Let our soldiers be paid as Cromwell's were—let them enjoy the blessings of a home and a family—and our regiments might consist of the flower of the country. This, to put it on no higher ground, were true economy. In the end it would be cheaper. Much fewer soldiers would serve our purpose ; half a dozen such men as good pay and the domestic system would secure would, I am persuaded, prove for campaigning or fighting, for making or sustaining a charge, to be worth more than a full score of those we now draw from the slums and public-houses, and infamous haunts of our cities. Men of wretched *physique* and the lowest *morale*—these by their desertions, diseases, and debaucheries cost our country an enormous sum of money ; at home—of course, with honourable exceptions—they carry immorality with them wherever they go, and abroad make the name of Christian 'stink in the nostrils' of the heathen."

Ireland.

(From our own Correspondent.)

TWICE a year it is the custom to hold what are called Believers' Meetings in Dublin—to which many Christians assemble from different parts of the kingdom—in winter and again in summer. The meetings, strictly so called, last for two days, but occasion is taken to have other meetings at the same time, so that about a week is devoted to them. They were begun this year by a meeting for prayer, on Monday evening ; on Tuesday and Wednesday there was a morning prayer-meeting at eight, followed by breakfast and brief addresses ; and a mid-day meeting as well as an evening one at seven, in the Metropolitan Hall. The speakers at these meetings are merely Christian laymen ; but Mr. Denham Smith, Mr. Guinness, and other clergymen well known as evangelists, take part in them, and Mr. Rainsford (now in London) was a marked figure on the platform. Many clergymen will always be found in the body of the hall, and the meetings are generally crowded. The evening meeting has often a more distinctive Evangelistic character ; the morning one is more for the edification and communion of believers. Many of the speakers dwelt earnestly upon the need of holiness and the importance of not resting content with the largest knowledge of truth, but of also realising it. Mr. Varley, Mr. Moorhouse, Mr. Barton of Dundalk, Mr. M. Vicker, and others, were among the most prominent speakers. Mr. Burton, referring to a disastrous accident that occurred some months ago, when he was superintending the laying of some girders on a railway bridge, and a young man was killed on either side of him, mentioned that the father of one of them had since received a letter to this effect: "The circumstances of your son's death, as narrated to me, has brought me to Jesus ;" and that a person who was present and wounded has also been thus brought to Christ. Mr. Bewley invited five hundred of his friends to an evening meeting in his conservatory ; and the service was closed by a breakfast to evangelists, given by the same kind host, and at which Mr. Varley made a singularly wise and practical address upon matters of conduct.

Evangelistic services are at present increasing in number, especially in the Presbyterian Church. In several districts of Ulster a week of meetings has been held, and the interest has been fully sustained ; while the subject of such meetings is occupying the minds of Christians in many places where they have not been held. Such a week will commence the month of April in Dublin, in the Presbyterian Mission Church, and will probably lead to a more widespread and organised, and perhaps larger, effort. Little knots of people are also assembling quietly for prayer in different places, and specially to ask the blessing of the Holy Ghost. There is much scattered spiritual earnestness, and much good quietly done, and a breaking up of the old, easy, orthodox indifference that is not uncommon.

The services conducted last year in the Exhibition building by Mr. Daunt, the incumbent of St. Matthias, were to have been resumed a few weeks ago, but some hitch has occurred, and the higher powers of the Church having interfered to prevent them, at least for a time, they are held instead in the church. These afternoon Sunday services were attended by many thousands, and probably, outside Mr. Spurgeon's Tabernacle, there was not so large an audience assembled regularly to hear the Gospel ; so that they had become an evangelical power in the city, and were not only attended by a vast number of the careless, but by many Roman Catholics, many of whom were led to peace in believing.

France.

(From our own Correspondent.)

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Mathieson and others to help the French societies in their distress; these are, I can assure you, very great. Then, for instance, the Central Protestant Society had a deficit, and needs before the 1st of April, 1871, about £2,600. So also with the Society of Missions; the French Tract and Bible Societies are also in arrears. The Evangelical Society of Geneva does much for France. I do not know how it stands, but your Swiss correspondent may tell how it is able to meet the claims made on it just now. No society is more alert to employ every occasion to promote the gospel in France than the Evangelical Society of France, represented by M. Fisch in Paris, whom everybody knows. It has done a noble work.

Let British Christians carefully scrutinise the list; let them see what French Protestantism is doing through these agencies; and let them so distribute their gifts as to furnish a stimulus to the French Protestants to stir themselves up more than ever to dedicate themselves and their substance to God.

Spain.

(From a Correspondent.)

ADDRESS OF THE CENTRAL COMMITTEE OF THE SPANISH EVANGELICAL UNION.

THE *Comite Central* of the Spanish Evangelical Union to the Christian Brethren:—

The period seems to have arrived when it will be suitable and right, from time to time, to submit to the brethren abroad intelligence regarding the state of the work committed to our charge, and which, by God's help, we are enabled to carry on.

We shall bring before you each part in its order.

I. *Madera Baja.*—As was seen from the statement and appeal inserted in the number of *Christian Work* for December, this church had received full and complete scriptural organisation. Its Confession of Faith, drawn up by able and faithful men, was unanimously adopted by the congregation; which also chose Señor Carrasco to be its pastor and guide in spiritual things. For his assistance and for the more efficient oversight, a body of elders was also chosen, and a body of deacons for the management of temporal concerns. This state of things having been fully established great numbers have hastened, and still hasten, to declare their faith, and to express their desire to be admitted to the privilege of church membership. The number of those admitted approaches 350, and that of the adherents, *i.e.* those who without becoming church members attend the services, approaches 1,000. It is our belief, therefore, that this congregation will go on increasing from day to day by God's good favour, forasmuch as the services go on uninterruptedly, and the great aim in all the preaching is to produce faith in our Lord Jesus, by the declaration of his redeeming work and the great doctrine of justification by faith in his name.

When the first day of the year drew near, the day appointed for the celebration of the Lord's Supper in Madera Baja, although on all former occasions it had been preceded by sufficient preparation directed by one of the pastors, this time it was deemed suitable to increase the number of the preparatory meetings, and to pray much in them that God would condescend to bless the solemn act of commemorating the Lord's death. There were five such meetings, and the result most satisfactory. Two hundred and eight persons communicated, and many kept back from conscientious scruples. This proves that there has been given to the act all due importance, and that in Madera Baja it is not observed with that carelessness and indifference which have been mistakenly attributed to it.

Not less edifying have been the prayers offered up to God during the first week of the year in Madrid. The different congregations met each evening in the week in the appointed place, and many and fervent prayers went up for the various subjects suggested by the Evangelical Alliance.

The impression was general and well founded that God was with us; and, in order to perpetuate as far as possible the memory of this week, it has been agreed that every Wednesday the different congregations should assemble for common prayer to the God of all mercy.

II. *Plazada de Limon.*—The chapel in this place begins to recover from the prostration which for a time came upon it. When Pastor Ruet ceased his work in that place to carry it on in another, his congregation, as was natural, followed him, and very few were left to listen to the continued services. But thanks to God for the change that has taken place in these last weeks, the service on the evening of last Thursday was excellently attended. Some 200 persons were present, notwithstanding the severity of the night, and the distant situation of the chapel at the one extreme of Madrid.

III. *Zaragoza.*—The work in this place, entrusted to Pastor Elgimeno, under the direction of the Central Committee, prospers through the blessing of God. All the letters received from that place are unanimous in asserting that the crowd is immense on the days of service, and that very many remain in the street unable to obtain entrance, or hear the preaching, although the *locale* contains room for 900.

The sermons of Señor Elgimeno, simple and full of a spirit truly evangelical, are exceedingly acceptable to the people. So much do they rouse the Romish priesthood that no single sermon passes without attacks and insults to the Evangelical Christians. But their exaggerations only damage themselves. Not long ago a sermon was preached in the cathedral in which so many absurdities were alleged against us by the preacher, that his auditory began to withdraw themselves with unmistakeable signs of disgust.

The congregation of Zaragoza is composed of some 650 adherents, to whom Señor Elgimeno is explaining the Confession of Faith and the constitution of the church, in order that where a good knowledge of them has been acquired they may be intelligently adopted, and the congregation constituted and form part of the "Union."

IV. *Camuñas Provincio de Toledo.*—This work is supported by the congregation of Madera Baja, under the superintendence of the *Comité Central.*

Señor Astray has preached here with very marked effect. The consequence has been that the Roman Catholic *cura* has abandoned the place. It is not that all the inhabitants, nor that many, have embraced the gospel, but that Romanism has been made an impossibility in this place. Sufficient proof of this is afforded from the occurrence which took place recently during an absence in Madrid of Señor Astray.

Several inhabitants of Camuñas invited a Romish priest to come to the place, and promised him their support, if the people voted in his favour. They proposed to him a kind of *plébiscite*, similar to that which took place in the fourteenth century in our towns. The result was unfavourable for the Romish minister. Eleven men voted in his favour, and even these would not pay the expenses of worship. The *cura* took himself off, and the only service celebrated at present in Camuñas is that of Señor Astray. If we reflect that this has taken place in a rural district, among uneducated people, there is just cause to bless God who has given us to see this in Spain.

A cause of great joy has been to us the return of our dear friend Señor Carrasco, who had been separated from us for a time that he might make Christians abroad acquainted with, and interested in, the state of our work. And the fact that with more faith than means we have undertaken the construction of a chapel, our position was very serious, but our Christian friends have provided for it, and the difficulties have been smoothed away.

Will the brethren accept now the expression of our gratitude, which we send them from here, for the generous reception they gave our friend, and for all they have done for us notwithstanding the terrible evils that at this time afflict Europe.

But let not our brethren forget that the work of evangelisation demands sacrifices—that we can do very little to prosecute it, and that it would be most disastrous to have to stop for want of funds any of the places from which there is published the word of God. Sufficiently does it pain us our incapacity to widen our circle here, where the field is so great and the spiritual necessities so urgent. What would it be if we should see ourselves obliged to restrict ourselves still more? But we are confident that this shall not be the case. God, who has cared for us in the past, will assist us in the future; of this we are convinced.

Receive, brethren, the expression of our fraternal regard.

Signed, for the Committee,
JULIO VIZCARRONDO, President.

Subscriptions for this work received in London by Rev. John Shedlock, Bloomfield Street, E.C.; The Right Hon. Arthur Kinnaird, Pall Mall East.

Portugal.

THE WESLEYAN MISSION IN OPORTO.

MR. CASSELLS, the correspondent at Oporto of the Wesleyan Board of Missions, writes as follows:—

"It has pleased the Lord to open the way for missionary work at Oporto to an extent we could hardly have anticipated a year or two ago. Our services at the chapel, which was only open for preaching in the Portuguese language about six months ago, have never been interfered with. About five months ago a large mob assembled at a hall we had rented as a preaching place, and for a short time our services were suspended. But good came out of this, for the Government issued

an order to the police authorities to protect the Protestants from insults in the streets, and to protect and tolerate their religious services, so long as they did not advertise their meetings in any way, but met with closed doors. About four months ago, the chaplain of a public cemetery refused burial to the body of a child, because it had been baptised in our chapel; and he (the chaplain) had the body removed from the cemetery, and it remained three more days without burial, until the civil governor, hearing of it, ordered the body to be immediately interred, and a portion of the public cemetery to be set apart for the burial of Protestants. The priests and their friends persecute our members and regular attendants more than ever, but the authorities generally protect and tolerate us. I preach three times each week. About two hundred persons usually attend our services; and if it were possible for me to preach in any part of the city of Oporto on Sunday afternoons, as well as in the chapel (which is out of the town), I feel confident that many more would flock to hear the Gospel. Indeed, during a short time while Mr. Mattos preached at the hall on Sabbath afternoons, considerable numbers attended.

"We have four class-meetings for Portuguese. Sunday morning, two members, and four on trial. Sunday afternoon, three members, and one on trial. Monday evening, ten members, and four on trial. Friday evening, ten members, and two on trial. Souls have been converted; to God be all the praise! Their sincerity has been testified by the persecutions they have endured; and it would do any Methodist good to hear their earnest prayers; for always some, and occasionally all, offer up prayer at every class-meeting. I usually commence each public service with a small portion of the Liturgy; all join heartily in the responses. The use of the Creed, the Lord's Prayer, confession, chants, and occasionally the Litany, prove to the Romanists that we have some things in common with them, and are not such heretics as the priests would have them believe. The singing, also, is very hearty. We feel very grateful to the Missionary Society for having occasionally sent Mr. Richmond and Mr. Lyth to visit us, and it is a great comfort to our members to unite round the Lord's table, and to bring their children to be baptised; but while these occasional visits are a great expense to the Missionary Society, they are soon over, and in a few days we are left again alone. I earnestly hope the committee will be able to send us a resident minister. The field is large, the authorities have lately protected us, a chapel is built, a society formed, our members attached to Methodist doctrine and discipline.

Italy.

(From our own Correspondent.)

THE JESUITS IN ROME — RIOT IN A CHURCH — VICTOR EMMANUEL'S BIRTHDAY — THE POPE'S MOVEMENTS: HIS INTENDED DEPARTURE — EVANGELISTIC AGENCIES IN ROME.

DURING the season of Lent sermons are preached every day in almost all the principal churches in Italy. Generally these discourses are of a controversial character, or rather, are full of the grossest misrepresentations of the doctrines held by Protestants, but very often they are used as a means of exciting discontent in the minds of the people with the present Government, and leading them to expect the speedy return of the Pope to temporal power. Foremost amongst this class of preachers during the present season have been Father Curci and Father Tommasi. The latter, who had been appointed Lent preacher in the church of the Jesuits in Rome, went so far in his revolutionary doctrines, that he was summoned before the Questor, and informed that such preaching could not be tolerated. After this admonition he changed his style of address, but his discourses had already produced their effect, and at length brought about results which all patriotic Italians lament.

On the 9th March Father Tommasi's sermon was attended by Signor Santini, a lieutenant of the National Guard. Although this gentleman was not then dressed in his military uniform, and during the whole time of the service conducted himself with the greatest propriety, yet on leaving the church he was accosted by about thirty young men, among whom were several persons formerly employed as spies and gendarmes by the Pope, who told him never to make his appearance there again. Santini replied that, as a Roman citizen, he had a right to go where he chose. This answer did not at all please the followers of the Pope, who immediately attacked Santini, and inflicted on him several severe blows with loaded sticks. Santini ran for protection to a company of his friends, and a fight between the two parties followed, which continued until some of the guards of public security and a division of soldiers arrived. Strange to say, the authorities took no steps to prevent a repetition of such

scenes. Accordingly, next forenoon, a large number of the former servants of the Pope, including several of those who had assaulted Signor Santini, assembled in the church of the Jesuits, while a crowd of persons collected in the square in front. After the sermon many of the *caccialepri*, as the former spies of the Pope are called, hesitated to leave the church, because as soon as they appeared at the door they were greeted with hisses and other signs of dislike. One of them, however, while standing on the steps that lead to the church, made some insulting gesture to the crowd, and a staff was immediately thrown at him. This was the signal for a general fight. Blows were freely given, and some of these were of no light kind, as many of those who attended the sermon brought with them walking-sticks loaded with lead. The few guards who were stationed in the square were unable to do anything, but at length a division of soldiers arrived, who were loudly cheered and greeted with cries of "*Viva l'esercito, Viva Italia.*" After some efforts, they succeeded in not only putting down the disturbance, but also in clearing the square, and, by stationing men in the streets that lead to it, preventing the people from returning.

While this was going on outside, almost equal disorder prevailed in the interior of the church. Several women, having heard the noise and disturbance in the square, fainted; while the Jesuits, afraid lest they might be attacked, fled into the sacristy, and commenced to barricade the door with benches. A number of soldiers entered, in order to encourage the frightened and restore order. In performing this duty they behaved in a most praiseworthy manner, showing the greatest respect both to the people and to the place in which they had assembled; yet a priest came up to one of them and in a frantic passion said, "*Begone, excommunicated vassal; this place is not for you.*" On account of the opposition which he put in the way of the soldier performing his duty, he was informed that he must consider himself a prisoner. At first he refused to surrender, but at last entreated that he might be allowed to put on the dress of a private citizen, in order that he might not be recognised, and thus escape the indignation of the people. Several other arrests were made, and at length perfect order was restored. For one or two days afterwards the Lent sermons were suspended in this church. Father Tommasi then delivered one or two sermons more, and again the preaching there has ceased. In all this, however, the Government has taken no part; all has been arranged according to the directions of the General of the Jesuits. Doubtless this will form the subject of another diplomatic note by Cardinal Antonelli; but from papers that were found on several of those who were arrested it is evident that plans had been concocted by the Jesuits for having a series of disturbances and demonstrations in favour of the Catholic religion. Some weeks ago a proposal to expel this body from Italy, signed by some of the most liberal Italians, was laid on the table of Parliament, and will soon come on for discussion. The events of the 9th and 10th will doubtless afford strong arguments for carrying such a proposal into effect, and we shall wait with anxiety the discussion of this question.

It is pleasing to turn from the preaching of such men as Fathers Curci and Tommasi to the sermons that are being delivered also by a monk in the cathedral at Messina. In a discourse this preacher insisted on the right and duty of every Christian reading the Bible. "Read it," said he, "and you will understand it. Read every day a chapter, or, if you cannot do that, read at least a verse; it is very short, and you will comprehend it." In a sermon which he preached on the 1st March on "God and man," he mentioned "the great Protestant, Newton," as giving a most striking example of the adoration which we ought to show towards our Maker. The priests are surprised at such doctrines being allowed to be proclaimed, and the people say that he must be a Protestant minister who has been hired to preach these things. The most remarkable thing is that the Bishop of Messina allows him to deliver such discourses, especially as the work of evangelisation by the Waldensian Church is making rapid progress there.

The 14th of March was Victor Emmanuel's fifty-first birthday. As a good deal of misery prevails in Rome, arising from want of employment and the losses sustained by the inundations, hopes were entertained by the followers of the Pope that on that day some signs of discontent would be manifested. The opposite was, however, the case. The Prince and Princess of Piedmont, always popular in Rome, were on that occasion greeted by the Romans with special signs of affection and respect. Flags floated over all the public and very many of the private buildings in Rome; and since the entry of the Italian troops, or the voting of the *plébiscito*, no such demonstrations of joy have been exhibited in the Eternal City for very many years. All this has been the

cause of the deepest sorrow to the clericals, who thus see one after another their hopes of a return to the former state of things entirely removed.

The Pope still continues to remain quietly in the Vatican, but fails to excite the general sympathy which he would wish to have. Those who have opportunities of seeing him say that he never enjoyed better health than he does now that he is freed from all fears of an invasion from the Garibaldians and the duties that were incumbent on him as a temporal sovereign. It has been reported that on one or two occasions he has taken a drive through the city dressed as a common priest. Of the truth of this, however, there is no proof; but there cannot be any doubt that on the 10th of March he went dressed in this garb and visited the schools of S. Salvadore in Lauro, and, after allowing the children to kiss his hand, distributed medals among them. It will thus be seen that his imprisonment is entirely self-imposed. Another proof of the entire freedom which he enjoys may be found in the fact that on the 6th of the same month he held a meeting of consistory, and appointed several new bishops. At that meeting he also delivered an allocution, in which he mourned over the present condition of Rome, expressed his gratitude for the proofs of affection which he had received from the faithful, renewed his condemnation of the authors of the present state of affairs, and absolutely refused to accept the guarantees that had been offered by the Italian Parliament. The clericals have denied that such an allocution was ever delivered; but, unfortunately for them, the *Unità Cattolica* had already referred to this discourse, and promised to give it in full.

For some time it has been rumoured that the Pope intended to leave Rome. Malta, Corsica, France, have been mentioned as the future place of his residence. A correspondent in the *Nazione* says, "On the evening of the 14th March, at the very time when the majority of the Romans were fêting the Prince and Princess of Piedmont, a meeting of cardinals was held in the Vatican, presided over by the Pope, at which it was resolved to announce officially to the Austrian Government the resolution taken by the Pope to seek an asylum within the domains of his Apostolic Majesty. The place that has been chosen by the Pope for his residence is the small town of Bressanone, and the time of his departure rather a little before or a little after Easter. Some time ago the Jesuits transferred all their documents, &c., there for safety. The departure of the Pope may be hastened or retarded by many circumstances; but I can assure you that he is determined to leave Rome, and seek refuge in the city which we have just mentioned."

The work of evangelisation is being carried on actively in Rome, and is attended with considerable success. Signor Ribetti, of the Waldensian Church, continues to preach in the large hall in Via dei Pontefici, which was formerly used as a private theatre, and is capable of holding from 200 to 300 persons. In a letter written on the 11th March he says, "I am happy to inform you that our congregation continues to increase. Yesterday our place of meeting was quite full, and several persons were standing in the passages and leaning against the walls. I have caused the materials of which the stage was constructed to be removed and sold in order to enlarge our space. The breach has now been made, God grant that soon it may be greatly widened." The Rev. Mr. Wall, of the Baptist Church, has two rooms in which meetings are held, one near the Fortress of S. Angelo, and the other in Via Babiuno. He says that during the winter 700 persons have called at his house to converse upon the subject of religion, and that he has also visited numbers of families where he has been well received. Signor Gavazzi delivers several lectures a week in the Scotch Church, and in the room which has been taken by Signor Lagomarsini, of the *Libera Chiesa*, which are well attended, and the Rev. Mr. Piggot, of the Methodist Church, intends to open a place of meeting near the Palazzo Barberini. The colporteurs of the Bible Society and of the Italian Evangelical Publication Society are also busily engaged in spreading amongst the Romans the Word of Life. A friend, in writing about the Tract Depôt, says, "I never pass it without seeing priests and people anxiously reading the tracts in the windows. I am also told that they broke one of the panes of glass because the ten commandments, in large print, were exposed in a conspicuous place. I often meet Romans who tell me that they have either a New Testament, or some portion of the Scriptures, and are thankful to have a tract." That this method of spreading a knowledge of the truth is telling upon the people is evident from the fact that Cardinal Antonelli has sent forth a circular in which he mourns over "the overthrow of the religious principles of the people, by the gratuitous distribution of Protestant books and Bibles, and the propagation of errors in matters of faith and ecclesiastical discipline in the presence of the Holy

Father, and under the very eyes of the Sovereign Pontiff."

In addition to these labourers, Miss Burton, who is well known for her efforts for the spiritual good of Italian soldiers and navvies, has during this winter been actively engaged in holding meetings with Italian soldiers and distributing portions of Scripture and tracts in Rome. Everywhere she meets with a most cordial reception, and says that during the last few months she has done more in Rome than she did for four winters in Florence. Of course such a work is looked upon with an evil eye by the priests. The *Parroco* of S. Paulo, seeing her distributing gospels and tracts amongst the soldiers and people, went round and collected as many of these as he could obtain, and made a bonfire of them in the church. But even such an act may be productive of good, as it shows the people that the intolerant and persecuting spirit of the Church of Rome remains ever the same.

Germany.

THE ROMAN CATHOLIC REBELLION AGAINST THE JESUITS AND THE POPE.

THE movements (says a foreign journal) of the ruling Jesuit party have only been somewhat lost sight of, but by no means arrested, by the adjournment of the Vatican Council, and the overshadowing and all-absorbing interest created by the war. The dogma of Papal Infallibility could be enacted at Rome, but what of its reception this side of the Alps? or must it still be said that it matters nothing what the Romish masses say, for the fiat of their masters is absolute and final? No, not in the old and undisputed sense. The inward conflict that has been waging within the Catholic fold ever since the return of the bishops from Rome, at the close of the Council, has been no less bitter, fundamental, and far-reaching than the undesigned but real warfare that has been going on for six months between Protestantism and Roman Catholicism, as represented by Germany on the one side and France on the other. The flock seems now hopelessly divided.

Some time since I commenced to gather, as mere chance might throw in the way, facts illustrating the reception in Germany of the dogma of Papal Infallibility; and already these savings have amounted to a large pile, but the mere enumeration of them would be anything but welcome reading. Yet a singular unity pervades them all—namely, a protest, loud and fearless, from the masses, from large numbers of the priesthood, from the vast body of the Catholic press, and from about every university where there is a faculty of Roman Catholic theology, against both the right and the policy of declaring Pius IX., and with him all his predecessors and successors, infallible. Then, on the other hand, we find the chief ecclesiastical authorities, as the bishops and archbishops, doing all they can to keep peace in the family by issuing pastoral addresses, and writing .books, and delivering their burdened hearts in every possible way of their plethora of zeal for dear mother Rome. But the peace obstinately refuses to be kept, just as the Atlantic refused to be pushed out by Dame Partington's mop. The spirits won't down at the official bidding of the men of the mitre and crozier.

The shape which the movement is taking looks very like a radical split in Roman Catholicism. Already the *Augsburg Gazette*, the most powerful organ in Germany, and representing the most advanced Catholics, is talking about the "New Catholic Church." It shows how the Jesuits are at their old work of stifling every whisper of freedom and conviction; that they must be resisted with might and main; that all enlightened Catholics must throw off every new shackle which false teachers are trying to fasten upon them, and that if the dogma of Papal Infallibility, backed by the new schemes of the Jesuits, prevail, there is not a government on earth which is safe, because no subject or citizen who endorses these feels that his highest civil obligation is to his legal head, but to the Pope—the ruler now without dominions. Every Catholic is cautioned against being swept away by the current of false attachment to his Church, and he is reminded that his duties lie chiefly at home, and not in Rome, where the Pope still is, nor wherever fate may lead the old man.

But neither this journal nor those that breathe the same spirit, nor the whole uprising of the German Catholic masses against the ultra measures of the Jesuits, have sufficed to mollify the rigour of ecclesiastical discipline. The whole Prussian province of Silesia, in which Breslau is situated, and which has a strong Catholic element, is just now at fever-heat, and violent in its protest against submission to the blind leaders. The kingdom of Bavaria is thoroughly aroused, and the Government still persists in its refusal even to permit the priests to publish the odious new dogma from their pulpits. Of course everybody

knows it; but the Government will not formally admit, by permission to announce it, even the fact of its existence.

Syria.

(From our own Correspondent.)

THE SALEEBEY SCHOOLS IN LEBANON.

MANY of our readers are aware that, among other missionary agencies in Syria, there exists a set of schools, planted in various villages of Mount Lebanon, called the "Lebanon Schools." They owe their existence to two brothers, sons of a small proprietor and farmer, who having in a very remarkable way been inspired with a thirst for learning, and brought to the knowledge of the truth, resolved, out of compassion for their neglected ignorant countrymen, to devote themselves to their enlightenment. They were glad, at first, in being able to open one small school. This was some sixteen years ago. Through good report and bad report, in the midst of much hostility, open and secret, and in spite of countless difficulties, they persevered, till one of them died, and the survivor is now the sole superintendent of some twenty schools. It is admitted on all hands that the schools have been of great use, and many fruits are, this day, to be met with in the villages of Lebanon. The youths have been taught to read the Bible, and to know Christian truth; and there are undoubted instances of men turned from darkness to light, who, but for the influence of these schools, directly or indirectly, would, humanly speaking, have still remained in their original superstition. This educational mission is *peculiar* in this respect, that it is entirely of native origin; no foreign church having intruded into the country to plant it, or having interfered with it, further than to foster and help to nourish it, except indeed that from one quarter it has been visited with very strange and persistent enmity. Its support has been derived from friends in Scotland, England, and America, of various Evangelical denominations, Episcopalians, Presbyterians, Independents, Baptists, and Quakers. Twelve months ago the venerable missionary Dr. Duff (of Calcutta), and Principal Lumsden of the Free Church College, Aberdeen, went forth as a deputation from Scotland to visit these schools, and inquire into their state. And on their return they published a very interesting and gratifying narrative, showing that the schools are conducted with earnestness and success, are worthy of all encouragement, and capable of being largely extended. We are sure that if Christian friends in this country only knew their singular history and their actual character, means would not be wanting for their abundant support and rapid extension.* Some idea of present wants and openings may be formed from the following extract of a private letter to a friend in this country from an English lady, wife of a clergyman of the Church of England, presently residing at Sook-el-Ghurb, the headquarters of the schools, of date 24th December, 1870:—

"I wish you would pay us a visit. I am sure you would be interested in the country and people, though there is much to make one sad. Missionary work is very slow. There is so little life in the Christians that one hardly wonders at it, though one grieves much. . . . . The Druses are a fine, patriarchal-looking race of men. One Sheikh, who often comes to see us, is a kind old man, and seems really in earnest in his desire for truth. If you know any one at —— interested in this land, and who could lend a helping hand to the spread of the gospel here, I should be very glad if you could mention to them the case of a Druse village, near this, the inhabitants of which have begged several times for a Christian school. It seems very hard to refuse such a petition; but the people cannot do more than give a house and a small fee for each child, which would leave £25 a year to be provided. Mr. Saleebey [superintendent of the Lebanon Schools] cannot do more than maintain the already existing schools. I was on the top of the hill to-day, and looked down on the lovely valley in which the village lies, and longed to be able to send an evangelist teacher there, but cannot afford it just now. There is terrible poverty here at present, caused partly by the failure of the silk trade with France, in consequence of this miserable war. Some of the people are reduced to acorn bread. But oh! the lack of bread is nothing compared with the famine of the word of God. I long to be able to speak to the people, but Arabic is very hard."

The clergyman himself writes, "Happy would it be for Syria, if there were more like Mr. Saleebey in the land."

A letter of more recent date from another correspondent confirms the statements as to the poverty of the people. "Natives, eighty years

* We understand that copies of the *Report* will be readily sent to any address on application to A. Brown, Esq., Secretary, 4, North Street, David Street, Edinburgh.

old, say they have never seen such a barren sad year as 1870, and it will be remembered with pain and sorrow by many bereaved ones in more than one empire. The summer's sun shone in true Eastern glory, and hastened the fruit to an early crop—which was either to be destroyed by the terrible locusts, or to be scorched because no moisture was to be found in the thirsty soil. We have not had the early rain so plentifully as in former years, and there are many who fear that the present year will be more sad than the last. I have called at some of the schools. Some were in a prosperous state, whilst others were being closed, on account of smallpox prevailing. We spent many happy and profitable hours with the teachers of the schools at the foot of Anti-Lebanon."

India.

CHRISTIAN MISSIONS IN KATTYWAR.

A CORRESPONDENT of the *Times of India* writes from Gogo, in Kattywar :—It may not be known to the general public that there has for the last twenty-five years been a station of the Irish Presbyterian Mission in this place; and that the various missionaries who have been stationed here, whilst earnestly and zealously proclaiming the doctrines of the Cross, have carried on their great and all-important work in such a way as to gain the confidence and goodwill not only of the entire population of this ancient city—a population of some 10,000 souls—but, in an equal degree, the esteem of the people of the surrounding country. From first to last they have identified themselves with the inhabitants, and sought not only the promotion of their spiritual welfare, but also, and in a pre-eminent degree, their material, social, and intellectual advancement. The people of Gogo have on more occasions than one manifested their goodwill and affection for their missionary friends, but on no occasion have they given more decided proof of their attachment to, and confidence in, the mission than on Monday evening last, when the native Christians met to present an address and testimonial to the Rev. James Wallace (who is about to proceed to Europe)—all the principal merchants, Government officials, and representatives of every portion of the community, joining with them in doing honour alike to themselves and to Mr. Wallace. Mr. Wallace having laboured in Gogo for a period of sixteen years, it must have been very gratifying and encouraging to him, after an absence of five years from the place, to find that he still lived in the affections of the people. After the reading of the address from the native Christians, Mr. Morbeshunker Gowrishunker, pleader, came forward and delivered in Guzeratee a most eloquent speech, in which he expressed to Mr. Wallace, on behalf of himself and the people of Gogo, their sincere regret at his departure, and the high esteem in which he was held by the whole community; and congratulated him on the fact that, during his sojourn here, the bond of harmony and love which had so long bound him and the people together had never once been broken. It has been my pleasure to know Mr. Wallace for upwards of seven years, and I am sure I speak the sentiments of every European, who has the honour of his friendship and acquaintance, when I say that no man, be he minister or layman, ever left a place bearing with him more deservingly the love and lasting esteem of the general community than Mr. Wallace has done this. Could any of the numerous sceptics regarding missionary work have been present at the meeting on Monday evening, they would, I feel certain, have left it with very different impressions to those they had on entering. It is, I regret to say, but too much the custom to look at all missionary undertakings from a mere commercial point of view, and, because of the paucity of declared converts made, to rashly conclude the maintenance of missions is only a hopeless and extravagant waste of money. To gauge the result of a missionary's labours solely by the number of actual converts he may have received is a very narrow-minded and unfair way of summing up the good he may have done, although, even in this respect, I do not hesitate to say the work, so far at least as Guzerat and Kattywar are concerned, has hitherto been sufficiently encouraging to warrant its continuance, and a still larger annual outlay than has yet been made. Though the number of native Christians in Kattywar may be easily counted, not so the number of those whose faith in their own systems of belief has been shaken, if not totally undermined, by the teaching, preaching, and consistent example of the missionaries, not a few of whom in all probability will some day be led to openly declare for the missionaries' cause. Without seeking or desiring to force his opinions and belief upon an unwilling people, the missionary (of whom Mr. Wallace is one of the noblest types) and his great cause steadily gain ground, and there are not wanting indications that brighter and more

encouraging times are in store for those who, seeking not their own interests, devote themselves mentally and physically to those of their Master, and the benighted people of this the land of their adoption.

I may here observe that there is another branch of this mission stationed at Rajcote, under the charge of the Rev. Robert Gillespie; the Gogo one for the last five years, or since Mr. Wallace's removal to Surat, being under the care of the Rev. William Beatty, a most fit successor to Mr. Wallace.

EXTRACTS FROM THE "AUTOBIOGRAPHY OF AN INDIAN OFFICER."

Once, when disease and vice were reaping an abundant harvest in a large hospital occupied by other battalions as well as my own, when ministering the word among them, and scattering tracts and books, I gave "The Sinner's Friend" to a young recruit of a very interesting appearance, who was evidently in the last stage of consumption. He next day called me to his bedside, and pointing his finger to page 23, "The Lord hath sent me to heal the broken-hearted, to preach deliverance to the captive, to set at liberty them that are bound," said to me, with deep solemnity, "Is this true? and may I trust to this?" I preached to him Jesus; and he seemed to drink in the truth like a babe at its mother's breast. His fine countenance and features lightened up with a fire that seemed to diffuse light to all around. He told me he was a prodigal, and the son of highly respectable parents; and he begged of me to write to them after his death, which took place in the course of a few days.

I would advisedly state it as my own opinion, and that of persons best qualified to judge, that *where the Gospel is faithfully preached* more souls are saved in our Indian hospitals, from amongst our European soldiers, than in most parts of the world. . . . .

However dazzling or indispensable the annexation policy had become—for it was even then in prospect—I was led to see that *it was only in raising the native character, and governing the country as we had conquered it, by the co-operation of the natives themselves*, that we could acquire a position of honour, and secure permanent possession of the country; and that for these ends the diffusion of Christian principles was essential. From this time my feelings towards the natives were greatly modified, and however occupied with the care and interests of my own men, I could never dissociate our cause from that of the inhabitants of the land. It became a saying amongst my European soldiers, when any complaint arose between them and the natives, "Oh, it's no use going to him, he's sure to take part with the natives." The importance of these principles arises also from this fact, that a military force, when on service in India, consists for the most part of native troops. Many important operations, such as procuring food and other supplies, convoys, reconnoitring, the intelligence departments, the defence of outposts, and other important military services, are usually confided to our own native troops or to auxiliaries. Besides which there is always a large proportion of natives as camp-followers, for servants and bazaar attendants, all rendered indispensable by the nature of the climate, and for want of whom the operations of a campaign have frequently been jeoparded at the most critical period. It has only been by a thorough familiarity with the customs and feelings of the inhabitants, so as to enable us to enlist their sympathy, that we have so successfully acquired possession of our vast territories. It was doubtless the neglect of these things, and especially through ignorance of the vernacular of the country, that our countrymen at Cabul were led to violate the most cherished feelings of nationality, which was, humanly speaking, the cause of all our misfortunes there. . . . .

Even in regard to his religion, the native is rarely alienated by exposure of its falsehood or by denunciations, however severe, of his superstitious customs, if in the way of argument and without an overbearing spirit. Nothing is so potent as Christianity for counteracting error and corruption, and even for securing the attachment of the people. Any subserviency to their idolatry or superstition on the part of professing Christians is as much a blunder as a crime.

How frequently in times of emergency has our Government been compelled to avail itself of the aid of missionaries, who have effected the desired object when all political efforts failed. No governors have obtained such high estimation and influence among the people of India as those who were distinguished for personal religion. Even in periods of general anarchy, like that of the late mutiny, persons of such character have often been preserved, frequently through the intervention of the natives themselves. In the case of those occupying high positions, the effect produced is not merely that of their own personal actions, *but also of those representing them*, for

according to the native proverb, "If the master plucks a leaf the servants cut down the tree."

On arriving at isolated villages, uninformed of our previous doings, I always entered into the nearest one to our halting ground, and declared my character and object by talking to the people, who soon thronged around, on the message of salvation. *This* was invariably acceptable, and drew forth every kindly attention for the supply of our wants. Our family altar, daily erected in the open air, excited curiosity, and commanded the respect of all. We had frequent conversations with parties from the villages, who were attracted by various motives, and I had full opportunity to proclaim the whole counsel of God, and was permitted to expose the evils that prevailed amongst them. Although I declared my calling to be that of an officer, I was quite identified with the missionaries who occasionally itinerated in these districts.

The pundit, still entering into my objects, soon struck out for himself a new path of no insignificant character. This was no other than that ancient and universally revered vocation of the pristine bard or troubadour, a mode of instruction as common in India now as it was in Greece in the time of Homer. He had received from me a little book containing a history of Christ in Hindu verse.* The merits of this book were first discovered by Colonel Wheeler, who ordered a large impression of it to be printed for gratuitous circulation, and it has since been translated into Punjabi, by the Rev. John Newton, of the Loodiana mission. The pundit commenced in true prophetic style to "lift up his voice" among the people, chanting the glorious truths of Christianity with all the fervour of a genuine disciple. I was astonished at the power he often obtained over the crowds; sometimes they would sit in little groups round our camp-fires until late at night, hanging on his lips and apparently absorbed in devout solemnity, if not in tears. This henceforth became quite an institution of the camp, and put my humble efforts completely into the shade. . . . .

A most romantic history attached to another officer of the same corps. Having, when a young subaltern, pushed his travels in the Himalayas to the Barinda pass, on the borders of Thibet, then an almost unknown country, he formed the acquaintance of the prime minister to the rajah of the independent state of Busahir—a man of talent and of qualities far beyond his people. Seclusion of females being unknown in that country, he became intimate with the sister of the prime minister, and subsequently married her. When he rejoined his regiment his wife was brought to the knowledge of Christ by means of a missionary, and her husband being careless as regards religion, she had to pass through a double conflict, both for her own and his salvation. Her earnest efforts, especially her assiduous attendance upon him during a dangerous illness, were at length blessed to his conversion. Their increasing family oppressed her with anxiety at the perils that beset her children in that land of sin and idolatry. She longed not for her native hills, but with a mother's love sacrificed the society of her husband, and left the land of her birth, to which she did not return until she had placed them within the reach of every means of grace and of Christian education in England. She had, in the morning of her new life, sympathised with the Plymouth brethren movement, ere divisions had marred its pristine beauty. Her husband and herself cordially laboured with us, and it was a privilege to be associated with such experienced Christians, who joined us in the "breaking of bread and in prayers," albeit no minister or clergyman was there to officiate. Her loving looks always encouraged the speaker, though his crude views of truth, and imperfect first attempts at preaching must have grated harshly on her spiritually enlightened feelings. Disease was at length sent, as her summons to the presence of the Master. Her lingering illness proved the occasion for a manifestation of patience, faith, and love, till the beloved saint fell asleep in Jesus, at Lahore, soon after. Verily, many daughters in India "have done virtuously, but thou excellest them all."—*Bombay Guardian.*

* Translated from the Sanscrit version of the late Rev. Dr. Mill, by the late Mr. Thompson, Baptist missionary at Delhi.

THE LATE DR. OGILVIE.

We much regret to hear of the death of the Rev. Dr. Ogilvie, missionary of the Church of Scotland at Calcutta. The following appreciative notice is from the *Englishman*:—

"It is with great regret that we record the death of the Rev. Dr. Ogilvie, of the General Assembly of Scotland's Institution, which occurred at Penang on the 25th December. It is believed that Dr. Ogilvie caught a malarious fever at Patna whilst there during the Doorga Poojah holidays, which compelled him to proceed to

Penang, and which was ultimately the cause of his death, leaving a widow and five children in Scotland to mourn his loss.

"Dr. Ogilvie arrived in this country in January, 1845, engaged as a missionary of the Church of Scotland, stopping at first at Madras. After a year's residence there he was transferred to Calcutta, where he re-opened the General Assembly's Institution, which had been closed after the great separation of the Free Kirk in 1843. For twenty-five years, as principal of this institution, he has presided over it with ability and success, and placed it in the high position it now occupies.

"Of a mild and retiring character, he was seldom before the public, but his merits were known to not a few of this community. He was beloved by all who had the pleasure of knowing him. He was one of the first who was made a Fellow of the University of Calcutta, and was appointed three times to its syndicate; and he held that office at the time of his decease.

"In 1847 the degree of Doctor of Divinity was conferred upon him by the University of Aberdeen, where he was remembered as a distinguished student. Dr. Ogilvie was little more than fifty years of age, and his loss to the mission of the Church of Scotland will not easily be repaired, nor will his memory soon perish from among those who knew him and loved him, his brethren, whether Christians or Hindoos."

The *Indian Mirror* says:—"Dr. Ogilvie's name was identical with the history of his mission. Any one who has watched his career during the last quarter of a century, will have marked the exemplary patience and noble piety with which he always endeavoured to carry out, almost single-handed, the noble aims of his mission. With this he combined a rare modesty, an admirable sagacity, an unbounded learning, such as did not fail to make his name a household word with many. The high esteem with which he was held by our countrymen, for the part he always took in the question of native improvement and education, was only commensurate with the zeal and prudence with which he strove to fulfil the varied purposes of his life. It is by no means easy to supply the place of such a one at this time of the day. By his death the native community have lost a sincere and an honest friend, the missionary body a zealous and well-tried servant, and the university a valuable and learned coadjutor."—*Bombay Guardian.*

INDIAN WOMEN CENSUS THANKOFFERINGS.

(Communicated.)

There are in India 100 millions of women, and the vast majority of these 100 millions of women are heathens. The fact is startling, but it is true. It is also true that these 100 millions of heathen women are our fellow-subjects, reigned over by our Queen and governed by our English laws.

English women, what do you think of it? Do you think God gave India to England with its 200 millions of inhabitants for no other purpose than that we should possess its wealth, and allow its people to be heathen still? That was not the view of the case taken by Sir Herbert Edwardes; he spoke thus: "The plans and purposes of the Almighty look through time into eternity, and we may rest assured that the East has been given to our country for a mission, neither to the minds nor bodies, but to the souls of men. . . . The duty of evangelising India lies at the door of private Christians; the appeal is to private consciences, private effort, private zeal, and private example."

Every Englishman and Englishwoman is answerable to do what he or she can towards fulfilling it. Does any Englishwoman ask, what can I do? Our present plan is a very simple one. The Female Normal School and Instruction Society has laid before itself this comprehensive aim. To carry into every Indian home and to every Indian woman the enlightenment and instruction which she needs, grounded on the Bible and its teachings, the possession and influence of which has alone made England and English men and women to differ from India and its inhabitants.

The funds of the Society need greatly increasing, to enable the committee to meet the many opportunities of progress now offered to them, and they appeal for present help in the following way:—

Let every woman in England on Census morning, April 2nd, 1871, give a donation of one penny or upwards as a thankoffering for having been born in a Christian land, and let us devote the fund thus raised to sending the blessings which we enjoy to those so far less favoured who possess them not.

Contributions will be thankfully received by the Hon. Sub-Treasurer, Mrs. Stuart, Sudbury Hill, Harrow, Middlesex.

Ceylon.

INFLUENCE OF SUPERSTITION.

We sometimes see, even here, where everything is against it, the superstitious power of signs and omens over the mind. But we have little conception what it may be where the religion of the people, as in Ceylon and parts of India, lends all its weight to enforce it. This chain hangs heavily, even after it has been broken. So universally is this superstition associated with the most ordinary acts and economies of life, from the cradle to the grave, that it perpetually blocks the path to everything good. A man convicted of sin, and beginning to learn of Christ, and actually brought to where he is willing to brave the opposition and persecution of his heathen family and friends, the loss of property and caste, and just on the point of decision, "hears a lizard chirp, is much terrified thereat, and says: 'I can't do it, for evil is in my way.'" "The more I labour among my people," says Mr. Stickney, a native pastor in Ceylon, "the more I wonder at the grace of our Father, that He has turned the hearts of so many to become his children. It is as if God had raised children to Abraham from stones—hard stones. In our work here the heathen generally listen very gladly, while the Roman Catholics are indifferent or disposed to cavil."—*New York Independent.*

China.

A SORCERER AND OPIUM SMOKER—INFLUENCE OF THE BIBLE ALONE—A PIRATE CONVERT.

The Rev. S. L. Baldwin, Methodist missionary, writes of a convert:—

The Spirit of God arrested him in one of our chapels, and brought him a humble suppliant at the feet of Jesus. He became truly converted, and we did not hinder him from going down to his own people and telling them of the great change that had been wrought in him. In one place he was stoned; but, instead of being discouraged, he went out into the next village and commenced preaching there. In one of those villages he was arrested and put in prison, and, while the crowd was gathered around to see this man who dared to preach a foreign doctrine, he preached Jesus. He was brought before the magistrate on some charge, and sentenced to receive 2,000 lashes. He received that sentence all at one time, the Chinese whip having three hard leather thongs, each stroke of the whip counting three strokes. That man was carried back to Foochow unable to walk, groaning with intense agony. Our physician there said he never saw such a case of whipping in which such severe bruises were received. Lying in agony and restless in body, he said, "Oh, my soul is in peace; Jesus is with me!" He would say to his unconverted friends, "Oh, come to Jesus! He can make your soul peaceful when your body is in pain; He can take you home to heaven when you die. Come to Jesus!" That was his talk while he lay there helpless on his back. As soon as he could walk, he wished to go back to where he had been so cruelly treated and preach the Gospel there.

He did not ask for a change of appointment; he did not want a transfer to some more agreeable locality; he was not afraid of Satan or the emissaries of Satan. Right there he preached again the tidings of salvation. Over that district he has been blessed of God, that 400 souls look to him as the instrument, under God, of their conversion. When he had fully preached the Gospel there he went to another region, and there he is successful in preaching and in bringing souls to Christ. He went to the Island of Lamyit, and some of the people said, "We know about these doctrines; they are nothing strange to us; come up to our houses, and we will show you." They showed him the Gospel of Matthew and of John, and other Christian books, and said, "We have had these books thirty years." One of them said, "My father gave me this book, and told me there would be people who would come and explain it to me; you see I have a new cover on it." Now what was the result? I told you that in Foochow our missionaries had to labour ten years before there was a single convert to their labours. On the Island of Lamyit, where this good seed had been sown, in six months after Ching Ting went there we had sixty members connected with our church, and to-day we have 130 on that island, and the number is increasing. Thirty years before, in the year 1833, Dr. Medhurst had gone up the coast in a Chinese junk, scattering Christian books. The people were glad to receive them, and that seed sprang up into a glorious harvest when the living preacher came with the message of Christ. So we find it all through our work. We see as clear as sunlight that no effort put forth has been in vain. When we penetrate into the interior, oftentimes while preaching there we find copies of books that were distributed years before, which prepared the way before us. Sometimes we find

people who say, "Twelve years ago we heard missionaries preach in Foochow; we became satisfied that idolatry was all vain; we have not worshipped idols in all these years." Such instances are very numerous. The people's confidence in idolatry has been weakened, and when the living preacher comes among them with the truth they listen to him cordially, and are ready to come into the fold of Christ. I must tell you how some native preachers manage, that you may see that Chinese Christianity is taking its own form, as native men, under God, are working it. On the Island of Lamyit they have made pirates. While one of them listened to Ching Ting's preaching he became convinced that Christianity was true, and asked that prayer might be offered for him. He said, "I believe all that preaching is true; I am going to give up my piracy now; I will never go out in a junk to seize other junks; I will stop it all right away; but there is one little matter I think I must retain. I think it will be right for me to retain it. You know that two days in the month—the 15th and the 30th—we have a special arrangement with the people. We used to steal their fish all the time, and we were constantly having trouble; but they promised if we left their nets alone that we should have their fish on those two days. That is an agreement, a treaty, and I think it is right for me to take those fish." If he had come to me in that way I very probably would have said, "You are not right, my friend; you must go back and make up your mind to give up all this wickedness, or you cannot come into the Christian church." Perhaps that would have discouraged him. But Ching Ting sagaciously said to him, "Well, my friend, I am glad you are going to give up your piracy—that is a good step; I think if you will pray and look to God He will help you. I will put your name down as a probationer in the Methodist Episcopal Church." And that probationer in our church was taking fish on the 15th and 30th of the month from the poor people of the island. It was not three weeks before that man came to Ching Ting all broken down, and the first words he said were, "Oh, this fish business is all wrong. I have no right to the people's fish; it is wicked; I must give it up; I will give it up now." In due time he was received into the church in full membership, and he is one of our strong and faithful men, as earnest a Christian man as you will find anywhere. If you should ever have a lay delegate from the Conference in China to the General Conference in America, I do not know but that he is as likely to be the man as any other.

Let these instances be enough to prove to you that there is real Christianity in China.

Micronesia.

CHEERING NEWS.

THE churches of the Sandwich Islands have established a mission in Micronesia, and the work of the Lord under the direction of the mission is prospering greatly. The following interesting item of news is from a letter of the Rev. J. F. Pogue to the Mission Rooms, Honolulu:—

"We have cheering news from all our missions in Micronesia. The vessel chartered to take supplies to them has just returned. The Lord is doing a wonderful work at Tapiteuea, or Drummond's Island, of the Gilbert or King's Mill Group, as also at Butaritari, Apaiang, and Tarawa; not so marked, however, on these last as on the first mentioned. The Marshall Islands are not without a blessing. The new stations taken in this group in 1869 are doing as well as could be expected. Ponape, too, of the Caroline group, has been abundantly blessed the past year. Our only brother in that field has been very much cheered in his labours. The Gospel is having free course. Men, we hope, have been converted. The portions of the Bible published in that language are being read, and are exerting that influence which we may expect from this holy book when read and preached in simplicity. May the Master ever put honour upon his own word!"

Madagascar.

CONGREGATIONAL MUSIC.

THE Rev. Robert Toy, at recent meetings of the Tonic Sol-fa College, gave a history of the efforts made in this island to promote the service of song. He said that something had been done by the older missionaries, who had taught the ordinary notation, and there were still three men in the capital who could read at sight a plain hymn-tune. Some time back, however, a number of dance-tunes were introduced by the French, and being played by the bands, their lively jingle caught the ears of the Malagash, who adopted them in the churches as hymn-tunes. The spirit of the hymn was constantly outraged by these tunes—he remembered a hymn describing future punishment being sung to one of them—but the

people did not care if the tune did not fit the words, they were always satisfied if the words could be sung to the tune. On his arrival in the island Mr. Toy taught a Tonic Sol-fa class of forty or fifty, and continued it for two years, but he did not succeed in banishing these dance-tunes from the sanctuary, nor in persuading the people to sing English tunes, unless it were a few of the most lively in the Union Tune Book. The Malagash said the tunes might do for the English, but were not lively enough for them. About three years ago a united meeting of leaders of churches was held, and the people confessed themselves convinced that these dance-tunes were not such as should be used in God's house. After that a class of 300 was begun, to teach new tunes, but Mr. Toy being called to another part of the island, found it had dwindled to fifty on his return, and it was soon given up. The next effort was at the opening of one of the churches, when they taught with care and sang three anthems from Mr. Curwen's book. This was declared by the Malagash to be the best singing ever heard. The dance-tunes were now nearly extinct in the nine churches of the capital, and the singing in them would compare with that of English country churches.

United States.

OLD SPANISH MISSIONS IN CALIFORNIA.

In the following communication (says the American *Interior*), which comes to us from the Pacific Coast, we see the results of Romish missions when carried on under the most favourable circumstances. Let any one contrast with these the fruits of Evangelical Protestant labour on the same coast, even in the few brief years since first the gospel was carried to those shores. The fairest climes beneath the sun are the possessions of Popery, and in every instance it has blighted and cursed the very earth itself. Protestantism, on the other hand, has mainly had its home in lands least favoured with a wealthy soil and genial skies, yet has made even the wilderness to blossom as the rose. The physical results are fairly typical of the spiritual, moral, and intellectual fruits of the two systems. Our correspondent says :—

"During a late missionary tour along the coast of California, extending from San Francisco nearly to San Diego, a distance of five hundred miles, ample opportunity was afforded for visiting and inspecting these famous old missions. Those Spanish Jesuits who, nearly a hundred years ago, took possession of the Pacific Coast in behalf of the Catholic Church, must have been men of no ordinary character. Traces of their judgment, energy, perseverance, and large results, lead to admiration. Glance at a map of California, and note the places selected by them at that early period for their mission-stations—San Diego, San Juan, Los Angelos, San Buenaventura, San Barbara, Monterey, Santa Cruz, and San Francisco. Our American population, in taking possession anew of this long coast-line, find the old mission places the best points still for towns, cities, and trading places with the interior.

"The native Indians were converted to the Catholic faith, partly by violence and partly by assimilating Popery to the feelings and practices of the barbarians. By a few Spanish artisans and labourers, with a large force of Indians forced into the service, an amount of work was accomplished which, even in its decay, seems truly wonderful. As at San Buenaventura and Santa Barbara, places especially examined, large churches were built with houses and out-houses, in strange and lengthened variety. Waterworks were constructed with vast labour, bringing small streams from adjacent mountains, for miles, along hillsides, spanning hollows, with arches of cobblestone and cement. Gardens and orchards were walled in. All the appliances of civilised life were produced. The principal material used in their structures was the same as used in the walls of ancient Nineveh and Babylon—*adobe*—unburned brick ; the roofs of tiles—hard-burned, trough-shaped crockery. In a decaying house at San Buenaventura, once, evidently, an immense kitchen and dining-hall, the joists which supported the heavy tile roof were measured, and found to be thirty feet long and fifteen inches square. There is no such timber found in the neighbourhood, nor could the forlorn Portuguese padre, who still keeps possession, tell me from whence such immense beams were obtained. Half a million of dollars would not at present produce the material and erect one of these establishments.

"All these missions, created at such cost and toil, are, however, gone, or fast going, to decay. There linger in and about them only a few wretched, dirty-looking, half-starved priests, with a remnant of miserable, thriftless natives — mixtures of Spanish and Indian — the Americans call them *greasers*.

"Why this decay? Those remarkable missionaries of Rome had every advantage that could

be asked. A land before them, the finest in the world—all their own and none to dispute—for nearly three quarters of a century; a docile and numerous native population; and even since the American invasion, twenty years since, none of their houses, lands, people, or prerogatives have been seized upon or interfered with. Yet all hastens to decay and seeming annihilation.

"Evidently the Catholic system has not in it sufficient to seize upon an ignorant, debased community, and elevate it to intelligence, thrift, and a capacity for self-government. There is in it nothing expansive. Its tendencies are conservative and contractile. In its freest workings, when let alone, its devotees are pressed back towards heathenism. It develops but little energy, save when in immediate contact with, and prompted by Protestantism.

"Many evidences of this selfish contractiveness may be seen in the decay of these missions. The priests brought with them to these establishments, and had planted in their walled gardens, the palm, olive, fig, orange, lemon, apricot, peach, pomegranate, pear, and plum, all of which mature in this marvellous climate. Within the mission gardens at San Buenaventura are three beautiful palms, fifty feet high, the only ones seen on the coast; an olive orchard, from which Young America now annually manufactures a considerable quantity of pure olive oil; large, venerable, yet still thrifty pear trees, &c. And yet there is no evidence that a single one of these trees was ever transplanted outside their mission gardens. The priests here, as elsewhere, were selfish, conservative, and had every good thing absorbed into the church. The natives were not encouraged or assisted to plant a palm, an olive, an orange, or a pear. Protestantism, within the next eighty years, will have this five hundred miles of coast lined with those same tropical fruit trees.

"What has Protestantism, if true to itself, to fear from contact and contest with such a system?"

Canada.

A ROMISH BISHOP COMPELLED TO BE A WITNESS AGAINST HIS OWN CHURCH—DECISION IN FAVOUR OF THE REV. C. CHINIQUY—NEED OF HELP.

THE Rev. C. Chiniquy writes from St. Anne's, Kankakee, to the *Record* of the Canadian Presbyterian Church:—"Allow me, through your *Record*, *to ask all the disciples of the Gospel in Canada to* help us to thank and bless our merciful Heavenly Father for the great and glorious victory He has just given us over the implacable enemy of his holy word. The unjust and costly suit which the bishops of Rome had brought against us, above ten years ago, has been decided last week, and the pretensions of Rome have been defeated, and we remain in possession of the valuable lands which we had purchased, on which to build my humble house, with the college and the church.

"But the defeat of the bishop is connected with a providential circumstance, which makes our victory a special subject of gratitude to God, for his protection and his mercies over us have never been so evident as in this case.

"It has been my privilege to force the bishop to become the witness against his own Church. After he had sworn that the theology of St. Thomas and St. Liguory, and the Council of Lateran were among the highest authorities of his Church, I have forced him to translate from Latin into English the laws recorded in those books against the heretics, by whatsoever name they are called. He had to acknowledge, under oath, that his Church says, 'That her right and her duty is to exterminate and kill all the heretics.' 'That an excommunicated man, a heretic, had no right to his goods, to his honour, or to his life!' He had to translate from Latin into plain and good English, 'That a heretic must be exterminated, in the same way, and for the same reasons that every one has the right to kill the wolf he meets on the highway.' He was forced to proclaim before the judge of Kankakee, 'That no heretic judge had any right to sit on any tribunal; that his sentences were all null and void; that no heretic witness could be heard and believed, even under oath, before any court!' The poor bishop, seeing that he was really for ever demolishing his Church by such a testimony, tried to persuade the Court that those laws and principles were only local, and the opinions of a few theologians; but this subterfuge brought a new confusion upon the already so humiliated ambassador of Rome. I had anticipated that the bishop would try to escape by that door, but he found the door firmly locked, and he could not get out from the trap into which he had fallen. I had brought his breviarium (his daily prayer-book). He had to swear—'That that book was of the most sacred authority; that he was bound, under pains of eternal damnation, to read every part of that book (which form four big volumes) at least once every year.' Then I forced him to

translate from Latin into English what that book says of St. Thomas: 'That what St. Thomas has written is of such a holy character, so true, so correct, that it is evident that God himself has directly revealed every part of those writings!' The conclusion was that the bishops and the priests of the United States, as well as of Canada and the whole world, are bound to believe and to say, in the presence of the God of Truth, that it is not only their right, but their duty, to exterminate all the heretics, as it is the duty of every civilised people to kill the rabid wolf which they meet on the open way!

"No words can give you an idea of the confusion and the distress of the poor bishop during the long hours that I forced him to expose publicly the diabolical and bloody laws of his Church. The existence of those laws, which the priests and the bishop so boldly and so impudently deny, were acknowledged to be the very fundamental laws of Rome! for I forced him to confess that those laws had never been repealed, that he was bound to believe that they were just and holy laws!

"Have you ever read that a bishop of Rome has yet been forced to make such a confession before a civil court? I think this is the first time, at least on this continent, that the God of the Gospel has given such a deadly blow to the apostate Church of Rome.

"It is not necessary for me to tell you that such a declaration has made a most profound sensation on a Court all composed of those very Christians whom the Church of Rome is pleased to call heretics! They have heard from the very lips of a Romish bishop, 'That they have no right to their personal properties, to their honour, and to their life!' When I told you some time ago that it is a most serious hand-to-hand battle that I am fighting here against Rome, I said a thing which is more correct than many suspect. It is more than ever evident to me that the Great Captain of our salvation has chosen this humble place for the battlefield where He wants to crush down his enemy, Rome. For evidently it was Jesus himself, the Lamb of God, who had prepared the traps where one of those bloodthirsty men was forced to reveal to the world the cruel laws of his own Church.

"Now, the Protestants must understand better than ever that when Gavazzi was nearly killed in Quebec; when the heroic soldiers of the cross, the missionaries of the French-Canadian Evangelical Society, were mobbed and beaten in so many places of Canada; when I was myself stoned; when my poor college, and my dear church were burnt; when lately the Deputy Sheriff of Kankakee had to come to warn me that there is a plot among the Romanists to kill me—the Protestants must understand that this is not the work of a few ignorant, low-minded Romanists; but it is the work of the priests and the bishops and the popes—it is the work of the Church of Rome! Would to God that all our sleeping Protestants could have been here last week, to know from the very lips of a bishop of Rome that, 'a heretic, a Protestant, has no right to his goods, to his honour, and to his life!' The Protestants ought to understand that to fight Rome, as we do here, is not children's play; it is a most serious thing; yes, it is a most solemn position, to be called by God to expose a system of religion whose slaves are secretly told, by what they call an infallible authority, that they have a right to take away your honour and your life, when they can do it safely! Such a battle cannot be fought by a man, or by a poor people alone. It is evident that if you had not come to our help from the beginning, to cheer us up and to pray for us, we would have been destroyed long since. It is to you, then, dear brethren and kind sisters, more than to ourselves, that, after God, we owe the glorious victory which we announce to you to-day—a victory which must fill your hearts with joy and gratitude to God. But if we owe to you so much in the past, let us hope that you will continue to help us in our future struggle, now that we are surrounded by the ruins of our dear Zion, that the enemy feels a new hatred, and a new spirit of vengeance, we, more than ever, implore you not to desert us in this the most decisive hour of the great battle. For God's cause help us to rebuild our college, where our young men and women will learn how to spread the light of the Gospel among their Roman Catholic parents and friends and relations. Help us to rebuild our dear church, where our converts will hear the preaching of the word, and sing the praises of the Lord. You have no reasons to regret what you have already done for these missions: it is the contrary; you bless God that you have had an opportunity to help a work which takes so great and so glorious developments. Well, continue to do according to the means which the Lord has trusted you, and before long you will hear greater things. Pray for us constantly, that when we are weak by ourselves, we may become strong through Jesus.

LITERATURE.

A BOOK on *Christian Missions** has appeared, with a strange title. We might suppose it to be entirely critical, and perhaps even unfriendly. The greater portion, however, consists of brief historic sketches of a number of leading missions, many of which the author has visited. The criticism is reserved to the closing chapters. He thinks it a mistake to waste strength on outlying countries, as Greenland and Labrador, or on races which are rapidly disappearing, and would concentrate Christian effort on great centres, as India, China, and Africa. He also considers that missions should not be conducted by societies, but should be a part of every Church's work, as a Church. It is so, we may say, with all Presbyterian missions. The general principles are good, but they could never rigidly be acted on. How could the Church, on mere abstract calculation, pass over isolated groups of the human family perishing in darkness? There is a Christian chivalry which leads to the desire to seek out the most distant and wandering sheep of the fold at any cost of time, labour, or even of life.

The Two Babylons,† by the late Rev. A. Hislop, is a well-known book which has now reached its fourth edition. It is full of interesting research, tracing out the historic relations of superstition from the beginning to the present period. The author often forces facts into the mould of his theory in a way that is not satisfactory nor convincing; but still his theory has a basis of truth. The kingdom of darkness, as the kingdom of light, has certain leading characteristics, always the same. The book is of value for its abundant information and exceedingly curious researches. It has reached a fourth edition, and will we hope reach many more. Never was it more important in England to exhibit the heathenism of the Church of Rome than at present.

The Argument à Priori for the Being and Attributes of the Absolute One‡ is a book of considerable metaphysical acumen. The author deals, first, with the Being of God; second, with the intellectual attributes; third, with the moral attributes. It has now reached its fifth edition, but great additions have been made. It is well fitted to furnish an antidote to the speculative materialism of our day. The author reasons out many positions with mathematical clearness and accuracy. He ventures, however, on dangerous speculations in dealing with the question of eternal punishment.

We have a valuable selection from discourses of *Père Hyacinthe*,* with a brief sketch of his life, in a shilling volume issued by Morgan & Chase. It is a reprint of a work published in the United States. The life is one of great interest, and the discourses show the faithfulness of the preacher in dealing with those vices which have brought such ruin in France. We hope to see Père Hyacinthe yet a thorough Reformer.

Fuel for our Fires† is a little popularly written book describing graphically work in the coal-pits. It contains also many narratives of dangers encountered and sad accidents, with touching records of the influence of Christian faith in the minds of sufferers. It is a most attractive book for young people especially, supplying much information in such a pleasant way as not to be easily forgotten.

God's Message in Low London,‡ edited by L. N. R., gives a view of the progress and principles of the Bible-women movement. The first chapter has the expressive title "How wears the Missing Link?" The second chapter is "Link after Link, or Bible-women Nurses." The third is entitled "Our Dormitories for Working Girls." Others are added. Many interesting stories are told illustrative of the effect of the Bible-women movement. Mrs. Ranyard has great reason to thank God for the wonderful success of this new agency. We would commend this volume most cordially to those who wish to undertake and carry out such work, and also to general readers.

Footmarks of Jesus§ glances briefly at the chief places with which the Saviour's name is associated. It is written by one whose heart is thoroughly in his theme, and contains many loving Gospel invitations.

Annie; or, Heavenly Wisdom‖ sketches the life of one who died early, but, during her short life, had done much good. It is fitted to stir up a kindred spirit in others.

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* *Christian Missions, to wrong Places, among wrong Races, and in wrong Hands.* By A. C. Geikie, D.D. London: Nisbet & Co.

† *The Two Babylons; or, the Papal Worship proved to be the worship of Nimrod and his wife.* By the late Rev. A. Hislop. (4th Edition.) London: S. W. Partridge & Co.

‡ *The Argument à Priori for the Being and Attributes of the Absolute One.* By Wm. Honyman Gillespie. London: Houlston & Sons.

* *Father Hyacinthe.* Orations, with a sketch of his Life. London: Morgan & Chase.

† *Fuel for our Fires; or, Coal-pits, Colliers, and their Dangers.* London: Religious Tract Society.

‡ *God's Message in Low London.* By L. N. R. London: Nisbet & Co.

§ *Footmarks of Jesus.* By J. P. Hutchinson. London: S. W. Partridge & Co.

‖ *Annie; or, Heavenly Wisdom.* By Eliza Richardson. London: Morgan & Chase.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE event of greatest importance, from a religious point of view, in the past month has been the excommunication of Dr. Döllinger. He is known as the most learned champion of the Roman Catholic Church in Germany. The Archbishop of Munich had published a pastoral letter, in which he stated, in reply to him, that there was no question at issue, for the infallibility had been decided by an Œcumenical Council regularly called; that historical criticism could not be placed above the authority of the Church—(which means that the Church can manufacture its own history, not out of facts, but out of fancies)—and that it was erroneous to state that the decisions of the Council were incompatible with the constitution of European States and detrimental to the German Empire. The pastoral stated that if Dr. Döllinger upheld his declaration, he must be excluded from the Church. While the Archbishop had received orders from Rome to proceed with the utmost severity against Döllinger, the Professors of the University of Munich, with the exception of those of Theology, had voted an address, supporting Dr. Döllinger. Dr. Friedrich, one of the most eminent of them, challenged the Archbishop to show that the Council was Œcumenical. The King supported Döllinger, and a large meeting of citizens was held, at which an address to the Government was unanimously adopted, praying it to oppose the new dogmas, in consequence of their dangerous tendencies, and to prohibit their propagation in all public educational establishments, and likewise to take measures to place the relations of Church and State on a firmer legal basis. At length the excommunication has come, and Dr. Döllinger has been driven forth from the Roman Catholic Church at the age of seventy-three. It is almost impossible to overestimate the importance of this suicidal act, in Germany itself, and also in other countries. Let us hope that it may lead to a new reformation.

The following is a brief account of the evangelistic societies at work in France, given by a correspondent of the *Weekly Review*:—

"There are various societies at work, as the Société Centrale, mainly connected with the State Church, but sincerely evangelical in its tendencies. Then there is the Société Evangélique, occupying an intermediate position betwixt the State Church and the Free Churches. Every one knows something of this Society of late through the interesting letters of Pastor Fisch, of Paris, written during the siege. Then there is the Commission d'Evangélisation of the 'Eglises Evangéliques.' To these we must add the Society of Geneva, the Evangelistic agencies of the Church of Lyons, the operations of the Bible and Tract Societies, the Institutions of Deaconesses, and last, not least, the 'Asiles' at La Force, under the direction of the Pasteur Bost.

"There is raised in France for evangelistic work from £30,000 to £40,000; but this includes, of course, the very large aid contributed by the Foreign Aid Society, the Scottish Presbyterian Churches, and the Irish Presbyterians, with the Americans. I cannot say exactly, but I think at least a half is owing to foreign help.

"There are some 100 in round numbers em-

ployed in evangelistic work. This includes pastors and evangelists. Some 160 or 170 stations are occupied by these. About 80 schools are supported, and there are a large number of colporteurs.

"The French Protestants are, as it is known, widely scattered, occupying a position somewhat similar to Protestants in Ireland. This has had its evils. In the times of the Churches' lukewarmness, many breaches were thus made—not, I believe, by direct proselytism, but by mixed marriages. But when there is a living Christianity, this dispersion has its advantages. The lump is thus more largely leavened. The nucleus of most positions of evangelisation are to be found in the country in these small Protestant colonies.

"Burgundy, the Department of the Tonne, the Upper Vienne, Lyons as a city, Paris, and Normandy, are probably the most important centres of evangelistic work. But the word of God is not bound, and there are many regions which have not yet been fully explored."

A letter from Florence says:—"Rosa Madiai is dead. Her funeral was attended by Protestant clergymen of all denominations. Since the days when her arrest and that of her husband, by the Grand Duke Leopold, for an attempt to proselytise by means of reading the Scriptures aloud to her friends and companions roused the indignation of Catholics, how many changes have taken place! One hears in vulgar parlance of diseases which take so deep a hold of our constitution, and so accelerate our final decay, that they are called nails in our coffins, and the arrest of the Madiai and the abduction of little Mortara may certainly be considered in this light as to the Papacy. They were fatal to the vitality of the temporal power."

The *Missionary Herald* of the American Board states, in regard to the well-known Nestorian Mission:—"The expectation was mentioned in the *Herald* for January that most of the members of the mission to Persia would soon be transferred to the care of the Presbyterian Board. Such transfer has been made. As a majority of these brethren were Presbyterians, it seemed on the whole best to them, and to their denominational brethren at home, that they should thus change their relations. It is not yet known whether all the members of the mission will do so; but if any do not, they will remove to other stations, the mission, as such, being transferred. This has been long known as the Nestorian Mission, and around it has gathered much of warm sympathy on the part, not only of the officers, but also of the many supporters of the American Board. The scenes of thrilling interest connected with its past history—the revivals in its schools, and its stations and out-stations—the cases of remarkable conversion and subsequent earnest piety among the Nestorian people—the eminently devoted lives and triumphant deaths of many among the labourers who have been connected with it—the tender and hallowed associations which cluster around such names as Stoddard, Stocking, Wright, Rhea, Fiske, Perkins, as well as love for the living workers there—all these things will cause the announcement that this is no longer one of the Board's missions to be received very extensively with feelings of regretful sadness. May the change prove to be indeed for the advancement of the Master's cause, for greater spiritual good to the Nestorians, and the more speedy evangelisation of all the people of the East."

The Bible Society Committee publishes the following selection from its proceedings:—

"The distribution of Scriptures during the late war, through the Society's German agent and colporteurs, amounted altogether to 719,052 copies, including 5,969 Bibles, 398,507 New Testaments, and 314,576 portions.

"An edition of 10,000 Spanish Bibles with marginal references has just been completed at Madrid; also an edition of 5,000 Amharic New Testaments has left the press at Basle, where it has been printed under the superintendence of the Rev. Dr. Krapf.

"The Committee has ordered the printing of 10,000 New Testaments in the Nanking Mandarin Colloquial Dialect; also of 2,500 copies of the Amharic Octateuch, 1,000 copies of two of the Gospels in the Micmac language, and 2,500 copies of the Book of Genesis in Hebrew and Turkish. Sanction has been given to the increase of the proposed edition of the Bulgarian Bible, 12mo, with references, from 5,000 to 10,000 copies, to be printed under the superintendence of the Rev. Dr. Riggs.

"A grant of Scriptures in the Armenian, Chinese, Hindustani, Tamil, Telugu, Malay and Swedish languages, with which the Christian Knowledge Society was unable to supply him, has been made to the Rev. J. Trew, one of the missionaries of the Society for the Propagation of the Gospel at Rangoon. The Committee of the Bible Society of France have been permitted to purchase, at a reduced price, 4,000 French Bibles, Ostervald."

THE UNITED PRESBYTERIAN CHURCH'S MISSION IN SPAIN.

(From a Correspondent.)

ON the 14th May, 1869, the Synod of the ited Presbyterian Church recommended their ssion Committee "to take advantage of the ourable opportunities now opened up for the ead of the Gospel in Spain;" and it was decided establish a combined mission to Jews and ntiles in the Peninsula. The Board of Foreign ssions had already engaged the services of Mr. eph Vihisid, who had been labouring at Madrid some months, and who, after attending a sion of the Theological Hall, and passing the uisite examinations, was ordained by the Presbery of Edinburgh on October 18th; and they sequently invited the writer to take charge of contemplated mission. A visit to Spain by convener, the Rev. H. M. MacGill, D.D., led the selection of Cadiz as the centre of operations. Accordingly, Mr. V., my brother-in-law and ritual son, arrived at Cadiz December 21st, and self on January 24th; but on February 5th, the urgent request of friends of the cause, I nt to Linares, where on the 6th I preached twice, twelve and three p.m., to crowded audiences, nputed at 600 each, congregated in the theatre, merly a church, which was granted by the unicipality for the purpose. In the evening the glish residents met in the house of a Christian ther, and after a short service, I administered sacrament of Baptism to a child, and of the rd's Supper to a few pious men and women. ence I had to proceed to Oran, Algeria, my late ssion station, returning to Cadiz on March 6th.

Cadiz.—Population 71,500. In the interval my league employed the time searching for a suitle preaching hall, but without success, for landds objected to let their property for purposes propagandism. It is scarcely less difficult in s city to persuade proprietors to let residences such heretics as missionaries and ministers; t these I had secured on passing through diz in January. There was no lack of places it would have answered our purpose well; but fair sex, backed by their intriguing confessors, cked the way when the men were disposed to sult their material interests only. These inrmountable difficulties stood at every turn. It s therefore decided to begin work with however all or out-of-the-way place, and I was fortunate ough to obtain the first house I applied for me. By pulling down two partitions four rooms in the first floor were thrown into two, opening at right angles to each other. A platform-pulpit was placed so as to command both rooms, and seats provided for 300, leaving standing room for nearly 100 more. This place was opened for public worship on May 1st, and was well attended, frequently quite crowded. But, believing that larger numbers would be attracted, the search for a larger and central hall was continued. At last, by the blessing of God, I was able to secure a spacious hall, newly constructed for a "café chantant," situated in the most desirable locality, to which the service was transferred on December 4th. This magnificent hall, superior in site and position to any hitherto dedicated to Evangelical worship in Spain, has been fitted up with seats for about 700; and if all the space in the hall and its front galleries were covered with seats it would accommodate upwards of 1,000.

From the commencement of public worship two services on the Lord's-day, and one on a week-day evening, have been held regularly, besides Bible and singing classes, and meetings for the instruction of members and candidates. Since the opening of the new hall there are four weekly services, and the following is the attendance:—Lord's-day morning, 100 to 200; Lord's-day evening, 400 to 600; Wednesday evening, 300 to 500; Friday evening, 200 to 400. On the 21st inst. a Bible class exclusively for women was begun, and was attended by 15. It is conducted by our schoolmistress and Bible-woman. The meeting for members and candidates is held on Tuesday evenings.

Schools.—In the large galleries of the hall, capable of accommodating about 300 each, are the day-schools. The girls' school, opened on September 20th, has now an average attendance of 40. The boys' school, from the difficulty of procuring a competent schoolmaster, was only opened on the 27th inst., with 5 pupils, and to-day, the 29th, it has 8. Believing that when the Easter holiday is over the attendance will increase rapidly, I am treating for the services of a second master. There is a Sabbath-school, which the pupils of the day-schools are required to attend, and they stay to morning worship, and enliven with their sweet voices the singing of God's praises. As the temperate season approaches it is intended to begin adult evening-schools for both sexes.

The deportment of the congregations is decorous and orderly; remarkably so, considering the kind of worship to which they were accustomed, and that the services last an hour and a half, frequently as long as two hours; but they never seem in a hurry to quit the hallowed spot; be the services ever so long, and many, both old and young, linger behind to see the pastor come out of the vestry to shake hands and say a kind word. Of course large numbers come in and out during service, staying only a while. These are the curious and timid, who in the end become regular attendants. The congregations consist of men and women of all classes of society, and now and then priests and officers in uniform are seen hiding in the corners or behind the pillars that support the galleries.

Jerez.—Population 52,100. After months of persevering efforts I succeeded in hiring from the authorities one of the sequestrated churches, that of "Las Augustias," situated in a square of the same name, and capable of holding above 600 persons. It was opened on Lord's-day, the 1st January, and is always full. Mr. Vihisid is stationed there. There are no schools yet, nor other agencies, so useful in promoting the spread of truth.

San Fernando.—Population 27,500. The inhabitants of this town, like those of so many others in this province, have been long entreating for the preaching of the Gospel. Having offered me the Republican Club, I went on the 16th inst., and preached to a compact mass of men and women, computed at 1,300, besides a crowd gathered round the building who could not find room inside. They stood up for an hour and a half listening most attentively to the message of salvation. The people are now actively searching for a place, and have been to see several, and hope ere long to secure one that will hold at least 1,000. This is the second city of Spain where it has been my privilege to be *the first* to proclaim the unsearchable riches of Christ,—the first was Linares, mentioned above.

Dissemination of the Scriptures and Tracts.—First, by means of a kiosk in this city, near the central market, supported by the National Bible Society of Scotland, and by various other agencies and opportunities, such as the public fairs, &c., and now by a colporteur of the British and Foreign Bible Society, under my direction, large numbers of scriptures and tracts have been and are constantly being put into circulation. If the most remarkable feature of the religious awakening in Spain is the earnest desire of the people to hear the Gospel preached—for to them justification by faith, salvation by grace, and the love of God to man displayed in the plan of redemption, are new and truly welcome glad tidings—their eagerness to possess the Bible and religious tracts and books is not less astonishing. Thanks to Bible and Tract Societies, their wants in this respect are being liberally supplied, and great good accomplished.

Native Agency.—We have had an evangelist, a young man of promise, who married our schoolmistress shortly after he was engaged; but in a few weeks after he was taken ill, and it pleased the Lord to bereave us of his services on the 14th ult. I am now looking out for a successor, no easy thing, as there is such a scarcity of men in this long-benighted land, able to hold forth the word of truth. But it is indispensably necessary to have an assistant, for in case of either Mr. V. or myself being disabled by indisposition from the performance of our sacred duties, there is no one at hand to supply the place of either. I have now a young Spaniard staying with me, lately a student in the Evangelical Seminary of Seville, who has had some experience in preaching at Madrid, and I hope he will decide to devote himself to the work in this field.

Other Towns calling for the Gospel.—Puerto Santa Maria, with 21,700 inhabitants, and Puerto Real, with 7,800, both distant only 7½ miles by water from this city; then Arcos, with 15,000; Alquiras, with 18,200; Tarifa, with 11,800, and other towns, all within this province, and easily accessible by rail or steamboat, are loudly entreating for messengers of the glorious Gospel. But, while there is such a sad lack of qualified men, if means could be had for opening a place of worship in some of the towns named above, at first in the nearest, those who are devoted to preaching might, by Divine help, conduct as many services as there are days in the week, and raise more congregations of Evangelical worshippers. No one church alone can overtake all the work to be done in this wonderfully wide-open field. The United Presbyterian Board of Foreign Missions are now spending upwards of £1,200 per annum in this field. With more abundant means, and the fraternal assistance of brethren of other churches, the work might, by God's help, be extended to every considerable town in this province of Cadiz.

I trust, therefore, that these plain and unvarnished facts will stir up the hearts and liberality

of Christian men throughout the world. In the case of Spain more than in that of any other land at the present moment, it may be emphatically said, "the harvest truly is plenteous, but the labourers are few." Justly does Dr. Wylie, in his interesting book, "Daybreak in Spain," exclaim, "Surely some influence of an extraordinary kind is moving upon Spain at this hour! We question whether there be a mission-field like this in the wide earth at this moment." Having travelled through the length and breadth of Spain within these last two years, and with the experience of twenty-three years of mission-work in North Africa, Turkey, and other lands, I reply, "There is none." Brethren, "pray ye therefore the Lord of the harvest," that He will send forth more labourers into this wonderfully opened-up field, for *it is white already to harvest.*

A. BEN-OLIEL.

FATHER CHINIQUY.

A PAGE OF AUTOBIOGRAPHY.

"SOME thirteen years ago I was a most devoted priest of Rome. More than any other members of my Church I was attacking and slandering without mercy the disciples of the Gospel, and sometimes I persecuted them almost to death. Several times I was chosen by my superiors to meet publicly the Protestant ministers, and endeavour to overwhelm them under the abuses which I heaped upon their heads. No man had ever more than I taken darkness for light, and light for darkness, or had sunk deeper into the abyss of errors and superstitions which the poor priests of Rome take for the Gospel of Truth. The great ambition of my heart was to make myself a learned man, in order to be able to prove to the world that the Protestant ministers were a band of impostors, and that Protestantism was the antipodes of Christianity. I was running fast in the ways of perdition, which I was taking for the ways of God, and drinking in the poisoned cup of her who sits on the Seven Hills, and whose wine has made drunk the nations of the earth. But Jesus had looked down upon me in his mercy. He brought stormy clouds over my head, and peal after peal of threatening thunder struck the ears of my soul. A great spiritual destruction came upon me, and my soul was as if drowned in a sea of bitterness. My heart was really broken. For, on a sudden, a terrible vision was shown to me! All my iniquities were brought before me; they were put on my shoulders, and, heavy as a rocky mountain, they crushed me down. I felt that I was lost, and it seemed that nobody could save me! There in my little room, I was alone, kneeling and desolate, with no one to console and comfort me in that most awful hour. I cried to God for mercy, but it seemed that God could not hear and forgive such a sinner. If the angel of death had come to take away my life in that terrible hour, I would have blessed him.

"It seemed that God had nothing to do but open under me the gates of hell, and throw me down into that pit of eternal desolation which He has prepared for his enemies. When on a sudden, I remembered that I had with me the Bible, which I used to carry everywhere, and a thought flashed through my mind, quick as lightning, that in that 'Book' I would find some consolation and some strength. With a trembling hand and a praying heart, I opened the book. But, no! it was not I, it was the Lord who opened it for me; for my eyes fell on these words: '*Vous êtes rachetés par un grand prix: Ne vous faites pas esclaves des hommes.*' (1 Cor. vii. 23.) And a light came upon my soul! but such a light that the sun in a bright day, if compared to it, is nothing but a dark cloud! And through that light I saw that Jesus had paid my debts—that He had bought me with a price—that He had saved me! For the first time in my life I understood, I knew, I believed—I felt that I was saved! saved for ever! And, from that hour, no human words can tell the joy which is in my heart. From that day I go everywhere to cry out with David: 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul!' Thousands, even of Roman Catholics, have come and heard me, and with me to-day they praise and bless the Lord, whose mercies are above all the works of his hands."

This last sentence in the confession of Father Chiniquy is no idle boast; for we read in the *Montreal Witness*, of August 27th, 1870, that at

that date 117 Roman Catholics had just addressed their priest, stating "their determination to leave the religion of the Pope, in order to follow Jesus, and to serve Him alone." This, however, is but the latest fruit of the work in which the now *Pastor* Chiniquy is engaged. We learn from other sources that as long ago as 1859, *i.e.* about one year after his conversion, he had been the means of rescuing 600 families, containing more than 3,000 souls, from the iron grasp of the Romish priesthood. What cannot an open Bible, and an earnest faith achieve! What may we not yet hope for, if amidst the present shaking of European Romanism, we can but get the word of God into free circulation! May every reader of the *True Catholic* unite in earnest prayer for similar baptisms of the Spirit upon Papal Christendom.—*The True Catholic.*

ROSA MADIAI.

SOME of our readers may remember the interest which was excited in this country about twenty years since by the tidings of persecutions taking place in Tuscany, and of the imprisonment of many for reading the word of God.

Among the sufferers for the truth's sake were Francesco and Rosa Madiai, who have now passed to their heavenly rest, and the following notice, abridged from *L'Eco della Verità*, may be welcome to those who love the work of Christ in Italy:—

"Rosa Madiai was born at Rome, March 4th, 1796. Her maiden name was Pulini. In her youth she lived in England as a lady's maid. All who knew her loved and esteemed her, as she was a woman of superior mind, upright, and diligent in her work. Born and educated in Romanism, she followed her religious convictions with zeal, though living in Protestant families, and her conversion was evidently the effect of God's work in her soul by his Holy Spirit—renewing her in the spirit of her mind.

"While God was thus preparing the heart of Rosa Pulini, Francesco Madiai, born near Florence, felt his faith in Popery severely shaken by the rebuff which he received from his confessor, who, hearing that he had eaten meat during Lent, in accordance with the advice of a physician, told him that for this sin he was eternally condemned. Soon after this he went to America to see a brother, and there learnt a little English, and attended a Protestant church with his brother's wife. He was not yet, however, fully enlightened by the Gospel.

"Returning to Florence he became courier to an English family, in whose service was Rosa Pulini. He asked her to read the Bible to him in English, and to explain it in Italian, as he was not well acquainted with the former language. Thus gradually their souls become enlightened; and thus, knowing and loving one another, they were united in marriage; and leaving service, they took a house, in which they let apartments to English families coming to Florence. Their souls grew in grace as they read and prayed—walking worthy of their Christian profession.

"The religious movement commenced in Florence in 1833, when a noble Florentine had, for the first time, a Bible in his hands. In 1846 a shoemaker was found reading the Bible given him by a traveller ten years before. From this time the number of believers increased, and in the beginning of 1848 it amounted to forty. The short period of liberty then enjoyed was diligently used in disseminating the Scriptures; but a political reaction soon followed. Signor Geymonat, who arrived in Florence at this time, was seized while reading the Bible to some Italians, and thrown into prison; then driven from Tuscany. The same treatment befell Signor Malan, Count Guicciardini, and many others. A few months later Rosa and Francesco Madiai were imprisoned, and after being subjected to a 'process' were condemned in 1852, Rosa to forty-two months' confinement in the prison at Lucca, and Francesco to fifty-six months' hard labour in the Volterra prison. They endured the trial by God's help, always confessing their Lord before magistrates, the Archbishop of Florence, and before all who in their prison sought to persuade them to abjure their faith.

"Their sufferings, and the loving solicitude of English nobles and of the British Minister to set them free, are known to all. It will also be re-

membered that the Misses Senhouse and other kind friends visited them in prison, and were the means of communication between the separated husband and wife. At length the prison doors were opened, and the Madiai, crushed and prostrated by so many sufferings, but always firm in the faith, took refuge at Nice. When liberty was restored to Tuscany they returned to Florence, where Francesco showed symptoms of the painful malady which brought him to the grave. Rosa took him to Switzerland, but he did not get better, and God called him to his rest.

"Then Rosa again turned her steps to Florence, where she led a tranquil life, full of Christian love and good works. Ultimately she was attacked by serious illness; indeed, her health had never been good since her imprisonment. She recovered in a measure from her severe sickness in answer to prayer offered for her, but soon became ill again, and on the 24th of March, 1871, surrounded by praying friends, and comforted by the frequent reading of God's word, she calmly and peacefully fell asleep in Jesus. So calm and beautiful was the countenance of the departed that it suggested the thought, 'Can this be death? No; it is the sleep of the just. Blessed are the dead which die in the Lord; precious in the sight of the Lord is the death of his saints.'"

Rosa Madiai had attained the age of seventy-five years, and during twenty-five of these she had witnessed for Jesus.—*Communicated.*

MATERIAL AND INTELLECTUAL PROGRESS IN JAPAN.

The Rev. G. F. Ferbeck, an American missionary of long experience in Japan, writes a thorough account of the material and intellectual progress in that country during the last ten years. We make the following extract:—Besides the stores kept by foreigners, there are in Yokohama and Yedo alone many hundreds of native shops selling foreign goods. A large portion of the upper and middle classes—at least, the male portion—dress entirely in our style. Even old men, too old to sport the new costume, look with delight upon their little grandsons dressed in hats, boots, and what belongs between, and take pride to show off in the streets their "young Japan" thus apparelled. The army and navy are remodelled on European and American systems, in organisation, arms and uniforms, down to the common trumpet, drum and fife. We have several lines of stages, hackney-coaches and two steamers, running between Yedo and Yokohama, natives and foreigners competing with each other on both elements. On the same route there is a telegraph in operation, and a contract is said to have been made for the construction of a railroad from here to Osaca. There is a widespread demand, an actual thirst in many, for Western learning and science. Here is our college, with its hundreds of English, French and German scholars; besides this there are several private schools, carried on by natives, for the study of chiefly English; and there are numbers of students who study independent of any schools whatever, by books and their own efforts only. Then there are hundreds more at the other open ports.

There are three large hospitals and medical colleges, in which eight foreign physicians are engaged. Western medical science has nearly or quite superseded the old Chinese system of quacks and immense doses of drugs.

Newspapers are published in several places, with their columns of "foreign" and "telegrams," clipped and translated from our standard home papers. Bookstores, selling English and French books, are seen in many places, and the quantity of books imported is prodigious.

All these and many more things are but the earnest expression of this thirst for Western knowledge. And many brave young men have left their pleasant homes to satisfy abroad, in our own and English schools and colleges, that thirst more thoroughly than it is possible for them to do at home, and nobly to serve their country, on their return, with the acquirements thus bravely won. On the first opening of the country, of course, mere language was the chief object of study. Gradually the object has become the means for further researches, so that now law, political economy, and even intellectual and moral science are embraced. Nor have the efforts so far made been without fruit. Several good books have already been translated and published by native scholars, and many more are to follow; so that even those whose age and circumstances preclude their learning foreign languages, are thus enabled to get an idea of our useful literature.

INTELLIGENCE.

England.

(*From our own Correspondent.*)

THE agitation still continues in the Church of England, caused by the Purchas judgment. The Archbishop of Canterbury has written a decided letter, counselling submission. The question is to be again brought before the Committee of the Privy Council.

A discussion of interest has taken place in the House of Commons on the proposal to associate the laity more than at present in the government of parochial affairs. It is felt to be oppressive that the clergy can introduce almost any changes or innovations in worship without the parishioners being able to interfere. Many are thus driven away from the parish churches. The High Church party opposed the bill, and it was ultimately, on the suggestion of Mr. Gladstone, read a second time, on the understanding that it was to be shelved for the session.

Mr. C. Reed has brought under the consideration of the House of Commons the claims which the letter-carriers and the rural postmen have to their period of rest on the Sabbath. Upwards of 20,000 of these useful and hard-worked public servants, says the *Christian World*, "are constantly employed on the Lord's-day;" and he wished the House to extend to them the exemption from labour which is enjoyed by the letter-carriers of London, Edinburgh, Glasgow, Belfast, and other 114 post-towns on Sundays. He told of the cases of postmen in the rural districts who have not been able to go to church for three years at a time, and who have to walk their fifteen and twenty miles every Sunday. He described the specimens of post-office work which he cited as nothing better than slavery. Mr. Reed had no difficulty in establishing that the greater part of this extra labour was not justified by public necessity so long as he could point to London, with its post-office closed on the weekly day of rest. If the senators, bankers, merchants, and tradesmen of London made no complaint, why should the towns and villages of the whole country not have the same advantage? Mr. Gladstone consented to have an official inquiry instituted with a view to ascertaining how far it may be practicable to effect further reduction of the labours now performed on Sunday. It is to be hoped, therefore, that this question will be seriously inquired into. If London can do without post-office work, and its merchants are thankful for the closing of the post-office, every town and country district in the kingdom might surely be exempted from all post-office labours.

The new licensing bill of Mr. Bruce proposes to effect very important alterations. The public-house system is a curse and a national disgrace, and it is to be hoped that the heads of the Government will be sustained in seeking to reform it.

Our readers are aware that many efforts are made to reach foreigners of different countries in London. There is, for instance, a most interesting work going on among the Italians, under the direction of their fellow-countryman, Dr. Leone Levi, the well-known statistician. A similar work is conducted among Spaniards in London by a Mr. Heffell, agent of the Spanish Evangelisation Society. He gives a sketch of his work in *Times of Refreshing in Spain*, from which we take the following:—"In taking a review of the past twelve months of London labour, there is much to encourage, both in regard to its extent and its results, in cases of hope and usefulness. About 320 copies of Scripture, 800 portions of Scripture, and 2,000 books and tracts have been circulated. There have been 98 meetings for prayer and exposition of the Scriptures, held in the locale and on board ship, attended by 1,033 Spaniards and Portuguese. About 280 visits have been made on board ship and to the posadas; and in these visits about 2,200 Spaniards and Portuguese have been encountered and addressed. Parcels of books have been sent to Bahia, Pernambuco, Brazil, Valparaiso, Buenos Ayres, Lagos, Oratavia, Lanzarotte, Palma, Grand Canary, and, in one instance, a large number of Bibles was sent to a gentleman of considerable position, residing in a town to which no colporteur or evangelist has as yet penetrated. These were sent at his own request, to be sold to the many natives who were desiring to possess a copy of God's word."

Scotland.

(From our own Correspondent.)

THE union question is the one of all absorbing interest in the Free and United Presbyterian Churches. As the meetings of the supreme courts approach the interest increases. A great demonstration in favour of union has been held in Edinburgh. The most important statement was by Dr. Candlish, who thus described the present position :—Assuming that the mind of the Church, as expressed by an overwhelming majority of Presbyteries on the remit sent down from the General Assembly, was clearly in favour of union, he pointed out how this fact affected the position of parties within the Church. The majority, he said, did not regard their victory with any undue feeling of exultation. They were satisfied that a right decision had been given, one in accordance with the word of God, and in harmony with the constitution of the Church, and with the unity which ought to prevail in the Church of Christ; but being satisfied on that, he urged his audience never to forget that they, the majority, occupied a different position from what they had occupied before. "We are pledged (continued Dr. Candlish) to our friends who differ from us—we are pledged, above all, to our own sense of duty—to proceed in this matter cautiously, warily, and with the utmost possible regard to the feelings of our brethren who differ from us. We are pledged to this, and we feel deeply the obligation; and then, on the other hand, we are now brought into this positton, that it is no more a mere majority in the General Assembly—it is no longer a mere majority ascertained as in 1867—that it is the Church, the Church as fairly appealed to through the constitutional medium of our Church, that has asserted now that there is no bar to union, and, of course, that there is an obligation towards union—an obligation implying that whatever steps may be taken in the meantime, however cautious, however prudent, however reconciliatory, must all be held to have been steps taken in the line of the union. That is our position now—the position, not of a party in the Church, but, as we hold, of the Church itself, declaring her mind through the Presbyteries. That alters our position, and throws upon us a very large amount of responsibility, and it alters very materially also the position of our brethren who differ from us; and I entertain the confident hope —I shall say no more—which I pray God may be realised, that our friends who differ from us—at least those who are at all amenable to argument, to reason, to justice, and to ecclesiastical order—will feel that they have to deal with the question in a very different aspect from that in which they had to deal with it before—that now they have to consider how to act as members of a Church that, as a Church, through its constitutional channels, has declared there is no bar to union, and of consequence that union ought to be contemplated. Is it not then their duty to petition in the altered state of the case, and may we not humbly hope, may we not fervently pray, that many among them may see it to be their duty, while they have opposed us all along hitherto, to pause now, and to say—'We now belong to a Church, which, as such, has declared her mind in a constitutional way; and we are not now in a position to abstain from helping our brethren in considering the question how best and most safely this result may be carried out to its legitimate consequence.'"

In the official statement just issued, the missionary income over the whole of the United Presbyterian Church of Scotland for the year ending Dec. 31, 1870, is stated at £43,875. Of this sum £30,587 has been contributed to the Foreign Missions, £13,288 to the Home Missions. With respect to items of foreign expenditure, the Jamaica Mission absorbs £5,309; the Calabar, £5,411; Caffrarian, £3,396; Jewish and Spanish, £1,997; Indian, £10,511; Chinese, £1,072.

The Rev. J. McLeod Campbell, D.D., well known many years ago, in connection with what was called "the Row heresy," for which he was deposed from the ministry of the Church of Scotland, has been presented with a testimonial on the occasion of his leaving Glasgow for Roseneath, where he now resides. The testimonial consists of a large silver-gilt vase. The vase bears the inscription—"Presented to the Rev. J. McLeod Campbell, D.D., by a number of his friends, in token of their affectionate respect for his character, and their high estimate of his labours as a theologian." The Rev. Dr. Norman Macleod, who was appointed by the committee to make the presentation, said, in the course of his preliminary remarks, that he felt it a great honour and pleasure to be chosen by the committee to present this token of respect and affection to his oldest and dearest friend now on earth. He did it the more gladly that, as one who had been a Moderator of the General Assembly of the Church of Scotland, he could express the regret of himself and many others that Dr. Campbell was no longer a minister of that Church. He felt sure that such

an event as his deposition could not occur now. The address was signed by a number of distinguished men of different churches.

Ireland.

(From our own Correspondent.)

THE meetings of the religious societies have been scarcely so well attended as even of late; but the Synod of the Irish Episcopal Church has naturally absorbed much of the religious interest, and attendance at the annual meeting is evidently no fair test of the prosperity of a Society, since the reports on the whole are more encouraging than in some previous years.

The Primate presided at the meeting of the Hibernian Bible Society, of which he has been elected president, and where he was supported by both an Irish and an English bishop. The income of the Society is £5,250, which is £458 in excess of the previous year, and includes an anonymous donation of £500. The Society was able to grant £800, a larger sum than usual, to the Sunday School Society, as well as £500 to the sister Society in England. Though the issue of 79,392 copies of the Scripture were 4,000 less than usual, compensation was found in the increase of the issue of Bibles. The Sunday School Society reported 2,443 schools with 17,673 teachers and 192,974 scholars, of whom 48,250 were above the age of 15, and 95,955 attended Sunday Schools only. The diminution of nearly 40 schools and 7,000 scholars was attributed not to any decline of Sunday School work, but to the growth of the Presbyterian Sabbath School system. The income was £2,971. The meeting of the Irish Society was presided over by the Rev. Lord Plunket, who defended its title of Church of Ireland for the Church now disestablished, and argued that the best claims to it was to work most for the good of the island. The income had slightly increased and amounted to £6,496, in nearly equal parts from England and Ireland. The statistics showed that there were 271 Irish schools and about 7,000 pupils; 8 mission schools and about 60 Scripture-readers, and that 27 schools have been added during the year. The Bishop of Cork, in supporting the Society, could bless God that they could no longer be said to be a "law" Church. The Irish Church Mission reported 74 day schools and 2,674 children present at the recent examinations, 8 orphanages or homes, and cheering successes at Connaught. The Irish subscriptions of £3,623 are only £90 less than in last year. The English subscriptions amount to £20,000. The Protestant Orphan Society reported an increase of £5,064, and 326 orphans. None who have applied during the year have been refused admission. As local Orphan Societies are formed, the operations of the Society are reduced. While the Bishop of Cork was pleading for the Society, a poor widow, whose grief was recent and whose children had been cared for, rushed forward, crying out, "O Sir, I cannot keep back, I must, indeed, I must shake hands with you," and clasping the Bishop's hand she wept aloud. The Protestant Orphan Refuge for the children of mixed marriages has an income of £1,246, a decrease of £133 upon the preceding year, and has 150 orphans under its care. There are probably few countries where orphanage has been so cared for as Ireland. The Church Education Society reported 1,195 schools, and 51,738 scholars; of the Episcopal Church 44,394, of non-Episcopal Protestants 3,648, and of Romanists 3,696: and an income of £34,533, of which there was at the disposal of the Dublin Committee £2,504. The inspection in most cases is carried out gratuitously. The report was said by the chairman, Lord Clancarty, not to be encouraging. Except in a few localities the Society had not been able to venture successfully against the National System with its unlimited resources. The Rev. Thomas Nolan, D.D., from London, advocated national against denominational education, which would place them blindfolded in the hands of the Roman Catholic hierarchy.

The National League formed to resist denominational education continues to gain numerous adherents, and on the other hand every effort is strained by Cardinal Cullen and his friends to drive home the denominational wedge which has already been inserted in the existing national system.

The meeting of the Episcopal Synod naturally attracts great interest, and some of the questions coming up for its decision are of the gravest importance. No report on finance has yet been presented; but large donations have been lately made, and even small parishes subscribe £200 or £300 a year. The English bishops have forwarded their donations, and Mr. Roe, a well-known distiller in Dublin, has undertaken to restore Christ Church Cathedral, and to build, in connection with it, a Synod Hall. This magnificent offer, equivalent to nearly £70,000, has been accepted on the condition attached that the plans of the street should be carried out in their in-

tegrity, and an effort is made to raise a fund for endowing the Cathedral. The question that will most agitate the Synod is the report of Master Brooke's Committee on Revisions. Among the recommendations they have put forward are, an addition to the Catechism, explaining that in the Communion the body and blood of Christ are taken by faith, and only after a heavenly and spiritual manner; an emphatic prohibition of all adoration of the elements; the omission of the form of absolution for the sick; that the ordination service will be so altered as to admit the seeming conferring on the minister the power of the keys; that in the Common Prayer-book priest shall always be explained by presbyter, &c. All peculiarities of views are proposed to be excluded from public worship, and the preaching in the black gown allowed; lighted lamps and candles, the elevation of the bread, the making of the sign of the cross unless where already prescribed, the carrying of any cross or banner or picture, any procession in church or churchyard, &c., are all proposed to be forbidden by stringent canons. Some of the Committee have dissented on special points, but the recommendations represent pretty much their united opinion. The Committee, however, represent mainly one mode of thought; and the Archbishops and others have already declared that a change in the ordination service would separate the Church from them, and bring about the greatest sorrow of their lives. Opposition is made to the resolutions of the Committee, mainly on the ground that the times are not ripe, and that they will endanger the stability of the Church if at present carried. Some, however, oppose them on their merits, and some from the fear that alterations will separate them from the Church of England. On the other hand, notices of motions have been made to claim changes more sweeping than the Committee have suggested. They, indeed, affirm at the onset that their commission was so limited that they could not touch on any question involving doctrine.

France.

(From our own Correspondent.)

THE REVOLUTION — ITS DEEP-ROOTEDNESS — MISTAKEN VIEWS OF IT — THE CONFLICT AS SEEN IN PARIS — ASPECT OF THE CITY — BEARING OF PROTESTANTS — CRIMES DURING THE SIEGE — ACTS OF THE COMMUNE — THE OPPORTUNITY.

I WRITE in Paris, amid the tremendous struggle of fierce democracy goaded to madness against organised society, which has never known how to contend with it rationally, and which can imagine nothing better at present than the wholesale destruction of it as a faction. A faction! Are they bereft of reason? In Paris alone are 200,000 men in arms, daily multiplying their numbers and increasing in their vehement hate, and this gigantic movement is but the van of the European uprising of lawlessness against law. It is *the revolution.*

In 1852 we wrote, "The Empire is proclaimed, and the universal boast is that the era of revolutions is now closed; but we regard it as but a *temporary dam to obstruct the flood of anarchy, in order to give time for repentance before God's judgments are revealed.*"* Nearly twenty years have elapsed, the Prussian whirlwind has carried away the *temporary dam*, the long-threatened waterfloods have arisen, and where is the power that may stem them?

Moralists, statesmen, all who have had an eye to the public weal, have felt this problem insoluble. Roman Catholicism could do nothing but exasperate; Protestantism gave rather an impulse to a movement it did not understand; Christian men in France have scarcely afforded the subject a serious thought—we speak not of individual exceptions—and have gone on in old methods, spending precious time in debating petty interests and irrelevant questions, with Bibles neglected, and faith growing dim, and love waxing cold. Now the one great need was, *burning love in broad noble hearts*, outflowing in tender and wise thoughts, words, and deeds—love kindled day by day on Mount Calvary, and preserved in all its generous power by the Living Spirit of the Living God.

The legitimate yearnings of the thoughtful among the masses, instead of being understood, have been set down as madly utopian; their voices have been smothered in ridicule; their noble aspirations sneered down; their attempts at reform calumniated wholesale and violently crushed. These masses have now arisen in good earnest. For, on the other hand, *in the absence of Christian influence*, daring, wild-schemed demagogues, with mouths speaking great-swelling words of flattery, have shot up like stars, and promised prosperity like the autumn clouds, and fruit like laden orchard trees; and the uninstructed masses have hearkened and followed them. They have yet to learn that these men are trees without

* *Christian Times*, Dec. 10, 1852.

fruit twice dead, wandering stars doomed to sink in darkness, clouds without water, raging waves of the sea foaming out their own shame. They commenced, by the most patent falsehoods, to represent the National Assembly as the arch-enemy of France and the betrayer of the people's cause, and seized every opportunity to foment and increase the enmity, not stopping at murder to put for ever an impassable gulf between them. And now, after having infuriated the people and worked them up to frenzy, they are daily leading them forth to the most tremendous warfare that, it is said, France has ever seen.

While I write, discharge after discharge of musketry re-echo around, shells burst, cannons thunder, and mitrailleuses shake every window of the house with their hollow raking roar; and this between brethren: fathers in the national guard slaying their sons in the army, and *vice versâ;* brother slain by brother, Frenchman by Frenchman, patriot by patriot; while the Prussians look on from Charenton, Bercy, and elsewhere, in mute astonishment and horror. It would be invidious to pass judgment upon Versailles in the absence of journals or other communication; but its utter impotency before the struggle commenced, its evident lack of presence of mind and of promptness of decision then, and its fury against Paris now—killing prisoners and recompensing with the legion of honour men who are engaged in this fratricidal war—are wonderfully strengthening the side of the Commune, rallying more or less to it the sympathies of all who have a keen sense of justice and right.

The appearance of Paris is desolate in the extreme: rich families fled, shops mostly closed, work stopped, houses shut up, streets filled with armed men with dreary, haggard looks, and black dingy uniform, here and there a barricade of bricks or paving-stones with cannons grinning through the embrasures. In the vicinity of the struggle, these armed men fill gardens and court-yards, or lie in ambush behind strong-built houses, till they are called out to fight.

Now, how can this state of things be accounted for, after the glowing reports given us of Paris during the long Prussian siege? We fear that the parable of the man out of whom the wicked spirit was cast, but *who left his heart untenanted*, is but too correct a description of the case. In reading the Protestant religious journals printed in the capital for the last seven months, we look in vain for a sound standpoint. At first the Roman Catholic outcry against Protestants as favouring the Prussians threw the Protestants into a fever of press-writing to exculpate themselves, and a patriotic ardour passionately to show that they were no less anti-German than their neighbours. This gave birth to vast schemes of relief for the wounded, admirably carried out, but also to much timidity in evangelising otherwise than by giving Gospels to the soldiers and wounded, and cards of Protestant church services to Protestant men. Conferences on secular subjects and discussions on politics were indulged in, supposing it the way to lead the popular mind to what were called sound republican principles. Politics found their way into sermons, speeches, and street-efforts; favourite leaders were praised as a patriotic duty; the cause of France held up as just; and God called upon to deliver Paris as a righteous God bound to deliver the innocent and oppressed. (We pass over the admirable *individual* acts of Christian daring, Christian preaching, Christian tending of the sick, of which our correspondence has already freely spoken.) The immense, the terrific disappointment of hopes buoyed up so long, the sense of unanswered prayer, of unfulfilled personal predictions, the bewilderment of having indulged so long in delusive trust in men, added to the physical prostration through cold, hunger, and anxiety, have shaken many, and left them weak indeed. They were weary in the land of peace, and the swelling of Jordan has overwhelmed them. They need immense tenderness of sympathy now.

During the siege, if certain worldly habits were put an end to by the austere duties of the citizen, the wickedness in drunkenness, in outrageous blasphemy, in selfish cupidity, heartless rapacity, was never carried to such an extent. Many of the wicked among the wealthy fled before the siege, leaving their tradesmen unpaid; these, in their turn, fleeced the public, and battened on their neighbours' very life-blood. These crimes are now crying vengeance, and reaping it as though the very times spoken of by St. James were at hand. Truly these have "heaped an awful treasure together for the last days!" We know some who, acquainted with these things, said during the siege, "How can we expect God to hear and deliver us, when that dark cloud of blasphemy and these fearful cries of the oppressed go up day and night before him!"

But these crimes could not be punished by the foreigner; so the foreigner is removed, and the fellow-citizens' time of revenge is come. The urgency of the present struggle with Versailles

has perhaps alone prevented the threatened proscriptions. A small foretaste of them only has been given in a few arbitrary arrests, confiscations, and executions by the musket-ball—the guillotine has been publicly burnt, and the tri-coloured flag put aside as having been *used by tyrants*, and consequently defiled. Rome is coming in for a share of revenge; church property is confiscated, and all connection with the State abolished, together with the salary of the clergy, several members of which have been arrested on various pleas. The most serious accusation seems to be that of correspondence with Versailles. The Archbishop of Paris occupies a cell in Mazas prison on this plea. The Rev. E. Forbes had the privilege of visiting him there, having to speak with him about the provisions sent from London to the famished Parisians, the Archbishop being the only member now left in Paris of the committee appointed to superintend their distribution. The venerable prisoner said that the visit was a sunbeam to him. The extreme revolutionary measures are prepared by suggestions in the immensely-read, cynical, jovial, bloodthirsty, Billingsgate, *Père Duchène*, and the bouncing, raging, *Mère Duchène*. 100,000 copies of these are devoured daily in Paris, besides hundreds of thousands of common sheets of the reddest die; when the people's mind is prepared, and a semblance of justice, and an appeal to the heart are a quick preparation—then the measures appear on the walls and in the official journal, and being a little less strong than suggested, pass easily current with the "patriots."

Now what are churches doing? The Roman Catholic ones are open as usual; the Easter festivals were very well attended. The Protestant ones are also just as usual; but thinly attended, so many families being away. Not a word has yet been breathed against the Protestants; the Revolutionists consider them as having been among the oppressed and persecuted, and as having a right to revolutionary freedom and approval. The Protestant ambulances are also well known as being truly loved by the wounded, and Protestant Bibles, tracts, and speakers are at present in favour. What an opportunity for action, were faith and love at their proper height! "Madame! swear to me that you are a Protestant, and that this good woman is a Protestant like yourself, and that the books she gives are *really those of the Exposition!*" said an armed citizen to a lady, whose address had been given him by an arrested Biblewoman. Her assurance of the fact being true, sufficed to liberate her courageous sister. "We have been so dreadfully deceived," continued the young man, "and we are now fighting against the Catholics; we want no Pope!" "No," said the lady; "you want none but Jesus Christ!" and the grasp of his hand was that of an honest man.

They will accept *Protestant* books, and *Protestant* Bibles, but woe to the distributor suspected of Catholicism. The word *Calotin* (skull-cap wearer) is passed, and he or she is carried off to be searched and examined.

Pray for Christians in Paris, that faith be strengthened, and that love and hope may not fail.

Sweden.

(*From a Correspondent.*)

DEATH OF THE QUEEN OF SWEDEN.

THE whole country has been saddened by the unexpected death of the Queen. She was daughter of the Prince of the Netherlands, uncle to the present King of Holland, and was in 1850, at the age of 22, married to the present King (then the Crown Prince) of Sweden. She was endeared to the people of her adopted country by her virtuousness, kindness, and simplicity of character. She seems to have overtasked her strength in watching by the bedside of the King during a recent severe illness; and, after only three days' serious illness, she died in the forenoon of the 30th of March.

On the morning of the day on which she died, she not only took a tender and affecting farewell of her husband and the relations who were around her, but expressed her faith and comfort, giving utterance to such expressions as these:—"I believe in God, in Jesus Christ. My hope is in our God, He has been my comfort." At another time, she said to the Duchess of Oster-Gothland, wife of one of the King's brothers, a woman of decided Christian character: "Read more out of the Bible; Read with your clear, expressive voice." On her work-table, after her death, there was found a sketch (which she had begun to colour with her own hand) of the Virgin and Child, with these words around the border, "Blessed are they that mourn, for they shall be comforted."

She took a deep interest in those to whom she stretched a helping hand. A letter written only a few days before she became unwell, to a lady who was sometimes employed as her almoner, leaves evidence of the affectionateness of her heart:

"God be praised that the King is better. A severe and sad time has it been for me since last November; but I am thankful to Providence, who first allowed me to be with a beloved mother in her last moments, and to comfort my father and sister, and again, since my return to dear Sweden has permitted me to nurse my King, whose health is every day improving."

Denmark.

BIBLE COLPORTAGE.

THE Rev. J. Plenge, the Society's agent in Denmark, continues to discharge with great faithfulness and activity the important duties which devolve upon him. No portion of his sphere of labour escapes his notice, and his attention is often turned towards those localities where the population is most scattered, and towards those individuals who stand in greatest need of Christian sympathy and help. The following letter, recently received from him, will sufficiently illustrate and justify these observations:—

"During the first fortnight of September I made a trip to Fünen and the south of Jutland, to see old correspondents and find some new ones for towns where they were wanted, but chiefly to establish some colportage in such places where it would seem desirable because of the peculiar localities. I shall mention a few particulars connected with this journey. I went first to Svendborg, a town in the south of Fünen. It is beautifully situated along a narrow winding sound, and in all directions surrounded by innumerable smaller and larger islands, all of which are exceedingly fertile, and inhabited by a well-to-do population, but rather isolated and excluded from the general communication. Our Copenhagen colporteur had made the experience that the sailors from these islands were his best customers when he visited the docks, and I had, therefore, for some time wished to send a colporteur thither. As the colporteur who had with such great success visited the island of Falster last winter was willing to go there, I made some arrangements for this purpose with our correspondent at Svendborg, the Rev. L. Warburg, who was willing to undertake the superintendence, keep the accounts, and assist the colporteur with his good advice. He will recommend him to different clergymen in the islands and in the neighbourhood of the town, of whom I went to see two myself. A case of books is now sent, and the colporteur will begin his tour one of these days.

"From Svendborg I went to Odense, the capital of Fünen. A colporteur, Rymker, connected with the American Baptists, had in the course of the last year drawn a considerable number of Scriptures from our depôt, which he had sold in the town and at the railway station just out of town to travellers waiting for the train. Some months ago, however, the magistrate, in whose jurisdiction the station is situated, happened to see him there, and in the harshest way told him directly to leave the place, and threatened him with the confiscation of the books if he was found there again. It has since been impossible to have this decision altered even by the assistance of higher authorities. After having seen Mr. Rymker, in whom I have found a very quiet and respectable man, who felt much grieved to be stopped in the middle of his work, I went to see the magistrate himself. I soon found out that no reasoning would prevail on him, for he went on repeating that it was against the law to sell anything except from a shop or a booth, and that it was quite indifferent to him whether it was 'Bibles or wooden shoes,' as he would not allow anything of that kind. The bishop of the diocese has promised me to recommend the colporteur to the Ministry; perhaps he will then get permission to sell the Scriptures.

"I am very thankful to the committee for their approval of my proposal to grant 2,000 New Testaments for the supply of the hospitals and prisons in Denmark. A great benefit will thus be conferred on the poor and suffering inmates of such establishments, where they often are left very much to their grief and pain, but just on that account will rejoice the more to find a friend and consoler in the blessed word of the Lord."—*Bible Society Reporter.*

Spain.

(From a Correspondent.)

THE UNION EVANGELICA ESPANOLA—STATE OF THE CHURCHES—MADRID—SITE GOT FOR LARGE NEW CHURCH AND SCHOOLS—SCHOOLS IN OTHER QUARTERS—COTTAGE MEETINGS IN MADRID—ZARAGOSSA—A PROTESTANT VILLAGE.

THE committee of the "Union Evangelica Espanola" have much satisfaction in reporting the progress of the work under their care during the last two months. God continues to bless their labours very abundantly. The stations, of

ı the readers of *Christian Work* have been
ly informed, continue to give every proof of
:y and increase, and various new fields have
opened up which in due time will become
affiliated churches. Thus may the work
until, like the stone cut out of the moun-
it grow and increase till it fill the whole

hort detailed exhibition of the state of the
ıs churches and missions under the charge
: *Comité Central* will put the Christian public
port with that part of the evangelical opera-
now being carried on and which is progress-
rith such rapid strides in the land which
ıtely was *the* stronghold of the Papacy.
begin with the capital.

The church of El Redentor in the Calle de
dera Baja. The congregation in this place
ıues as flourishing as could be desired. At
ro Sunday services every available place is
ied. The forenoon service is always con-
d by the Pastor Don Antonio Carrasco, who
to the assembled multitude the finest of the
:. It could not be possible to listen to finer
ples of noble pulpit eloquence than those
from Sunday to Sunday in Madera Baja;
ne great sorrow is that there are not a hun-
such preachers throughout Spain. The
ng services are conducted in turn by the
ant pastor and the evangelists, and are no
ıumerously attended throughout the week.
us classes and meetings, conducted by
ls of the Gospel, both native and foreign,
also their complement of hearers.

very important event in the history of the
h of Madera Baja has taken place in the
h that is past. After long negotiations, the
'é *Central* has entered on the full possession
nagnificent site for a new place of worship.
: exists already a building which, with com-
ively little expense or delay, can be adapted
church capable of containing at least 1,500
ns. Under the church are premises suitable
ale and female schools, and it is proposed
ct two additional storeys above the church
rve for the accommodation of one of the
rs, as also for classes and meetings, more
ially for the classes of the Theological Insti-
which has been begun. It is also in con-
lation to establish there a normal school for
an institution of the utmost importance for
ıosperity of the Evangelical cause. It is
lently expected that ere a year elapses all will
full operation, and the acquisition of such a
site and such a place of worship will not fail to put the Protestant community on a very different and more advantageous footing with their fellow-citizens.

II. Capella, in the Plazada de Limon.

The success of the Evangelical cause in this quarter of the city has not failed to come up to the expectations that were formed respecting it. Already the chapel—the most beautiful and best adapted in Madrid—is almost quite full, and filled with entirely new people, each individual a clear gain to the cause of true religion.

A school has been established in connection with it, and promises to be by far the most successful in Madrid. Although it has been open only three weeks, there are now more than fifty inscribed on the books, and the number increases from day to day. It does not admit of the slightest doubt that the great hope of the Christian Church in Spain lies in the young. Much may be, and indeed has been, done with those already grown up; but the process of eradicating the thousand and one abominations of the Papacy from the minds accustomed to them from tenderest youth must ever be very slow and unsatisfactory. With the young it is very different: their minds have not been stained with the nameless pollutions of the Confessional, and may be easily bent in the right direction. A mother, one of the most intelligent of the converts, said to us one day, pointing to the infant lying in her bosom, "It is my hope and my prayer that the first sounds this little one hears and the first words it speaks may be those of the Gospel of Christ." We earnestly solicit the friends of Spanish evangelisation to bear this part of it specially in mind: no part of the work is of such vast importance. It has appeared to us of late as if almost too much attention was being directed to work simply in-and for the present to the overlooking of the future. Let us by all means make every exertion to gather in the grown-up people, but let us never forget that the children are the hope of the Church. Apart from these considerations, there are others no less weighty, and having a claim on our attention. It everywhere happens that if a family attends the Protestant worship, its children are at once dismissed from the State schools. No other means of instruction are available, and the children are left to run wild, and the good they may get is frustrated by the idle habits they perforce contract.

Already something has been done in this direction. Various ladies in the different Pro-

testant countries have been written to, proposing the formation of an "Association for the establishing of Christian schools in Spain." Each associate contributes five shillings a year, and collects funds for the special purpose. Several replies have been already received of a very encouraging nature, and it is our fervent prayer that this association extend itself to all parts. Underneath are the names of the friends who have kindly undertaken to receive funds for the *Comité Central.*

We have very much pleasure in referring to a new field opened up in Madrid during the last few weeks: this is what is generally known in England as "cottage meetings"; and our pleasure is all the greater when we can report it as a spontaneous movement on the part of the people themselves. A poor woman of those attending the Capella de Limon offered her house as a place of meeting, nearly two months ago. The offer was very gladly accepted, and one of the evangelists was charged with conducting the service. Soon not only the house, but the passage outside, was crowded night after night with an eager and interested audience. This was only the beginning. Shortly after, another woman, living in a group of houses just outside the city, also offered her house, or rather besought the evangelist to hold a meeting there. After two or three meetings it has been found necessary to hire a hall to accommodate all those who in that neighbourhood wish to hear the word of God. The good result of these household meetings is already making itself plainly felt in the greatly increased attendance in the Capella de Limon. The same thing has taken place in another and distant part of the city, and it is fondly hoped that the number may go on increasing indefinitely.

Little space is left for the recital of important information with regard to the work in Zaragossa and Camuñas. In both these places the congregations have been definitely organised and affiliated to the "Union."

III.—In Zaragossa, after instruction for many weeks in the Confession of Faith and Book of Ecclesiastical Organisation, those adhering to the evangelical doctrines accepted these *in toto*, and a congregation of eighty-one members, with four elders and four deacons, was constituted under the pastorate of Señor Egimeno. According to last accounts, the number of those who have satisfactorily passed the examination for membership has increased to 154, and there is a regular attendance of 700.

IV.—Camuñas. It may be almost said that this is altogether a Protestant village. There is neither Catholic priest nor service, and the only divine worship is celebrated in the humble Protestant *locale.* The indefatigable pastor Señor Astray has the satisfaction of seeing around him a willing, friendly people, eager to hear and learn the grand truths of the Gospel. The congregation is now constituted with two elders and two deacons, and there is a school with between forty and fifty children. Recently Señor Astray returned to Madrid for his marriage, and his wife, on being presented to the congregation on their return, addressed herself to the assembled mothers, earnestly speaking to them of the importance of the religious instruction of their daughters. She was listened to with the greatest respect, and her generous offer of instruction was enthusiastically received.

We have no space left to enter upon details of the work in Valencia, nor in Da Seca, an important village of Old Castile, near Valladolid; nor yet of the approaching *réunion* in Seville of the representatives of all the Protestant missions in Spain—a *réunion* from which the happiest results in the direction of union are expected. These must form the theme of our report on a future occasion, and in the meantime, beseeching your prayers for us and for God's blessing on the work in our hands and in general throughout the Peninsula, we affectionately salute you in the Lord.

On behalf of the Comité Central,
JOHN JAMESON, *Secretary.*

Subscriptions received by the Rev. John Shedlock, Blomfield Street, E.C., and the Right Hon. Arthur Kinnaird, Pall Mall East, London, W.

Italy.

(From our own Correspondent.)

THE EASTER CEREMONIES IN ROME—DISTURBANCES IN OPPOSITION TO THE RE-ACTIONISTS—DEPUTATION OF ENGLISH NOBLEMEN TO THE POPE—MANUFACTURING RELICS—DR. DÖLLINGER'S LETTER—THE WORK OF EVANGELISATION IN ROME.

IN Rome, the month of April has for many centuries been looked upon as the most important month of all the year. Then, thousands of strangers visited the Eternal City in order to be present at the Easter ceremonies. Hotels and private lodging-houses were filled with foreigners and

; the churches were crowded with sight-
d the shops of the jewellers and vendors
ıities were filled with purchasers. This
: Pope and the Jesuits resolved that there
e none of those gorgeous religious cere-
which have hitherto attracted so many

Instead of the music and pomp which
ıdered Good Friday and Easter Sunday
n Rome, there were private services con-
in one of the chapels of the Vatican to
nly a favoured few were invited. In St.
Monsignor de Merode conducted religious
but all was gone through with as great
d quietness as possible. Although Rome
ɔs the most sceptical of all cities in regard
ɔn, yet there is still amongst its inhabitants
show of respect for the ceremonies of

Hence many of the Romans from
habit attended St. Peter's on these holi-
ıt the great majority of them occupied
ɾes with walking or driving, and thus
the city quite a festive appearance. In
ɹt of the world, where there are Roman
s, the priests have endeavoured to persuade
lowers that anarchy and misery reign in
And although it is true that in some
the Romans have suffered from the
of government, yet they have shown a
and a devotion to the cause of liberty
most highly praiseworthy.

ıe 12th of April, 1849, Pius IX. was
back from Gaeta to Rome by the soldiers
French republic, and was received with
: by the few who were really favourable
ɔvernment, and by the many who found it
sy to bend before the force of circum-
han to make any open protest. A medal
ıck in honour of this event, and every
ɜ day has been observed by the followers
ope with great signs of rejoicing. It was
ıat this year some of these ultra-Catholics
ake such a demonstration as to produce
ɜturbances. Only in one part of the city
ɛre any attempts at this, and it was
put down. About eight o'clock in
ning yellow and white lanterns were
ɛd from the windows of a house in
i Spagna, which is inhabited by a Belgian
o is well known for her strong sympathies
ɔriests, and dislike of the present Italian
nent. The Romans have hitherto shown
test respect to the few illuminations that
ɛn made by the devoted children of the
in honour of Madonnas or other saints;
but this was a merely political demonstration, and so a crowd assembled in the square, and commenced not only to hiss, but to throw stones at the obnoxious lanterns. A few police and soldiers of the line, however, soon appeared, and dispersed the crowd. Of course the priests are loud in their complaints, and point to this act as a proof that no real liberty is enjoyed in Rome; but they entirely forget, when making these complaints, that something worse would have happened if any one had attempted eight months ago to display the Italian national colours in Rome. At present every effort is put forward by them to sow discontent in the minds of the people, and to bring back again the old system of tyranny and oppression. Orders have been given to the confessors to make special inquiry concerning the political views of those who wish to obtain absolution, and of the different members of their families; and they are even instructed to use all their efforts to induce the Italian soldiers to desert their regiments when this can be done with safety to themselves. We have already spoken of the attempt that has been made to organise a Catholic crusade. The priests have just organised another society, which is very harmless at present, but may exert a great influence on the nation in future years. This society is called "The Crusade of Infant Catholics," and the work which those who enrol themselves in this company undertake to perform is to recite every day an *Ave Maria* and other prayers for the triumph of the Church and the safety of the Holy Father. On the 11th inst. thirty-four boys and girls belonging to this society were introduced to the Pope, and after having presented him with an address, received from him the usual benediction.

At the beginning of this month a deputation of Roman Catholic English noblemen and gentlemen visited Rome in order to present to the Pope an address of sympathy and large sums of money. Every preparation was made to give them as grand a reception at the Vatican as possible. Some pretended to entertain fears that the Romans would give them a reception of an entirely different character, but in truth they looked upon the whole affair with perfect indifference. Some of the members of the deputation passed through Florence last week on their way homeward, and are said to have informed their friends that their ideas concerning the state of matters in Rome are very different now from what they were when they left England—that, instead of the anarchy and confusion which they expected to find, they saw

things moving with as great smoothness as in any other well-organised continental city. Several other deputations have presented addresses to the Pope, and have been addressed by him in his usual style; but beyond the walls of the Vatican and the narrow circle of those who form these deputations, these meetings do not produce the slightest effect. Preparations are, however, it is said, being carried on for celebrating the conclusion of the twenty-fifth year of Pius IX.'s rule as Pope. Those who have occupied the papal chair for this length of time are permitted to sit in the chair said to have belonged to St. Peter, and also raised to the dignity of a saint. As yet, however, no Pope has had these honours conferred upon him.

One of the Roman newspapers has been for some days publishing the account, from official papers, of a trial which took place about two years ago, of some priests, for manufacturing relics. From this trial it appears that the bones of animals were sold for the bones of saints; that glasses stained with some dark red substance were palmed off as glasses containing the blood of saints. The manufacture seems to have been complete. If any one desired to possess the bones of any martyr or saint, he had only to make an application, and he was immediately supplied. The result of this trial was, that one of the agents for the sale of these relics was condemned to a year's imprisonment, without, however, any mention being made of the crime of which he had been guilty, while the priests and Jesuits who had connived and assisted him in this work were allowed to pass unpunished. Against this sentence the agent's advocate appealed, and the Pope, in order to prevent the case from being again tried and the names and actions of other priests discussed, granted a free pardon for the offence. It is said that the publication of these papers has caused great consternation in the Vatican. The Pope had been led to believe that all the documents had been destroyed, and when he found out that they were being given to the public, his anger knew no bounds. He reproached the priests as persons who thought more of their own interests than the good and prosperity of the Church, and regretted that he had not allowed justice to take its course on all those who had profited by this traffic.

Although the Italians do not generally take great interest in religious questions, and the proclamation of the dogma of the Pope's infallibility produced, perhaps, less impression than in almost any country in Europe, yet the letter by Professor Döllinger on this subject has attracted a great amount of interest. All the Liberal newspapers have published articles praising him for the stand he has taken and the sentiments he has expressed; the members of the Roman University have presented him with an address expressive of their sympathy and encouragement, and it is said that other educated and liberal laymen are preparing addresses of a similar character. Father Hyacinthe is at present in Rome, but does not appear to be actively engaged in any work there.

The work of evangelisation continues to make progress in Rome. In the year 1848 Ugo Bassi caused an edition of the New Testament to be printed in that city, but after the return of the Pope from Gaeta all that could be obtained of these were taken and burnt. Now the British and Foreign Society are printing editions of several portions of the Bible in Rome, and have already published in a small volume the Gospel of St. Luke and the Epistles of St. Peter, which are sold for one halfpenny. The sales of the religious books published by the Italian Evangelical Publication Society continues steadily to increase. Signor Gavazzi's conferences continue to be well attended, while the congregations that meet in the different evangelical churches are gradually increasing. On Easter Sunday the Sacrament of the Lord's Supper was, for the first time for many centuries, administered to Italian converts within the walls of Rome. In the church connected with the Free Italian Churches, about fifty new converts were admitted. A considerable number had also applied to the Rev. Signor Ribetti of the Waldensian Church for admission, but he very prudently persuaded them to wait, until they had received more instruction and given more decided proofs of being true Christians. In the hall in which the Waldensian pastor preaches, a day-school has been opened within the last few days, and is already attended by about twenty children. Several Christian friends are studying the best means of commencing superior evangelical schools, in order thereby to influence the middle classes in Rome.

ROME, AND THE WORK FOR GOD THERE.
BY MISS BURTON.

Wonderful to relate, one feels as free in Rome as in London. I go about the streets and distribute freely to soldiers and civilians and Jews in the Ghetto, tracts and Scripture portions, which one can do up to the gates of the Vatican, but not to the Papal guards inside. The King's

troops guard the outside of the palace, and the Pope's Swiss guard within.

Gavazzi is preaching here to the Romans, in the Free Church of Scotland, three times a week of an afternoon, on the creed of Pius IV., and of an evening to large audiences. Mr. Wall, the Baptist minister from Bologna, has, also, his meetings, and not only evangelises in Rome, but holds meetings in the villages and fields around Rome. The colporteurs have sold 2,000 copies of the Scriptures, and do very well in the villages. A Roman exile has opened a school in the Sabine Hills, where he has collected seventy children, and, though a Protestant, the Government has given him an old church for his schoolroom, and I am sending him books for his children. On Sunday he acts as Scripture-reader to the people in the villages round about. The Waldensians have a good minister here from Leghorn, Mr. Ribetti, who preaches to a very steady audience in an old theatre, which they have taken and fitted up. There are two other evangelists, besides, in the city. We have Dr. Macduff here, of the Church of Scotland, and Mr. Lewis (Free Church), and two English churches—one high and the other evangelical.

All our English churches are together, outside of the Porto del Popolo, amidst dirty public-houses—the Pope having ordered us there, when he was master, to testify his respect and toleration. All the Italian preachers are within the walls, where we intend to follow. I have been very well received by the troops, one officer only forbidding me to speak to his men, which I obeyed for the time being, as the soldiers were standing round him. Rome swarms with troops, but the Government are engaged in a warm controversy with Monseigneur de Merode about the barracks some of them are quartered in, which he says belong to him—I mean personal property.

I give away as many tracts to the Roman people, the children, the cabmen, and the Jews in the Shelto as I can. The latter mobbed me once in such numbers on their market day, for books, in the Campo dei Fiori, that I feared being taken up by the police for creating a disturbance. The Papal newspapers, I am told, have made a fine story of it for the benefit of the faithful. The Pope never leaves the Vatican, and the cardinals only *incog.* There is a question of the Jesuits being made to leave the kingdom. I am sorry to say, a party of English here, who are members of the Church of England, and persons of rank and influence, are siding entirely with the Pope. One feels ashamed of English people doing such things. The party in question decline to meet the Prince and Princess of Piedmont.

The new schools for the Romans are to be opened in a few days, and many scholars are anxiously waiting for the happy day. I give away a great many spelling-books, containing something of the Gospel, to the poor boys who go to the night schools, and find amongst the Romans more sympathy than I ever experienced in Tuscany. Passing the Inquisition palace and prison to-day, I was glad to find only priests were there living. No more prisoners and Italian soldiers at the gate. Why, I do not know. A respectable Roman passing by made some not very polite allusions to it. The people in general are well disposed, but the Pope still has a party and strong friends.

Ancient Rome is a very interesting place. New Rome, with its churches, &c., is of course interesting also, but the history of Romanism has been such an awful one for Europe in general, and Italy especially, that I look at its religious monuments with horror, and thank God there is liberty for his word and truth. Mr. Bruce, the agent of the Bible Society, seems satisfied and pleased. His shop is in the Corso, and the tract shop in the Sti-Mali. I regret to say some ally of the priest broke the windows of the latter lately. I find the Roman police kind and liberal; they gladly receive tracts and portions. As time is short and everything uncertain here below, I think it better to make known to all classes with whom I come in contact something of Christ and his free salvation. I have now given you, as far as it goes, some idea of Rome under its new government, which may God preserve!

And believe me, very truly yours,

(Signed) E. BURTON.

Subscriptions for this work received by Fuller, Banbury, & Co., 77, Lombard Street, London.

GAVAZZI ON THE ITALIAN CHURCHES.

The two great churches of Italy are now the Waldensian and the Free Church. I like two Evangelical churches in Italy, because when the people leave the Church of Rome they can have their choice of these two, and adhere to the one they wish, and thus they can the more confidently leave the Church of Rome when they know they have not one Protestant church only to go to, but a choice of two. Therefore I like to have the two churches, and you need not be afraid of their separation, for it is an advantage. Some narrow-

minded people may say these two churches show us that Italians cannot agree, but fight, and cause great scandal to the church of Christ; but nothing of the kind; we two will go hand in hand and heart in heart, doing in two different manners the same thing, namely, spreading the Gospel of Jesus Christ. The choice pleases the converts, and makes no final difference. The Waldensian Church comes down from the Apostles' days to ours, and the Free Church goes out from our days to those of the Apostles, and therefore coming down and going up give the same result. Therefore, my dear friends, be not afraid of our disunion. I ask you to pray for our Italian Free Church from time to time in its work of evangelisation, and that its evangelisers may be granted unanimity, and earnestness, and perseverance; and that shall be the greatest bounty you could give, for you know, my friends, men cannot convert souls—they are only the instrumentality. It pleased God to inspire the Church of Milan, in the month of June last, to send a programme to all the Evangelical churches in Italy for a General Assembly, and thirty-three of the churches answered the appeal and met in the end of the same month, and they determined to make a union among themselves without a single dissenting vote. They appointed a committee to organise and conduct the systematic evangelisation of Italy. Thus we had a General Assembly to direct the churches; and when the whole was over, it unanimously proclaimed the existence of a Free Christian Church in Italy. And that Free Italian Church is a sister to all Christian churches throughout the whole world. But it is a remarkable thing to observe that this great union was made in Italy the very moment that the Pope decreed his own infallibility. The Œcumenical Council had for one of its objects the recalling of our Italian brethren to the Romish religion, and this they thought might be done by the doctrine of the infallibility of the Pope. But it has just had the opposite effect, and at Milan, the time the Church proclaimed in one of their articles of faith the sole infallibility of the word of God, the Œcumenical Council proclaimed the Pope's infallibility. So that, you see, in Italy the proclamation of the Pope's infallibility has done and shall do the greatest good to my Church—more than many and many thousand sermons, and many and many thousand volumes.

Turkey.

ENCOURAGEMENT IN SYRIA.

Dr. Jessup says:—"There is probably more of spiritual interest in Syria now than there has been for five years." Large and solemn congregations are spoken of, and also applications for preaching at new towns, as well as cases of earnest inquiry. Two native preachers were sent from Beirut to a Maronite village in Central Lebanon, from which a deputation had come to ask for the Gospel. On reaching the village near midnight the people came together to hear them, and several hours were spent in religious instruction and prayer before they retired to rest. A Protestant Syrian in the hospital in Beirut had died in full peace, after giving a most pleasing testimony to the power of Divine grace. Mr. S. Jessup, of Tripoli, writes:—"This month I have urgent applications for schools and preachers in three different places which are from thirty to fifty miles apart." The brethren still urge the call for more men in this field.

SUCCESS OF A BLIND HELPER AT ERZINGAN.

Erzingan, and its villages upon the plain, contain some 15,000 Armenians. The city itself is said to have about 10,000 Armenians, while the whole population is upwards of 30,000. It is beautiful, and has been one of our most thriving inland cities. But of late it has lost in the removal of its military prestige. The soldiery, formerly so numerous there, together with the medjlis, have been brought on to Erzroom. This leaves great stagnation in business, and people find it hard to get employment. But it seems to me, as was remarked by another, while I was there, that this may open the way for the work of the Lord. When people are full of work, what way is there to the soul? But the Erzingan people now have time to think, and this may be a favourable time to approach them with the Gospel. This has been our aim for the past few months, and you will bear in mind that this is but one of many attempts in that direction. The brave pioneer Dunmore spent three months there, and various helpers have been stationed there from time to time. But for the two years that we have been in this country, it has not been occupied much. The last, and that we may hope, in some degree, a successful attempt, was entered upon something like five months since, by a poor blind man and his wife. They had been there once before and failed. They had also been to

one other place without success. Our hopes and expectations with regard to them had been disappointed. But they plead with us not to cast them off without one more trial, but to fix whatever terms we chose, and send them back to Erzingan, their native place. We did so, and this seemed to bring them upon their feet. When we arrived, Harootune (for this is the man's name), in little more than three months had sold upwards of 500 piastres' worth of books, and he had some fifteen constant listeners to the truth. His wife had gathered about her seventeen children, and was carrying forward quite a fine school. This was encouraging to us, as it was to them. They said the people were different from what they were when they were there before. "Now they seem ready to buy our books, and have time to listen to the truth."—*Missionary Herald.*

Persia.*

VISIT TO HAMADAN—ITS ANCIENT NAME—ITS POPULATION—THE MOUNTAIN VILLAGES—HOHANNES—THE PROTESTANTS—WORK AMONG THE WOMEN—MUSSULMANS.

In the *Herald* for August last, page 256, mention is made of a letter to the brethren at Oroomiah from an English missionary (Mr. Bruce), who spoke highly of some helpers employed by them at Hamadan—sent there in the autumn of 1869—and urged the mission to more effort there and in that vicinity. Mr. Coan, it was then said, expressed the feeling that they had light enough to call for an "advance," while the force for it was wanting. When he thus wrote, Mr. Shedd was absent on a visit to Hamadan, and now a very full letter has been received from him, respecting that place and the opening for missionary work there. The letter, made up mainly of extracts from his journal, written from day to day while on the visit, omitting dates, is full of valuable information, but so long that only a small portion of it can be given here—enough, however, it is hoped, to give something like a just impression of the opening which seems to be presented in that central part of Persia, for hopeful Christian effort. Mr. Shedd spent twenty days in Hamadan and vicinity, his companion being "the young Armenian brother, Baron Boghos."

Location—Population. "Hamadan lies about as far from Oroomiah as Erzroom, and in just the opposite direction. It is about 300 miles to the south-east, and for the most of this distance the way lies over the high lands of ancient Media, a region rich in the associations of the past. It is now the great caravan road between Tabreez and Bagdad.

"*Hamadan*, the ancient Ecbatana, was the summer residence of the Persian kings, being selected to avoid the heat of the plains of the Tigris, where the winter palace of Shushan (or Susa) was situated. Ecbatana is mentioned as *Achmetha*, Ezra vi. 2. The Syriac is *Achmethan;* Armenian, *Ahmetan;* Persian, *Hamadan.* It is situated at the northern flank of the mountain called by the ancients Orontes, or, at the present, Elwend.

"From the space occupied, and from all information attainable, I should judge that it contains from 50,000 to 75,000 people. It has greatly increased during the last fifty years, and the increase goes on at the rate of several hundreds yearly. Its position, in the centre of Persia, with caravan routes leading in every direction, marks it out as a point of great importance. Of the population, thirty-five houses only are Armenians, 1,000 (perhaps) Jews, and the remainder Mussulmans.

"The climate here is no warmer—rather cooler, I should judge—than in Oroomiah. Cotton can barely be raised.

"An hour distant from the city are villages about as elevated as Hyderloo, and as cool as Seir. The water is pure, trees plenty, and the population partly Dawoodee. There are places very suitable for a summer retreat. The high snow mountains near the city give cool breezes at all seasons, and also add a disagreeable feature to the climate—high winds, like those in Gawar.

Missionary Work. "The Sabbath here is so different from our last, that our hearts flow out in gratitude to the wonder-working Saviour, who has raised up here a company of brethren to worship with us. It seems to be the seal of Divine favour upon the change of our name to that of 'Mission to Persia': and a call, as plain as Paul heard from Macedonia, that we should come hither to the help of the perishing. Jesus is going before us, and preparing the way of 'the kings of the east.'

"The first man who received the light is a brother named Hohannes, the writer of the letter received by our mission a few weeks since. He was first induced to read the Bible by Mr. Bruhl, in Bagdad, and by him was so much enlightened that he began to diffuse his light to his neigh-

* From the Boston *Missionary Herald.*

bours. At first all opposed him, and probably all would have remained in a groping state if the timely visit of our colporteurs had not occurred.

"The movement of the Holy Spirit in Hohannes' mind, and his desire to enlighten others, was met and strengthened by the arrival of the Oroomiah brethren and books. The books then did the work. They were bought and read, and Hohannes was ready to aid in expounding and enforcing the life-giving truth. The economy of means by which God in the Apostle's day brought different agencies together to effect his purposes of grace, was not more remarkable than the wonderful way in which He has planted the gospel here. Without the light of Hohannes, the books would have been good seed, but the fruit would have been long delayed; and without the visit of the colporteurs, the work would have died in its birth. Said one of the brethren: 'A thousand years of simple talking and preaching, and a hundred visits of Mr. Bruhl and Mr. Bruce, would not have affected us without the Bible to read. But the colporteurs came just in time, and we searched the Scriptures.' Here in the city, the evangelical influence has gained the ascendancy. With an Armenian preacher to gather up and concentrate the diffused and scattered work, a congregation of fifty or sixty would at once spring up, a Sabbath-school as large, with good teachers and many readers, and a living church of real, working, intelligent Christians.

"Very much remains to be done to train the brethren, and give them adequate and just ideas of the Christian's profession and consecration. But we cannot be too thankful that the material is here—good brethren, full of love and zeal, ready to be moulded and longing to be taught. They have learned that the letter killeth and that the spirit maketh alive.

Spirit of the Protestants. "In town the Protestants have gained the day, in great measure. Some of the old party wrote to the Episcopos in Ispahan that Protestant preachers were here, and many were adhering to their doctrines. The bishop wrote ordering them to exclude the Protestants from the church, and so the priest brought up the matter. The brethren stood together, and said, 'The church is not the property of the bishop, but of the people. We have built it and claim our share in it. You can hold your old prayers at any time you choose, and we will hold our meetings at another time.' The priest yielded the point, and said, 'No, no; we will not separate. You can preach and pray in the congregation.' Such has been the custom. After the old service, Sabbath morning, the evangelical service is held, and all remain. The brethren come in about the time the old service is over, and take no part in the mummeries. To-day Baron Boghos preached to a very attentive audience, and all seemed much pleased with a sermon in their own language. The truth is working mightily. The old communion is very thinly attended, and this year the evangelical party have broken with all the old customs and fasts.

Women Interested. "Each evening Baron Boghos has visited a house and held a meeting with those in the neighbourhood. Many of the women are specially open to impressions, and ask a great variety of questions touching their old religion and the teachings of the Bible. Such meetings have been held by our helpers very often, but the women are more free to ask of an Armenian than of our Nestorians.

"Baron Boghos is greatly astonished at the work among the women. This evening five women assembled at the widow's house, in the basement of our premises, and requested him to come and instruct them. He was surprised to find one of them a diligent reader of the Bible, and in light and knowledge in advance of almost any women he knows in Bitlis. They kept him till eleven o'clock, making such advanced inquiries as to doctrines and duty as most strikingly show the power of God's word to enlighten, when it is read."

Schools. Mention is made of two young men, who, it was hoped, would at once commence study, who were believed to be promising "candidates for the gospel work," and were expected to be ready for future service when a mission station is planted. These young men have since then entered the seminary at Seir.

Mussulmans.—Mr. Shedd next notices his pleasant intercourse with Mr. Bruce, of the English Church Missionary Society, who had written to the brethren at Oroomiah. He had laboured in India, was in Persia probably for a short time only, but was anxious to have his Society establish a mission there, taking, perhaps, Eastern Persia, while American missionaries should occupy the west. Further statements are made, as the result of conference with Mr. Bruce, as to the opening presented among different classes of the population—Armenians, Bábees, Dawoodees, or Ali-Illahees (see *Herald* for June last, page 180), and Mussulmans. Respecting the latter, it is said: "Among the Mussulmans of all this region, as the gospel comes in contact with them, it may be

said that a great deal of discussion and real spirit of inquiry, and a readiness to submit the case to the arbitration of reason and proof, and not of force, is generally shown."

India.

NATIVE LIBERALITY IN ORISSA.

THE Orissa Baptist Mission, in appealing for a new chapel at Cuttack, says—The cost of such a chapel as is indispensably requisite for the requirements of our native Christian community, which exceeds 1,300 persons, cannot be less than Rs. 10,000, but will probably exceed that amount, as it is desirable to erect a more permanent building than the present one, which costs a considerable sum annually in repairs. We felt that we could not ask the help of our friends till those more immediately concerned had contributed according to their ability. The native Christians, who are warmly interested in the object, have each promised a month's salary towards it. This amount will exceed Rs. 1,500, part of which has been already given; and it is gratifying to add that the orphan children have promised out of their personal earnings and good conduct allowance, Rs. 256-3. The total amount received or promised exceeds Rs. 5,000, of which Rs. 3,822-5 are already in the Treasurer's hands. This includes an appropriation from the Orphanage Fund collected by D. J. M'Neile, Esq., of Rs. 1,038, and an appropriation from the Ayr Bazaar Fund of Rs. 665. The additional amount required will probably exceed Rs. 5,000; and for this we earnestly appeal to our friends in different parts of India and in England. It will be an additional favour if the help rendered be speedily given. Subscriptions may be sent to any of the missionaries, or to F. Bond, Esq.; or, if more convenient, may be paid into the Bank of Bengal, Calcutta, or to Messrs. Binny & Co., Madras, to the credit of the Treasurer, the Rev. John Buckley.

A BUDGET OF MISSION REPORTS — MYSORE — AMRITSAR — THE SONTHALS — ALLAHABAD — RAJPOOTANA — DELHI — DACCA.

We have received quite a budget of Mission Reports this week. We notice first "The Thirty-second Report of the Wesleyan Mission in the Mysore Territory for the year 1870." The following are the stations occupied by this Mission: Bangalore, Mysore, Toomkoor, Goobbe, Coonghul, Shemoga, and Ootacamund. We are pleased to see that efforts have been made to inculcate upon the native members the necessity of contributing all they can to the support of their own churches and that these efforts have been successful. The contributions increased considerably during the year. The English Institutions are both in advance of last year, and in numbers and attainments they have reached a higher point than ever before. Both institutions now have classes for the B.A. degree. In the girls' schools the numbers have increased from 527 to 728. Native agents also are in training for the work. There will be seven young men in the Theological Class during the next year. This report is an encouraging one. It shows steady progress as the result of persistent and faithful labour. There are 250 native communicants.

We notice next, "The Thirteenth Report of the Amritsar Mission of the Church Missionary Society." This Mission seems to consist chiefly of *schools*:—1. The "Amritsar City Anglo-Vernacular Boys' School," which has an average attendance of 125. 2. The "Jandyala Anglo-Vernacular Boys' School," with an average attendance of 83. 3. The "Narowal Anglo-Vernacular Boys' School," with an average attendance of 72. 4. "City Branch Schools," which have an average attendance of 581. 5. The "Lady Henry Lawrence Memorial Girls' Schools," with an average attendance of 235. Then there are two Orphan Institutions for boys and girls. In the latter the total number is 33, and in the former 14. Considering the short time that this Mission has been in existence the progress is very encouraging. The congregation too has an aggregate number of 166. The Report speaks of a falling off in the "Collegiate School" owing to "the baptism of four more or less connected with the school."

"The Fourth Annual Report of the Indian Home Mission, auxiliary to the Baptist Mission to the Sonthals, for the year 1870," gives an account of this new station which is full of interest and promise. The church, which was organised little more than a year ago, now consists of 22 members. A notable feature in the mission is a Boys' Training School, in which between 30 and 35 are under instruction. There is also a girls' school, consisting of 10 scholars, and there are 8 village schools, with an average attendance of 100 scholars. These results are encouraging. We are told also of the hunting and killing of a wild boar, which was no doubt an interesting and exciting scene, but we think the record of such events is out of place in a Missionary Report.

The "Report of the Allahabad Baptist Mission for the year 1870" speaks of "a sad want of spiritual life" in the English Church there; but the labours of the missionaries have been abundant and constant during the year. Bazaar preaching and preaching at religious festivals has been carried on with much energy and zeal. An efficient staff of young ladies has been sent by the American Zenana Mission to carry on the work begun some time ago.

The "Ninth Report of the United Presbyterian Mission in Rajpootana" for the year 1870 is worthy of notice. The stations connected with this mission are Berar, Nusseerabad, Ajmere, Todghur, and Jeypore. There is a staff of 9 missionaries, 2 English teachers, and 8 native agents. There are also 36 communicants, 276 orphan boys and 172 orphan girls connected with the mission. Also 3 Anglo-vernacular schools, 38 vernacular boys' schools, and 4 vernacular girls' schools, with a total number of 1,455 scholars. These are great results, obtained within a few years. The famine relief work is an important feature of this report, and has been a source of much trouble and care to the missionaries; but to minister to the wants of the famishing and to train the orphan for usefulness is a noble work, and cannot be in vain. Bazaar preaching, too, has been regularly kept up during the year.

We have received also the "Report of the Delhi Mission of the Society for the Propagation of the Gospel in Foreign Parts, with a branch mission at Kurnaul, for the years 1869 and 1870." In connection with this mission there are five boys' schools, one main and four branch schools, and the number of boys under instruction is 512, of whom 72 are Mahomedans, 416 Hindoos, and 24 Christians. There are 101 zenana pupils, 40 in the female normal school, and 115 in the girls' schools. The congregation at Delhi consists of 102, and that at Kurnaul of 10. Preaching also has been carried on daily in various parts of the city and in the neighbouring villages by the missionaries and catechists.

The "Report of the Dacca and East Bengal Baptist Mission for 1870" contains a faithful account both of failure and success. "The failure of the attempt," says the Report, "to establish a native pastorate was one of the disappointments of the past year. The native pastor was found utterly unfit to maintain discipline in the church, owing, we believe, to the lack of moral courage." This is sad enough. In the Church at Dacca there are 8 European and 37 native members. Out-door preaching has been continued in the bazaars of the town and the surrounding markets during the year, with occasional itineracies in the district of Mymensing and elsewhere. There are in connection with this mission the three substations of Dayapur, Munshiganj, and Comillah with a total membership of 45. There is also a Zenana Mission carried on by two European ladies and a native teacher. Labour is success.—*Friend of India.*

REMARKABLE ADDRESS OF A BRAHMIN.

The Rev. J. Chamberlain, of the American Arcot Mission, relates the following incident:—

An incident occurred this (Wednesday) evening which has made a profound impression on my mind.

At the close of the lecture, concluded with a short prayer—which was attentively listened to by an audience of 180, composed of Brahmins, merchants, farmers, artisans, officials, and students—as I took my hat to come away, a Brahmin, one of the best educated in the place, arose, and politely asked permission to say a word. I, of course, as politely assented, and took my seat again, though I had not the slightest idea what his purpose was, but thought perhaps he was intending to question some of the ideas I had advanced in my lecture. But nothing of the kind. In a neat address of ten or fifteen minutes, couched in choice and ornate language, and with apt illustrations, he urged it upon his fellow-citizens present to come forward and second in every way the efforts I was making for their intellectual and moral advancement.

I should like to reproduce his address for you, as it seemed to me a remarkable one, considering the man, the place, and the audience, but must content myself with giving you, in brief, the substance of one part of it. He said:—

"Behold that mango tree on yonder roadside! Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men, and every passer-by, until it stands bereft of leaves, with branches knocked off, bleeding from many a broken twig; and piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me, and I

shall live in peace'? Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again is it pelted, and broken, and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in Government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No; they seek, like the mango tree, to bear fruit for the benefit of others, and this, too, though treated with contumely and abuse from those they are benefiting.

"Now look at this missionary! He came here a few years ago, leaving all, and seeking only our good. He was met with cold looks and suspicious glances, and was shunned, avoided, and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen. But he was not discouraged. He started a dispensary, and we said, 'Let the Pariahs take his medicines, we won't;' but in the times of our sickness, and distress and fear, we had to go to him, and he heard us. We complained if he walked through our Brahmin streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments, and he came, and our wives and our daughters now smile upon us in health. Has he made any money by it? Even the cost of the medicines has not been returned to him.

"And now, in spite of our opposition, he has bought this site, and built this beautiful room, and furnished it with the choicest of lore in many languages, and put in it newspapers and periodicals, which were inaccessible to us before, but which help us now to keep up with the world around us, and understand passing events; and he has placed here tables to write on, and chairs to sit on, and lamps for us to read and write by in the evening: and what does he get for all this? Does he make money by this free reading-room? Why, we don't even pay for the lamp-oil consumed night by night as we read.

"Now, what is it makes him do all this for us? *It is his Bible.* I have looked into it a good deal at one time and another, in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness, and purity, and holiness, and love, and for motives of action.

"Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised us; take it and raise yourselves!' They do not force it upon us, as the Mohammedans did with their Koran, but they bring it in love, and translate it into our languages, and lay it before us, and say, 'Look at it; read it; examine it, and see if it is not good.' Of one thing I am convinced: do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of this land."

I could not but be surprised at this testimony, thus borne. How far the speaker was sincere I cannot tell, but he had every appearance of a man speaking his earnest convictions. Some three years ago I had attended in his zenana his second wife, a beautiful girl, through a dangerous illness, and I knew that he felt very grateful; but I was not prepared to see him come out before such an audience with such testimony to the power and excellency of the Bible. My earnest prayer is, that not only his intellect may be convinced, but that his heart may be reached by the Holy Spirit, and that he may soon become an earnest follower of Jesus.

Burmah.

THE OLD AND THE NEW TESTAMENT.

A CONVERSATION that I had this evening with Oo Shway Goe, an old blind man (he has been blind four years), a member of the Henthada Church, encourages me much to scatter abroad the truth in every way possible, whether we see immediate fruit or not.

Oo Shway Goe was born near Ava, and lived about fifty years in a village a few miles east of that city. He says that about thirty years since a man came along one evening, stopped at his house and showed him a book that he received from a foreign teacher when in this city. He read a little in the book, and then bought it from the man for eight annas, twenty-four cents. The Bible had then been printed in Burmese, and was bound in four volumes, and the book that Oo

Shway Goe thus purchased, 'was one volume of the Old Testament, containing the Psalms and a part of the Prophets. He says he had not finished reading the book of Psalms, when he cast away idols and Buddhism, and believed in the existence of a living God, the creator, preserver, and the judge of men; that from that time until the present he has believed in, worshipped, and daily prayed to the Eternal God. He committed to memory many of the prayers of the psalms, and daily repeated them, especially the prayer in the fifty-first psalm.

For twenty years he thus lived, knowing only what he learned from that volume of Old Testament. He says that for twenty years he believed in, worshipped, and daily prayed to the Eternal God, before he ever heard of Christ or an atonement. About ten years since he came down to Prome: and while attending to business, learned that a foreign teacher resided in that city. He went to the house, and from brother Kincaid there received a copy of the New Testament. He says that if a man should walk about and attend to his work for twenty years by starlight, having never once seen the sun, and the sun should then rise and shine on him in all its glory, he thinks it would produce about such a change on his eyes and vision as reading the Gospel by Matthew produced on his mind; that then the long night of praying to God and hoping for mercy without a Mediator or atonement came to an end; that the past ten years his hope has been firmly fixed on Christ, and there it rests.—*Burman Missionary.*

China.

TENTH ANNUAL METHODIST MEETING AT FOOCHOW.

BY REV. R. S. MACLAY, D.D.

THE following is a brief notice of the recent Annual Meeting, or Conference, of the Methodist Episcopal Mission, held in Foochow, November 10th and 22nd, 1870. The Conference comprised *four* missionaries from the M. E. Church, U. S. A., and about *sixty* native assistants, or preachers. The evangelistic operations, represented in the Conference, extend over an area of about 20,000 square miles, containing a population that may be roughly estimated at six millions. The area of these operations is annually increasing, and it is expected that, within a few years from this time, the western portions of the Fookien province, which contains a large population, will be overspread by mission stations and circuits. In some portions of the territory already occupied, the Methodist Episcopal Mission is the only organised Protestant evangelising agency at work, while, in other portions, it operates in harmony with the very efficient missions of the American Board, and of the Church of England.

At the Annual Meeting, or Conference, to which I now refer, the native assistants are brought together for instruction, consultation, and the transaction of business connected with the Native Churches under the care of the Mission. These native assistants are classified according to their literary attainments, and a graduated course of study is assigned to each class, on which studies the members of the class are examined quarterly, and also at the annual meeting. Formerly these examinations were conducted by the missionaries, but at the recent meeting the examinations, in nearly every instance, were conducted by the ordained assistants connected with the mission. The prescribed course of study is mainly Biblical; comprising an examination, more or less critical, of the sacred text; a statement of the doctrines of the Bible, with their appropriate proof-texts; an elucidation of the manners, customs, &c., of the times referred to; together with the study of all published commentaries and other helps to a better understanding of the sacred Scriptures. It also includes Biblical Chronology, the principles of Church Discipline or Government, Wesley's Sermons, Christianity and Confucianism contrasted, writing of essays and sermons on Christian doctrines, Elementary Astronomy, &c.

The examinations of the late meeting occupied the forenoon and afternoon of each day (except Sunday) from the 11th to the 17th November, inclusive; the remaining days (except Sunday) were appropriated to the sessions of the Conference for the transaction of business. The evenings, and the two Sundays, were devoted to anniversary exercises, sermons, and other public services. The anniversary exercises included meetings in behalf of the Missionary and Bible Societies: also a meeting to discuss the opium question and one on self-support. At these meetings all the speeches, sixteen in number, were made by native assistants. *Two* sermons were delivered by missionaries, and *six* by the assistants. The most interesting exercise, connected with the examinations, was the examination in Astronomy, conducted by the Rev. Nathan Sites. The magic lantern, and the astronomical apparatus at his

command, enabled Mr. Sites to illustrate and explain the principles of this sublime science so satisfactorily that his native hearers were quite delighted; and some of them frankly declared that the information then obtained had, in their minds at least, given the death-blow to the redoubtable old dragon which, according to Chinese belief, has acted such a conspicuous part in lunar and solar eclipses. The native preacher, Rev. Li Yu-mi, who assisted Mr. Sites in conducting the examination, had constructed a most ingeniously-contrived planetarium to illustrate the motion and orbits of the planets; and its exhibition seemed to afford great satisfaction to the audience, suggesting, as it probably did, that the Chinese themselves might soon be able to explain those wonderful phenomena, connected with the heavenly bodies, which have so long confounded and alarmed them. On the evening of the last day of the meeting, the Rev. Justus Doolittle, at the unanimous request of the native preachers, very kindly gave an exhibition with his magic lantern, showing a great variety of pictures illustrating Zoology, Ornithology, Astronomy, and also Bible subjects and scenes.

The subject of self-support, as connected with the native Christian Churches, received the earnest attention of the meeting. Two admirable addresses on the subject were delivered by two of the native preachers; and some important regulations were adopted with regard to it. These regulations provide—

1st. That, hereafter, the native Church shall be associated with the Missionary Society in paying the salaries of all the native preachers connected with the mission.

2nd. That the native Church pledges itself to pay a *specified portion* of the salary of each native preacher.

3rd. That the portion of the salary of each native preacher paid by the native Church, shall *annually increase*, while the portion drawn from the Missionary Society shall *annually decrease*.

I subjoin some of the statistics of the work under the care of the mission, as reported at the meeting:—

Missionaries (one of them in the U. S. A.) ...	5
Missionary ladies (four of them in the U. S. A.)	5
Native agents, during the past year	81
Adults baptised during the past year	402
Children „ „	82
Total „ „	484
Members in full connection	931
Probationers, or inquiries	969
Baptised children	239
Total members, inquiries, &c.	2,139
Money for self-support	dols. 556.50

—From the *Chinese Recorder* (published in China).

PROTESTANT MISSION IN LAOLING, CHANTONG.

Perhaps the readers of the *Chinese Recorder*, says a correspondent of that journal, may be interested in seeing a description of Protestant missionary labour in Chantong, from the pen of a Jesuit. The following is copied from a letter in the "Annals of the Propagation of the Faith" for September, 1870, and is written by the Rev. Father Lebouëg, of the district of Ho-kien-fu, in Eastern Pe Chihli, where ninety congregations or parishes have been formed in six or seven years, containing from 10,000 to 12,000 neophytes. He calculates, for the future, on an average of 1,500 baptisms every year, but the previous page informs us that the "five pharmacies of the Holy Childhood, by baptising every year from 1,000 to 1,200 dying children, contribute greatly to the extension of the faith."

"On the eve of the festival of Saint Francis Xavier," the Rev. Father writes, "I was about taking the road to the North when a Christian from Chantong came to tell me that the Protestant minister residing in his village had made great preparations for a grand dinner, to which he was going to invite his own followers and Monsignor Cosi's catechumens.

"And here I must make a digression.

"It may be asked how and since when have the Protestants settled themselves in such remote regions, fifty leagues from Tient-sin. Heretofore they were content to make some rapid excursions into the interior to distribute their Bibles, but they had not ventured, nor durst they, to establish themselves except in the great commercial centres, or at most in some of the villages situated close to the steamers and European residents.

"About three years ago, a young native of Canton, belonging to the prefecture of Lao-ling, was dismissed from an English warehouse, in which he had been employed. Finding himself without money or occupation he became a Protestant, and brought two English ministers to the village of Tchou-kia-tchai, promising that if they established themselves here, all his countrymen would be converted to Protestantism.

"Just at that time there were ten families of catechumens who had been recently converted by one of our neophytes; and these poor people appeared to offer an easy conquest to the minis-

ters. Thereupon they addressed themselves in the first instance to these parties; but without success. The preachers scattered money about in profusion, but the faithful wanted none of it. Less difficulty was experienced in the case of the pagans, and before long five hundred of them became Protestants, showing however less eagerness to hear the doctrine of the ministers than to receive their sapecs, and partake of the abundant repasts offered to them.

"During the three years that English or American money has been preaching the Gospel in Tchou-kia-tchai, the ten Catholic families have remained firm in the faith. As for the five hundred disciples of Protestantism, after having received large gratuities, they disappeared by degrees from the church: there are hardly now more than forty remaining. Several have expressed a wish to embrace the faith of those who *do not sell their consciences*, and I have had the consolation of admitting among our catechumens about sixty persons, who for the most part had been already baptised by the ministers.

"Of the four Protestant schools opened in Tchou-kia-tchai and the neighbourhood, two have already died a natural death; the third is in its last agony, and the fourth is in a very bad way indeed.

"Despite of these defeats, or rather in consequence thereof, the Protestant minister who was staying at Tchou-kia-tchai contrived to speak so well of Saint Francis Xavier, that three or four catechumens appeared to have almost made up their minds to accept his invitation, and fraternise with the Protestants at the feast which was to come off on the 3rd December.

"For the edification of our Christians, and the honour of Catholicity, it was necessary to stop the parties who, I had been told, were allured by the savour of English cookery. Moreover the intimate and fraternal affection which has always united the vicariate of Chantong to that of Eastern Pe-tche-ly, made it a duty incumbent on me to cross the frontier.

"Consequently I made my appearance about nine o'clock in the morning at Tchou-kia-tchai, and left it at four o'clock in the afternoon. The Protestants had the dinner to themselves, and it must be said, to the credit of the Canton neophytes, that none of them would have yielded to the temptation, or taken part in the festivities, even if I had not been there to prevent them!

"Will any of the correspondents of the *Recorder* living in the North give us their version of this deplorable story, and oblige those who are seeking to know the truth on both sides?"

NEW CHURCH ORGANISED.

Dr. Nevius, of the American Presbyterian Mission, reports the continued progress of religious inquiry in the neighbourhood of Ping-tu. He and Mr. Capp had spent two weeks in visiting this region, during which they organised a church in a village called Tieh-Lien-Chwang, about one hundred and twenty miles from Tungchow. Twenty-two members of the Tungchow church who live in this Ping-tu district, together with fourteen additional converts, were united in this new church. An elder and a deacon were chosen with great harmony, and an amount of money was subscribed nearly sufficient to support a minister, were one to be had. This church receives no pecuniary aid from the mission, nor is there any one supported by the mission who is labouring for it. It is mentioned as worthy of note that four of the members are women. The Christians living in this vicinity have met with much opposition and persecution; there were rumours that all of them were to be put to death. But not one Church member or inquirer has renounced Christianity, and the religious interest is spreading into other villages. It is certainly a remarkable movement. We do not wonder that the missionaries are greatly interested in its progress.

New Zealand.

A DEFENCE OF THE MAORI CONVERTS.

THE following is from a published sermon of the Bishop of Wellington.

This sermon, which has been published by Macmillan under the title of "The Divine Principles of Christian Missions to the Heathen," has for its text:—"There was a man sent from God whose name was John . . . He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world." This mention of "the man John" in the very heart of the profound revelation from which the text is taken shows us, in the midst of this statement of the mysteries of the Eternal Word, and of the Holy Incarnation, the doctrine, almost equally amazing, of God's great condescension in working among us ordinarily by human means. After dwelling upon man's obligation to co-operate with God in spreading the gospel, the Bishop treats of the objections raised to missionary work, and of the probable

reasons why men do not help in it more generally and more zealously. After suggesting several explanations of the fact, he writes :—

"Of these you are probably better able to judge than I am. There is one ordinary solution given of the matter of which perhaps I may claim to be more competent to judge, and that is, the supposed failure of missions, and the apostacy for instance of the very men amongst whom I have myself been labouring, namely, the Maori Church of New Zealand. From this failure a hasty inference has been drawn that all their previous professions of Christianity was a delusion and hypocrisy. It would be quite impossible for me, in the short compass of this occasion, to refute this position as I believe I could. It must suffice for me to say that the apostacy is more political than religious : that the Maories have not abandoned their faith altogether, but have invented a national creed, in which Judaism predominates over Christianity. Yet in many instances, specially in the case of the late atrocious massacre, these very fanatics warned our countrymen of the impending danger, and actually saved a large number. So far from Christianity having failed in working a blessed change in the hearts and lives of many, even a Jew who had lived in the country for more than a quarter of a century, and knew some of them when they were heathens, confessed to me that their late conduct in war, and in their treatment of us as their enemies, was far more humane than he had expected, and he frankly owned that he could only attribute it to the influences of Christianity.

"And once more, a dear friend of mine, a native clergyman of our church who died lately, bore this emphatic testimony to the gospel. He was remonstrating on his death-bed with an Englishman, who had fallen away both morally and professedly from the faith in Christ, and when the Englishman defended himself by alleging that learned men, and even clergy, not to say bishops, of England, had discovered that the Bible was not the word of God, but that the church and priests had deceived men into believing it all, this simple man replied, that it was absurd for us who were born and bred Christians, and whose ancestors had been Christians for a thousand years, to sneer at and depreciate the Bible and the church : he said, a man should have been *once* a heathen, and lived in the knowledge and practice of heathen superstitions, and then have been brought within reach of the pure gospel of Christ, and been translated from the kingdom of darkness into the kingdom of light, to judge whether the Bible and the Church came from God or from man. Having known the lives and deaths of many Christian Maories, I am bound to say that the gospel has not failed in its work here, and that if I knew of no other result of missionary effort, I would claim the support of Christian people on the lowest of grounds, namely, that of success."

The Pacific.

BENEVOLENCE AT THE SANDWICH ISLANDS.

MR. POGUE, Secretary of the Hawaiian Board, after attending meetings of the different Associations on the island of Hawaii, gives some interesting facts in regard to the benevolent contributions of the churches. Respecting the "Evangelical Association of East Hawaii" he says : "The seven churches connected with this Association, as reported in our table of statistics, have 2,914 members, in good and regular standing. In the other church, not reported, there are 496 members, making a total of 3,410. These have contributed from June, 1869, to June, 1870, the sum of 5,895.39 dols. for the support of the gospel, missions, and other benevolent objects. Four of these churches have parsonages, two of the pastors own the houses in which they live, and two have no houses for their pastor.

In the Association of North Hawaii there are seven churches, with 1,908 members. "These have contributed, from June, 1869, to June, 1870, 3,660 dols. One of these churches, with 570 members, contributed 2,217 dols., an average of 3.89½ dols. to each member—1,728.89 dols. of which was for foreign missions."

Of the Association of West Hawaii he writes : "Eight churches are connected with this Association, with 2,329 members in good standing. These have contributed, from June, 1869, to June, 1870, 4,385 dols. Six of these churches have pastors, and two are destitute. One of these has been under the charge of a licentiate, but he was advised by the Association to return to the theological school to perfect himself in his studies. Five of these have parsonages ; two of them have land upon which to build, and will soon do so ; one has neither land nor house, but desires to purchase the old mission premises at Waiohinu, Kau."

SUGGESTIONS AND REPLIES.

FRENCH CANADIAN MISSIONARY SOCIETY.

(To the Editor of *Christian Work*.)

SIR,—Will you allow me to bring to the notice of your readers the existence and operations of the above society, which has pursued its work of evangelisation amongst the French Canadian Roman Catholics for upwards of thirty years.

For three-quarters of a century after Canada had become a British province, no organised effort had been put forth to make known the Gospel to these our fellow-subjects. In a great measure isolated from the whole world, carefully and jealously trained by an astute priesthood, they have been amongst the most attached adherents of the Romish Church, which in Canada, as elsewhere, has proved itself the enemy of truth and human progress.

About the year 1839 the above Society was called into existence, and Christian men of different denominations united for the purpose of making known the Gospel of God's grace to the ignorant and priestridden people amongst whom they dwelt.

They commenced with four colporteurs obtained from Europe. These faithful men pursued their labours in spite of every obstacle presented by the active opposition of the priests, and the gross ignorance of their people. It soon became apparent that mission-schools were indispensable, as means for the instruction of the young, both of those belonging to the scattered families of the converti, and of those Roman Catholics who, for the sake of the education afforded, were not unwilling that their children should be brought under the influence of Bible instruction. As in God's providence means were forthcoming, commodious buildings were erected at Pointe-aux-Trembles, ten miles from Montreal, where during five and twenty years, about 1,800 pupils have been taught the truth of God, besides receiving a good common education. Very many of these have become teachers, and nine of them have been ordained for the ministry, five of whom are now in connection with the society.

Mission day-schools have been opened in other localities, and about 240 pupils are now under instruction; other schools are urgently needed.

As converts increased, small churches have been organised, which, too poor, weak and scattered to support their own ministers, have been under the spiritual oversight of the Society's missionaries. The committee do not fail to point out to these their duty to do their utmost towards sustaining the Gospel ministry amongst themselves.

At present there are twenty-five permanent labourers in connection with the society, ten of whom are colporteurs and evangelists, nine teachers, and six ordained missionaries; one of the latter being principal of the schools at Pointe-aux-Trembles.

There are estimated to be 1,000,000 French Canadians in the Province of Quebec, 50,000 in Nova Scotia and New Brunswick, and about 6,000 in the new province of Manitoba. These, together with the English-speaking Roman Catholics, form about two-fifths of the population of the Dominion, giving to the Church of Rome a most serious preponderance in the government of the country.

In every point of view, therefore, the evangelisation of the French Canadians ought to enlist the sympathies of British Christians, and perhaps will do so in proportion to the value that is set upon Canada as the most accessible of British colonies, and as offering a home for the thousands of this island.

My visit to this country, at the request of the committee, is to make known, as I have opportunity, both the country and the mission.

Apologising for the length of my communication,

I remain, faithfully yours,

FRED. W. HAULTAIN,

Secretary F.C.M.S.

P.S.—Reports of the Society will be sent to any desiring to have them. My address is Lieut.-Col. Haultain, care of Edward Jenkins, Esq., 5, Paper Buildings, Temple, London.

"*Office of the French Missionary Society,*

Bible House, Montreal, 2nd March, 1871.

"The Committee of the French Canadian Society hereby depute the General Secretary and Superintendent, Lieut.-Colonel Haultain (late Royal Artillery), to lay again before their brethren in Great Britain and Ireland the wants and claims of the mission amongst the French Canadian Romanists, and to ask a continued and augmented support.

"Col. Haultain was for about five years a member of the Parliament of Canada, and has now been for more than ten years officially connected with the Society, which has afforded him much opportunity of becoming acquainted with the country and the work.

"He is cordially commended to all who seek the prosperity of the Redeemer's kingdom.

"W. TAYLOR, D.D., President; HENRY WILKES, D.D., Vice-President; JAMES COURT, Treasurer; D. H. MACKIN, LL.D., ALEXANDER YOUNG, Hon. Secretaries; JOHN DOUGALL, Vice-President."

MADRID EVANGELICAL AID SOCIETY.

(To the Editor of *Christian Work.*)

SIR,—This Society has been lately formed in London for the purpose of assisting the Spanish Evangelical Union at Madrid, in the spread of the Gospel in that city and in the Northern Provinces of Spain.

In Madrid, the erection of a suitable place of worship, instead of the present overcrowded room, has become urgently needed, and requires from us liberal aid in the first place, afterwards assistance will be given for the preparation and sending forth of evangelists as this Society may be supplied with the means of doing so.

This second Spanish Reformation having taken root among the poorer classes of the people, and not, as formerly, among the wealthy few, has, in consequence, a stronger claim on us for pecuniary help, while it also holds out a brighter prospect of ultimate triumph.

The sudden opening of Spain to the Gospel less than three years ago, and the widespread desire among the people for the word of God, led the different sections of the Protestant Church to send immediate help, having regard rather to the urgency of the case than to the need of systematic effort. Division of labour has thus become absolutely necessary. In rebuilding the walls of the Spanish Zion, each has to take his part as in the days of Nehemiah, and to take courage from his words: "The God of Heaven, He will prosper us, therefore we his servants will arise and build:" for, in aiding this Spanish work we are manifestly falling in with the leadings of God's providence and grace, as these may be plainly read in the unfolding of late events, and in the awakening of the Spanish race to the truth, both in the old and new worlds. And thus we have the strongest grounds for expecting a large blessing on our efforts.

The Evangelical Union of Madrid has a Confession of Faith in harmony with that of other evangelical Churches: their excellent pastor, Don Antonio Carrasco, has been honoured by God in bringing many souls to the Saviour; and the ministrations of this infant Church are so regulated as to secure for its members (now numbering over 200) that "all things shall be done decently and in order."

This Society will be in communication with similar Societies in France, Germany, Holland, and Switzerland, and thus their combined efforts for the one object will be on a large scale; and in proportion as we aim at the glory of God in the salvation of souls, and unite, with pecuniary help, hearty sympathy, and believing prayer, we may expect great results.

The appeal for help is made to fellow-Christians of all denominations.

9, Carlton House Terrace, S.W.

[Our readers are referred to the advertisement for further particulars.]

LITERATURE.

WE have in the *Life and Labours of Duncan Matheson** a history of one associated for many years with devoted work in the cause of Christ. He was brought up under the influences of earnest Scottish piety, and gave himself soon after he had attained manhood to the work of Christ, after having been led, through strong convictions, to a knowledge of the truth. His mission to the Crimea was most effective, and was well known at the time. He lived afterwards in Italy for some years, and then returned to his home in Scotland. During the last twelve years of his life he was engaged in preaching the Gospel as he had opportunity, and was an active agent in many of the revivals which have recently taken place in the north of Scotland. He never lost his opportunity in promoting the work he had at heart. He died in his forty-fifth year in September, 1869. His end was one of great peace, and his works do follow him. Many will be refreshed and quickened by the study of such a life.

*Max Krömer** is a touching story of the Siege

* *The Life and Labours of Duncan Matheson, the Scottish Evangelist.* By the Rev. John Macpherson. London: Morgan & Chase.

* *Max Krömer: a Story of the Siege of Strasbourg.* The Religious Tract Society.

of Strasbourg. It is written with graphic power and simplicity, and brings us into the midst of the stirring events it describes. It shows very strikingly the comforting influence of an earnest faith in the midst of outward calamities. We can warmly commend it as a book fitted to stimulate faith, and to convince of the genuine life of Christianity.

Readings in Holy Writ,* by Lord Kinloch, contains many suggestive and consoling thoughts on different portions of Scripture. It shows especial familiarity with the treasures to be found in the Old Testament, too much neglected by many as a source of Christian knowledge and edification. There is combined with intellectual clearness deep Christian feeling. We welcome it as fitted to commend the truth to many who are prone to coldness and scepticism. We cannot peruse it without feeling more powerfully the reality of the faith we profess.

Thoughts in the Evening of Life† is a sketch, of the last days especially, of the career of one well known in Edinburgh as a faithful minister. There is nothing very striking in the narrative, but it impresses as the history of an earnest preacher and pastor. There are also extracts from the journal of Mrs. Grey, who was long known in Edinburgh society.

Hymns and Songs of Pilgrim Life‡ contains a number of short pieces of sacred poetry, somewhat in imitation of George Herbert. Some of them at least will well repay frequent perusal.

We have another volume of sermons by Père Hyacinthe,§ of even more interest than those published in the first volume. His Advent Lectures on The Family are of special interest. He describes with much fervour its true relationships, and exposes most clearly the awful sins prevalent in French society especially, but tainting so much society even in England. Nothing could be more beautiful and touching than many portions of these discourses. They are fitted to elevate the ideal of the Christian home, and to purify and ennoble the heart. On the Church also there is much that is suggestive and true. No one can read these sermons without being convinced of the true piety of this great preacher, and encouraged to hope that he may be yet honoured to be a signal blessing to his now sorely afflicted fellow-countrymen.

In *Clarie's Little Charge* * we have an interesting and instructive story for children, showing how the love of Christ may melt the most tender heart, and exhibit its power in the most simple life.

We have received various pamphlets, among them, *The Lord's Supper; the East in Prayer*: an inquiry into the origin and meaning of the former, and an exhibition of the want of proper historic authority for the latter. *La France et La Reformation en deuil; par Guillaume Monod.* The sermon of a most able and excellent man, but in which, as he must now see, he sadly misunderstood the position of Paris in the siege, and the character of the besiegers.—*The Villages around Metz; by Robert Spence Watson.* A description, by a Commissioner for the Society of Friends, of the miserable scenes witnessed as the result of war.—*The Preparation of a Native Agency.* An excellent discourse by the Rev. Hamilton M. Macgill, D.D., foreign missionary secretary of the United Presbyterian Church to the Missionary Synod of Jamaica, which ought to be read by all interested in missionary work.—*Heaven sought and found; or, the Orphans of Schönthal: a Christmas Story.* (S.W. Partridge). Very graphically written.—*Hymns: by the late William Leighton.* (Longmans, Green, & Co.) Exhibiting much true poetic power.

* *Readings in Holy Writ.* By Lord Kinloch. Edinburgh: Edmonstone & Douglas.

† *Thoughts in the Evening of Life.* A Sketch of the Rev. Henry Grey, and Passages from the Diary of Mrs. Grey. Edited by the Rev. L. M. Birrell. The Religious Tract Society.

‡ *Hymns and Songs of Pilgrim Life.* By the Rev. James Gabb, B.A. London: Nisbet & Co.

§ *The Family and the Church.* Orations at Notre Dame, by Father Hyacinthe. Morgan & Chase.

* *Clarie's Little Charge.* By M. L. C. John F. Shaw & Co.

THE MAY MEETINGS.

NOTE TO OUR READERS.—*Christian Work* for June will contain:—

1.—THE INCOMES OF SOCIETIES;
2.—THE LEADING FEATURES OF REPORTS;
3.—EXTRACTS FROM THE MOST IMPORTANT SPEECHES;

Giving thus a more comprehensive view of the religious progress of the year than can be found in any other publication. Readers are requested to make this known. Copies should be ordered beforehand through any bookseller.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

We have devoted a large space, as usual in the June number, to the meetings of Societies. No other monthly journal attempts to give such a comprehensive view of the proceedings. We have tried to enable our readers in a brief space to acquaint themselves with figures and facts, and with the most interesting things spoken, especially in connection with the foreign work. We hope that they will kindly make known to their friends where such a *resumé* is to be found, and thus assist in increasing the interest in these anniversaries, as well as in extending the knowledge of *Christian Work*. Many persons will read with interest such selections who might neither have time nor inclination to wade through long columns of newspaper reports. The meetings of this year have been of great interest, especially in connection with the events of the war and the marvellous openings on the continent.

An awful judgment has befallen Paris, fitted to arouse to earnest thought as to the purposes of God. There is some danger of a reactionary movement in France, which may favour not only the return of the Bourbons, but the increase of Church power. Everything is, however, so uncertain, that it is impossible yet to form calculations as to the future. The cities of France are generally determined to resist any attempted return to Monarchy. Were France not so much weakened, there would be danger of war with Italy for the restoration of the temporal power; but in present circumstances this will, it is hoped, be averted.

The Ultramontanes continue to use every means in their power, however desperate, to obtain the restoration of Rome to the Pope. They feel that their future depends on their success. No acts however false or base, will be spared to accomplish the end. We must trust, however, that God will defeat them and bring all their crafty counsels to confusion.

It is fortunate that South Germany inclines to oppose the pretensions and designs of the Papacy at this juncture. The war between the Ultramontanes and the supporters of Dr. Döllinger now rages in Bavaria. Numerous addresses have been sent to the King in favour of Dr. Döllinger. A very large number of protests have, on the other hand, been urged by the clergy against him. Some of the bishops have proceeded boldly to excommunicate all who have signed the addresses approving his course.

In Italy, and especially in Rome, great sympathy is felt with the German theologian. A number of Neapolitan priests say in an address to him :—"The day is, perhaps, not far off when Italy, now restored to life by national unity and political liberty, having obtained possession of her own Rome by the disinterested and powerful support of your great, free, and learned Germany, will be able to accomplish her wish during centuries, to emancipate her people and her clergy from degenerate political popery, and to unite her great moral and political destinies to those of the people and clergy of loyal and Christian Germany. That day will be the day of the complete triumph of faith and science over the

aberrations of the Papal theocracy and atheistic philosophy." Père Hyacinthe, who is at present in Rome, has also written a letter to Dr. Döllinger, which terminates thus:—"Courage, great and noble heart! Be blessed for having offered yourself spontaneously to the danger for the House of Israel. The strong ones have disappeared from among us, and have gone to rest—'cessaverunt fortes in Israel et quieverunt;' but Jehovah has raised you in your old days for new combats and new victories." Altogether no movement of equal importance affecting different Roman Catholic countries has occurred since the Reformation. It should be matter of earnest prayer that many, both priests and people, may be delivered from the galling yoke of bondage, and led to rejoice in the liberty and the purity of the Gospel of Christ.

The telegram from Shanghae, of April 12, fitted naturally to excite so much alarm, has not been quite confirmed, and it is hoped that it will be proved to have been mistaken; or, if not, that courage will not be wanting to attempt and follow out the intention indicated. The telegram was to the following effect:—"An important dispatch of the Chinese Government to the Foreign Ministers has been published, in which the former demands the abolition of female schools; that teaching against Confucius and the Chinese doctrines shall be forbidden; and that missionaries, except at Treaty Ports, shall be considered as Chinese subjects. The dispatch declares that the attendance of women at religious services will not be allowed, and that in case of the occurrence of another massacre compensation will not be granted, and actual murder only be punishable. No replies have as yet been published." The enforcing of such demands would lead of course to the most bitter persecution. Our Government, we fear, has been latterly much to blame for want of firmness in dealing with the treacherous and ignorant authorities of China.

The *Protestant Churchman* gives the following tabular view of the number of churches and sittings, and the value of the church property, in New York, as shown by the last census.

It will be seen what enormous outlay the Roman Catholics have made, in proportion to their numbers. They actually own ten millions sterling of property, or more than two-thirds in value of all the church property of the city:—

No of Church Organizations.	No of Church Edifices.	Denominations.	Total No. which Churches of each denomination will accommodate.	Value of Church Property. Dollars.
90	80	Protestant Episcopal	56,500	7,500,000
40	40	Roman Catholic	56,000	50,000,000
70	53	Presbyterian	47,700	4,550,000
57	44	Methodist Episcopal	37,500	2,161,500
46	30	Baptists	21,500	1,705,000
9	8	Congregational	2,500	450,000
6	3	Friends	1,900	375,000
30	17	Jews	13,650	1,545,000
17	12	Lutheran	7,750	425,000
5	4	African M. E.	2,800	120,000
1	1	Methodist Protestant	750	35,000
1	1	Free Methodist	800	47,000
1	1	Calvinistic Methodist	750	28,000
2	2	Moravian	1,500	84,000
8	6	United Presbyterian	3,600	275,000
6	3	Reformed Presbyterian	1,850	105,000
24	21	Reformed	14,400	2,320,000
12	12	Union Mission	6,750	575,000
5	2	Unitarian	3,500	400,000
6	3	Universalist	3,100	425,000
1	0	Christian Israelite	—	—
1	1	German Evan. Reformed	700	33,500
1	1	Disciples	600	20,000
1	1	Evangelical	750	37,000
1	1	Swedenborgian	750	100,000
4	1	Second Advent	700	30,000
1	1	Church of Strangers	800	50,000
1	0	Church of True Believers	—	—
1	0	Seven-day Baptist	—	—
447	344	Total	259,900	73,421,000

The valuation of the property held in the name of the Romish Archbishop is expressly stated to have been estimated by Deputy-Marshal C. D. Murray, "after laborious investigation:" Vicar-General Starr having peremptorily refused to state the amount.

The Anniversaries.

We give now in brief compass, with distinct headings, a comprehensive survey of the proceedings at the religious anniversaries. We have given the incomes of societies, always when it was in our power omitting the balances of the previous year, leading facts from the reports and extracts from the speeches of most interest especially in relation to missions. The figures which we furnish present a total of £659,299 for Foreign Missions; of £179,593 for Home Missions; of £50,793 for Jewish Missions; of £35,599 for Colonial and Continental Missions; of £163,827 for voluntary Education; and of £377,224 for those societies which cannot be placed

in any of these classes. The whole amount we are enabled to report in detail is £1,466,335. There are omissions of smaller societies where the information cannot be got; the Church of Scotland Reports, for which we applied, were not ready; otherwise the list is very complete. We have given, 1st, *The Aggregate Incomes* 2nd, *A View of the Reports;* and 3rd, *Extracts from Speeches.*

I.—AGGREGATE INCOMES.

	£
The British and Foreign Bible Society (subscriptions and sales)	180,315
The Religious Tract Society (subscriptions only)	13,804

Foreign Missions.

Church Missionary Society	168,918
Wesleyan Missionary Society	149,767
London Missionary Society	107,352
Society for the Propagation of the Gospel	92,463
Baptist Missionary Society	32,872
United Methodist Free Churches (Home and Foreign Missions)	7,859
Primitive Methodist Missionary Society (Home and Foreign)	23,117
South American Missionary Society	8,704
Turkish Missions-Aid Society	2,242
English Presbyterian Foreign Missions	8,059
Church of Scotland Foreign Mission	——
Free Church of Scotland Foreign Mission	27,359
United Presbyterian Foreign Mission	30,587

Home Missions.

Church Pastoral Aid Society	45,098
London City Mission	37,651
Wesleyan Home Missions	26,599
Irish Church Missions	22,833
Irish Society	6,496
Church of England Scripture Readers' Society	12,283
Church of Scotland Home Mission and Endowment Fund	——
Free Church of Scotland Home and Highland Mission	12,995
United Presbyterian Church Home Mission	3,917
Home Missionary Society (Congregational)	6,289
Irish Evangelical Society (Congregational)	3,212
English Presbyterian Home Mission	2,220

Jewish Missions.

London Jewish Society	34,442
British Jewish Society	7,349
Church of Scotland Mission to Jews	——
Free Church of Scotland Mission to Jews	£7,781
Operative Jewish Converts	874
English Presbyterian Church Jewish Missions	347

Colonial and Continental Societies.

Colonial and Continental Church Society	18,563
Colonial Missionary Society (Congregational)	3,368
Church of Scotland Colonial and Continental Missions	——
Free Church of Scotland Colonial and Continental Funds	7,193
Evangelical Continental Society	4,230
Foreign Aid Society	2,245

Educational Societies.

Ragged School Union	37,294
Sunday School Union (subscriptions and sales)	30,261
Refuges for Homeless Children	22,346
Church of England Education Society	3,752
Church of England Sunday School Institute (subscriptions and sales)	3,318
Church of Scotland Education Society	——
Free Church of Scotland Education (with Colleges)	13,076
English Presbyterian Church Colleges and Schools	907
Christian Vernacular Education Society for India	7,451
Irish Sunday School Society	2,971
Book Society	7,918
Irish Church Education Society	34,533

Miscellaneous Societies.

Additional Curates Society	42,231
Young Men's Christian Association	3,499
British Home for Incurables	7,813
British and Foreign Sailors' Society	4,802
Seamen's Christian Friend Society	1,056
National Temperance League	3,853
Lord's-day Observance Society	1,156
Protestant Reformation Society	4,415
Baptist Bible Translation Society	2,676
Baptist Young Men's Missionary Association	332
Ladies' Association for Improvement of Syrian Women	5,542
Bishop of London's Fund	40,000
Royal Naval Scripture Readers' Society	678
Trinitarian Bible Society	1,445
Asylum for Idiots	24,172

Hibernian Bible Society	£5,250
Sailors' Home and Destitute Sailors' Asylum	10,819
Royal Naval Female School	5,198
Scripture Readers in the Navy	1,750
Zenana Mission in India	925
Indigent Blind Visiting Society	3,237
United Kingdom Band of Hope Union	2,070
Missions to Seamen	7,670
Church Missions to the Intemperate	450
Band of Hope Union	2,069

II.—REPORTS.

THE BRITISH AND FOREIGN BIBLE SOCIETY.—The Report gave a most interesting account of the work of the year, especially in the French and German armies. The following is an abstract:—"In the month of August there were twelve colporteurs with the army on the frontiers. At the time of M. de Pressensé leaving Paris, he reported that 150,000 copies had been distributed in connection with the war. The general colportage in the country districts was materially interfered with by the depression of trade and other circumstances. The total circulation in France during the year, through the society's agency, amounted to 472,353 copies; including grants made by the society to various organisations and individuals, the actual circulation must have exceeded 600,000 copies. In Belgium, also, the work had been impressed with an exceptional character; and the issues amounted to 30,538 copies. In Holland there had been an increase of 17,000 copies as compared with the previous year, the total number being 49,240. In Germany the work had been far beyond all precedent. The total circulation had been 1,024,230, the issues of the previous year having been 322,590, showing an excess of 701,640. These numbers readily suggested how many busy minds and hands must have been employed in the service of the society, and indicated the variety and multiplicity of the doors open for the effectual prosecution of the work. In addition to the large stock of Scriptures in the German depôts for immediate use, the society ordered 200,000 copies within twenty-four hours of the declaration of war, and these were printed with extraordinary speed. Colporteurs most fitted for the special work were withdrawn from their ordinary operations, and furnished with instructions for guidance in the new and onerous duties imposed upon them. Evidences were already apparent that the work amongst the German and French soldiers had been not only one of the most important ever undertaken by the society, but one most richly fraught with blessing. The total circulation in Austria amounted to 106,291 copies, which had been distributed not only in Austria proper, but in Bohemia, from the depôt at Trieste, Hungary, Transylvania, Gallicia, Servia, and Poland, at each of which places there was a depôt, from which colporteurs radiated in all directions. In Denmark the circulation amounted to 25,287 copies—a large increase over the previous year; Norway, 14,980; Sweden, 73,910. In Russia the circulation of the Scriptures was largely increasing. 90,000 copies had been sold during the last year from the depôts at St. Petersburg and Odessa—nearly double the issues of the previous year. The society continued to receive the co-operation of the Holy Synod of the Greek Church, by whose press various editions of the modern Scriptures were printed. In Spain, after years of weary watching and fruitless expedients, the society had been able to take a prominent part in those operations which, since the memorable revolution of 1868, had enriched Spain with such an abundant supply of Scriptures as she had never before received. The circulation during the year had amounted to more than 80,000 copies. With regard to Italy, the most striking incidents connected with the work of the year was that which found its utterance in those welcome words, 'Rome open to the Bible.' The ban of proscription had been lifted from God's word, and it could be now circulated freely throughout the length and breadth of the land. For the last two or three years the circulation had exhibited some decline; but the tendency of the circulation of last year was rather to increase, the entire issues having amounted to 31,257, showing an excess of 5,380 copies over the previous year. Premises had been secured in the Corso for a term of years for the sale of the Scriptures. This had proved a veritable phenomenon in Rome, and many had regarded it with amazement, and almost with incredulity, while others viewed it with terror, as foreshadowing evil days to the Papacy. In India, the circulation effected by the various auxiliaries had amounted in the past year to 94,850 copies.

THE RELIGIOUS TRACT SOCIETY.—The Report stated:—"During the past year the Society had issued 330 new publications, including 117 tracts; 6 periodicals, viz. *The Leisure Hour*

Sunday at Home, weekly; *The Tract*, *The Cottager and Artisan*, *The True*, and *The Child's Companion*, monthly; for adults and young persons; and of miscellaneous productions, such Books, Coloured Cards, Panoramic &c. The circulation from the Depôt, ernoster Row, during the year had 40,727,471, and if to these were added from Foreign Depôts, about 8,500,000, al number would be over 49,000,000, a grand total since the formation of the 1,384,000,000. The Society had, through an, French, Belgian, and Swiss Auxiliaries, d many millions of German and French or the soldiers engaged in the late war Germany and France. On this work ve expended in Germany, £3,420; in £1,397; in Belgium, £129; and in land, £342; making a total of £5,288. tribution of these tracts was entrusted to chaplains, field deacons, colporteurs, and soldiers in the ranks. The tracts were received both by Germans and French, ly by the French prisoners, and by the d in the hospitals. The Secretary, accom- by a member of the Committee, visited Sweden, and Norway; and in consequence report the Society expended on publica- these countries £359. Tract work was on in Amsterdam by the Rev. A. von ma and a committee; and in Rotterdam Society's agent, Mr. Herklotts. Upon e Society had expended during the year On Spain £700 had been expended. cts were freely circulated in Madrid, Bar- Valladolid, Saragossa, Seville, Cadiz and ties. There was a considerable awakening t the three millions of Protestants in Hun- There have been printed for the Society American missionaries at Constantinople publications in Armenian, Greco-Turkish an, Armeno-Turkish and Arabo-Turkish. the various vernacular tracts and books ed in the several Presidencies, the Society's ted Paragraph Bible is now being trans- to Singhalese, Tamil, Bengali, Urdu and i. The expenditure at Canton, Hong Pekin, Shanghai, and Swatow, in pub- tracts, catechisms and books, had been To British North America large numbers ts and of Sunday-school libraries were sent. The grants to Australia, including le, Sydney, Queensland, &c., exceeded £100; and the grants to New Zealand amounted to £66. The grants to the West Indies amounted to £155, of which £101 had been sent to Jamaica. To Madagascar, where the Queen's printer, Mr. Parrett, is engaged in publishing large editions of school and religious books, 300 reams of paper had been granted. In Africa the Society had assisted M. Mabille, the missionary to the Basutos, to publish hymn-books, portions of the Old Testament, a monthly periodical, and 'The Pilgrim's Progress,' all in the vernacular."

CHURCH MISSIONARY SOCIETY.—The Report gives the following statistics of the missions:—

	1868.	1869.	1870.	1871.
Stations	155	156	156	156
Clergymen: European	192	202	203	202
Native and country-born	90	118	114	127
Total number of clergymen	282	320	317	329

European laymen, schoolmasters, lay agents, printers, &c. 14

European female teachers (exclusive of missionaries' wives) 8

Native and country-born Christian catechists, and teachers of all classes, not sent from home... 1,750

Number of communicants, 1862, 21,261; 1863, 18,110; 1864, 18,124; 1865, 14,155; 1866, 14,688; 1867, 15,155; 1868, 16,145; 1869, 17,349; 1870, 17,943. Complete returns from several of the missions have not as yet been received.

The Society has also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars.

The Committee in presenting their annual financial statement, would first revert to the position in which the Society's funds stood at this time last year. Owing to a decrease in two sources of revenue (legacies and donations), the income had fallen short of the expenditure, leaving a deficit of £12,116. In addition to this deficit, the Committee had before them an estimated expenditure of £154,000, making the total liability for the year £166,000. So cordial, however, were the assurances of help, the moment this position became known, that the Committee confidently left to the members and friends of

the Society the twofold task of clearing off the deficiency, and raising the Society's income to an amount adequate to the expenditure; they on their part endeavouring to keep the expenditure within the estimates. The Committee have now to announce that the year's expenditure has been £154,200, which with last year's deficit of £12,116, makes the total spent £166,317. Nearly the whole of this large sum has been provided by the receipts of the past year, which have been as follow:—for the General Fund, £151,428 5s. 10d., for the Deficiency Fund, £14,490—making a total of £165,918 5s. 10d., the largest amount ever received by the Society in one year.

Wesleyan Missionary Society.—The Report gave the financial statement and general summary as follows:—

HOME RECEIPTS.

	£	s.	d.
Mission-house Donations, Subscriptions, &c.	4,468	9	4
Home Districts, including England, Wales, Scotland, and Zetland	83,157	7	9
Hibernian Missionary Society (exclusive of Christmas Offerings)	3,426	5	2
Juvenile Christmas Offerings ...	9,139	1	0
Legacies	5,282	16	4
Special Contribution on behalf of Italy	25	0	0
Debt Subscriptions	2,436	0	0
Dividends on Property to secure Annuities	964	4	10
Interest on Centenary Grant ...	450	0	0
Lapsed Annuities	720	0	0
Total Home Receipts ...	£110,069	4	5

FOREIGN RECEIPTS.

Affiliated Conferences and Mission Districts	39,698	1	6
Total Receipts ...	£149,767	5	11

PAYMENTS.

General expenditure, including the cost of the Canton and Hankow Missions, and the Mission in Italy	146,354	12	1
Grant towards the new Mission Premises in Paris	1,000	0	0
	£147,354	12	1

leaving a balance of £2,412 13s. 10d. towards the accumulated deficiencies of former years, but still leaving a burden on the Society of £17,160 16s. 10d. The Report also stated that there were in connection with the Society 779 central or principal stations, and 5,230 chapels and other preaching places. The number of ministers and assistant missionaries, including supernumeraries, is 1,029: other paid agents (catechists, interpreters, day-school teachers, &c.), 4,435; unpaid agents (Sabbath-school teachers, &c.), 22,410.

The London Missionary Society.—The Report stated:—"In China there were, in connection with the Society, 18 missionaries; in India 49; in Madagascar 23; in South Africa 32; in the West Indies 13; and in the South Sea district 27. The total expenditure of the Society chargeable against home income during the past year amounted to £87,324 16s. 9d. Adding the expenditure provided for and incurred abroad—viz. £20,027 2s. 11d.—the entire outlay reached the sum of £107,351 19s. 8d. The directors had been nearly able to meet this heavy sum. A portion was chargeable against certain special funds lying in the Society's hands, as the memorial churches, Madagascar, the investments of the *John Williams*, and the funds for India and China. But the larger part had been met by the contributions of the year, which had proved exceptionally liberal."

The Report thus referred to the Madagascar Bishopric:—"The greatest danger to the spiritual growth and the loving union of these young churches was threatened, not by the local government, but by the sectarianism of England. During the past year the directors have continued to press, in various quarters, their opposition to the proposed bishopric in Madagascar; and it is with devout thankfulness they now report that the scheme, as hitherto planned, has broken down. As the discussion advanced, the committee of the Church Missionary Society took a firm stand against the project. In the most brotherly and Christian spirit they recognised the position and the rights of this society, and of the converts whom God has given us; they pleaded for the continued observance of that wise and brotherly rule which, in almost all mission fields, forbids one society to trespass or interfere with the ground taken up by another; and they declined to countenance and share in a scheme which would introduce among the young converts of Madagascar those 'ecclesiastical controversies

which have been the bane of the mother church.' Views like these have received the assent of all the evangelical missionary societies in England. But they failed to produce either hesitation or conviction in the original movers of the scheme. A clergyman was nominated to the office, and the Archbishop of Canterbury requested from Earl Granville a licence for his consecration. In giving his lordship information upon the subject, the Archbishop entirely omitted all mention of the name of this society, and all reference to its work. He argued that, as the Norwegian and Catholic missions have a complete organisation, the English episcopal mission should possess the same. But his Grace is mistaken in both cases: as the Catholic mission is under a vicar apostolic, and the Norwegian bishop resides in Natal. Eventually the clergyman nominated declined the appointment; and Lord Granville decided that 'it would be neither desirable nor expedient to proceed to the creation of the proposed bishopric; or to move her Majesty to grant a licence for the consecration of a bishop whose advent in the island would be calculated to produce schism in the Anglesian community, and therefore have an injurious effect on the conversion of the heathen inhabitants to Christianity."

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The Report detailed the progress of the mission work in our own colonies, and various heathen and Mahommedan countries in different quarters of the world, and stated that whereas 170 years ago, when the society was first established, there were probably not more than twenty clergymen labouring in North America, the West Indies, Australia, India, South Africa, New Zealand, Ceylon, Borneo, British Columbia, and Madagascar, there were now congregations under the pastoral care of upwards of 4,000, of whom 464, besides a large number of catechists and teachers, are maintained wholly or in part by the society. The British possessions abroad, extending over a surface of 9,000,000 square miles, are the seat of 45 bishoprics.

THE BAPTIST MISSIONARY SOCIETY. — The Report states that the receipts of the year have not fallen below the average. Legacies to the amount of £3,362 4s. 11d., and donations to the amount of £2,782 6s. 2d. have come in. There has also been an increase in the amount of special contributions, devoted to the support of particular persons and stations; being this year £2,285 17s. 9d. as against £1,753 16s. 10d. last year. The sum total received by the treasurer amounts to £32,878 12s. 1d., and the expenditure to £31,621 2s. 11d. The balance on the year's transactions is therefore £1,257 9s. 2d. in favour of the Society. A considerable amount is raised and expended by the missionaries themselves on the spot, and a very much larger sum is furnished by the ninety-five churches of Jamaica for the support of their ministry, and the spread of the Gospel in Jamaica and Africa.

Very cheering was the Report read by Dr. Underhill of the Baptist Zenana Missions, at a specia meeting. It seems that during the past year, under the superintendence of Mrs. Lewis in Calcutta, Mrs. Parsons in Delhi, Mrs. Etherington in Benares, Mrs. Sale in Barisoul, agents have been supported in these districts, and are now about to be taken up in Monjhyi and Ducca. In Calcutta and its neighbourhood two ladies, Mrs. Sanders and Miss Simpson, together with four native Bible-women, are diligently engaged in the work. They have about fifty houses under instruction in addition to schools containing 160 scholars. Some of the present teachers were formerly pupils, besides which some five or six women have made a profession of religion. At Benares one lady, Miss Joseph, and two Bible-women are employed as agents of the association. Several instances of conversion have been the result of the training given. In Delhi only native teachers were employed last year, but about three months since, Miss Ryer, of Bristol, who has devoted her life to mission work, accepted the invitation given by the ladies of the mission to become their agent there. In Barisoul two Bible-women are at work. At Monjhyi and Ducca there will shortly be both lady workers and Bible-women. The subscriptions for the year amounted to £925, including £350, the proceeds of a bazaar held during the summer.

UNITED METHODIST FREE CHURCHES.—The Report was of an encouraging character. Two extra missionaries had been sent to New Zealand, and a third would soon be on his way thither; another would be despatched to Jamaica; and Mr. Micklethwaite had returned to his work on the West Coast of Africa. It was in Australia that the proceedings of the Society had been on the largest scale. In New Zealand a new mission had been opened in Napier. In Jamaica Mr. White had

arrived, and wrote home in good spirits. In Sierra Leone their missionary had suffered from fever. In Eastern Africa a church had been formed, partly of Gallas, a tribe who had been most hostile to Christianity. The church at Ningpo was doing well, but most undoubtedly there was forming in China a conspiracy to drive out foreigners.

PRIMITIVE METHODIST MISSIONS.—The Report stated :—"The foreign work is highly encouraging, and the prospects are promising indeed. The mission in Southern Africa is too new for results to be stated, but the work in Western Africa has been blessed abundantly. The hand of the Lord has been with our brethren there. Their lives have been mercifully preserved, while their nearest neighbours — the Presbyterians at Old Calabar—have had three men stricken down. One of our local brethren—Mr. Fuller—has begun a mission among the heathen Aborigines of Queensland. In that country there are 20,000 blacks, who live a wandering life, without any organised effort being made to civilise and christianise them. The Committee have received during the year a very pressing and touching letter from soldiers in the East Indies, requesting that a missionary might be sent to that part of the world to take charge of a work the soldiers have begun, and which they may be called to leave any day. The number of missionaries employed by this Society at present is,—in England 92; in Wales 8; in Scotland 7; in Ireland 7; in Circuits 9; in Tasmania 4; in Victoria 7; in New South Wales 15; in Queensland 4; in Canada 51; in Africa 3; total 211."

VERNACULAR EDUCATION SOCIETY FOR INDIA.—From the Report it appeared that the Society's receipts for the year had been £7,451 17s. 7d., about the same as last year, though the annual contributions had somewhat fallen off, owing to the demands for aid to the sufferers by the war. The Society had expended £20,000 since its foundation in 1858 (as a memorial of the mutiny), in providing Christian vernacular literature for India, in thirteen different languages, spoken by 180 millions of our fellow-subjects. The number of circles had been increased during the past year from 18 to 20, the number of schools from 105 to 118, and the number of scholars under instruction from 4,118 to 5,122. The buildings in connection with the three Normal Schools at Dingidul, Ahmednugger, and Umritsur are all occupied, and have been favourably reported on by the Government Inspectors. The circulation of the Society's publications has considerably increased, and the colporteurs in some places very nearly sustain themselves. Central India has this year been added to the field of the Society's operations. The work in Bengal is confined chiefly to christianising the native heathen schools, and in publishing suitable school-books. In the Punjab the Training College is being raised to a higher state of efficiency, and in Bombay the Normal School has made solid progress, and in Ceylon the publication work has suffered no diminution. The Society has sent out to the mission field upwards of 150 trained teachers, and are adding to that number about 40 more every year.

FOREIGN AID SOCIETY.—The Report alluded to the effects produced by the war on the moral and religious state of France, as also to the difficulties it interposed in the way of the society's operations. For some time the agents of the society stationed in the central departments of France had been cut off from all aid and communication, but at length circumstances so far changed as to enable the secretary to communicate with them. In Italy the work of evangelisation was being actively prosecuted. The most striking fact in this country was that Rome was now open, and the Waldenses had not been slow to avail themselves of the opening. At Naples, no fewer than 500 children were educated in schools to which the society regularly contributed assistance. In Spain things had greatly changed for the better, as a consequence of the revolution. At Madrid, a new pastor, Señor Carrasco, had been lately appointed, and in that city 350 persons had been admitted to church membership, and the entire number of candidates regularly incorporated was above 1,000.

EVANGELICAL CONTINENTAL SOCIETY.—The total income of the year was £4,230, making with the balance in hand last year £4,342 12s. 4d. The increase in the society's field of labour, which includes France, Spain, Italy, Bohemia, and Belgium, renders this sum inadequate to meet the exigencies of the case. "For several years your committee have had to report that wars and the political changes consequent upon them have enlarged their field of labour. During the last year one of the results of the war has been so striking that it deserves special notice. With the

fall of the French Empire came the fall of the temporal power of the Pope. The entry of the Italian troops into Rome, and the proclamation of Rome as the capital of the kingdom of Italy, involved the freedom to preach the Gospel. After some little delay this right was secured, and your committee at once sent two evangelists to the new field. They have now returned to their respective posts, Ban and Milan; and the work, in so far as your committee is concerned, will be continued by a well-qualified evangelist. The opening of Rome has excited the attention and sympathy of several sections of the church. The Vaudois Church has sent a minister, the Wesleyans have opened a hall, an English Baptist has a service in Italian; the Free Churches of Italy, with which your committe co-operate, have two places of worship. In addition to the places in which the Gospel is regularly preached in Italian, Signor Gavazzi has delivered a course of lectures upon the Church of Rome to large congregations in the Free Church of Scotland. In the spring of last year a meeting of delegates from the Free Italian Churches was held in Milan, and a Union was formed. A declaration of principles was drawn up and published. One special object of the Union is to aid the work of evangelisation." "Your committee have decided to render aid to the Union. As a first step they have decided to undertake to support an excellent evangelist at Rome in connection with the Union." In Spain the work of evangelisation has been greatly blessed. At Madrid the congregation worshipping in the Madera Baja has been organised into a church under the pastorate of Señor Carrasco; the number of members is 350, and of worshippers about 1,000. A second place of worship has been opened in connection with this church. In Saragossa, Pastor Señor Egimeus preaches in a hall capable of accommodating 900 persons, to a crowded and attentive audience; there are always many persons who are unable to find places. A union of churches has been formed, including those of Madrid, Saragossa, Carminas, Seville, Cordova, Malaga, Cadiz, and Granada. The committee are supporting a Bible-woman and a teacher in Madrid, and an evangelist in Valencia. The construction of a commodious place of worship for the church at Madrid, for which Señor Carrasco has gathered funds in Switzerland, Germany, Holland, and England, will be commenced shortly. From Bohemia cheering news had been received of the progress of evangelistic efforts.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—Reports from the mission stations in many parts of the world were read, and in conclusion it was stated, that although mission work in France had been, and still remained, almost at a standstill, in Germany it had not been greatly interfered with by the recent war. In Italy and Rome there was now free scope for missionary efforts. In Jerusalem, Abyssinia, and elsewhere, the work was progressing satisfactorily.

BRITISH JEWS SOCIETY.—The Report expressed undiminished belief in the efficacy of the Gospel in the conversion of the Jew under every conceivable variety of moral, social, and mental condition. Although the number of baptisms in connection with the mission during the year had been only thirteen, that by no means represented the full extent of the influence exerted by the society. Hundreds have listened to the Gospel, and numbers have given evident signs of its impression on their hearts. Several have emigrated to distant lands, intending there to identify themselves with the followers of Christ. "Some of the most interesting fruits of this mission have been gathered in the society's schools. In Turkey, not only have the high officials of the Government given their public testimony to the value of these institutions, but the influences of Christian instruction and training have manifested themselves in some of the children, Gentile as well as Jewish, in a most decided form; and the parents, or elder brothers and sisters, have sometimes been gained over to the truth by this means. In Hungary, too, the school established through the assistance of this society, and conducted by two Christian Jewesses, is attracting the daughters of the more affluent class of Jews, and it is a cause for great encouragement to think that the characters of those who will ere long be occupying important positions in Jewish society, are being formed under the hands of intelligent and kindly Christian women." The success of this experiment has induced the committee to make a further effort in the same direction in Galicia.

CHURCH PASTORAL AID SOCIETY.—The Report stated:—"Through the operations of the Society 720 additional public services on the Lord's-day are now maintained, besides 525 week-day services, 838 schoolroom and cottage lectures, and 854 Bible-classes. The Society's grants have led to the erection, opening, or keeping open, of 300

churches and chapels; and in districts at present receiving the Society's aid, 289 rooms are licensed for Divine service. The population benefited amounts to nearly four millions and a half."

LONDON CITY MISSION.—The Report stated that the employment of ten additional missionaries had entailed an expenditure of £1,000. It also detailed the labours of the missionaries among the sufferers by smallpox—two of them having caught the disease, both of whom happily recovered. It also referred to the miserable state of the dwellings of the poor, and entered into details of the missionaries' labours among the Jews, the Roman Catholics, the frequenters of the casual wards of the workhouses, and of the public-houses. It also acknowledged gifts of Bibles and tracts from the Bible Society, the Religious Tract Society, and the Christian Knowledge Society.

THE SUNDAY-SCHOOL UNION.— The Report stated that the 12 metropolitan auxiliaries embrace 703 schools, 11,707 teachers, and 192,287 scholars, and the 170 country unions, 2,968 schools, 72,793 teachers, and 569,285 scholars, being an increase as compared with the previous year of 5 unions, 61 schools, 1,090 teachers, and 14,864 scholars. 84 per cent. of the London teachers, and 72 per cent. of those in the country are members of Christian churches, while 79 per cent. of the former and 85 per cent. of the latter were formerly Sunday scholars; thus showing the essentially religious character of the agency and the reproductive influence of Sunday-school instruction. The subscribers to the library numbered 1,469, and the volumes issued to 19,547. The trade sales amounted to £27,988 10s. 8d., or £1,128 19s. 10d. more than in 1869. The income of the Benevolent Fund, exclusive of the Continental Fund, and including a balance in hand at the commencement of the year, amounted to £2,273 3s. 2d., and the expenditure to £2,492 10s. 11d., leaving a deficiency of £219 7s. 9d. The operations of the Committee during the past year, considering the calamities which had fallen upon the French people and the disruption of all the usual avocations of Germany, did not justify any desponding complaint. In France 890 Protestant Sunday-schools had been established, a large proportion of them by the Society's missionary, Pasteur Caron, whose lamented decease occurred in Paris in November last. In Germany many of the schools had suffered by the withdrawal of the male teachers, yet none had been closed, the female teachers having carried on the work. Of Italy, Spain, and Belgium the door was open, but the Christian public of this country were not alive to the advantages of Sunday-school agency for the evangelisation of the continent. The proposed visit of a deputation to the United States has been prevented by the war between France and Germany, but the visit, though postponed, had not been abandoned. Eighty-four visits had been made to country unions, and thirteen new unions had been organised.

CONGREGATIONAL HOME MISSION.—The Report stated that the agency of the Society consists of 144 home mission pastors, who occupy central stations, composed of four, five, or six villages, where, with the help of 237 voluntary lay preachers and 2,515 Sunday-school teachers, the Gospel is preached in 545 mission chapels and rooms, the attendance in which had exceeded 50,000 persons. There is a department of lay and colporteur evangelists, 100 of whom are now at work, who had visited 80,000 families during the year, distributed 250,000 tracts, sold 3,000 copies of the Bible and 120,000 periodicals, including the *British Workman*, the *Christian Witness*, the *Cottager*, and the *Band of Hope Review*. One thousand members had been added to the fellowship of the churches.

REFORMATORY AND REFUGE UNION. — The Report proceeded to give a short epitome of what the Union aims at accomplishing. There were, it said, various institutions whose object was to deal in the most effectual manner with the great evils of poverty and crime, and the chief aim of the Union was to help all such efforts. Many of its children were now grown strong enough to run alone, but it continued to assist them so far as they required assistance. The variety of institutions associated together was so numerous as to be almost confusing, but the general object of all was the same. The Homes for Females continued faithfully to carry on their work. There were now over thirty societies for aiding discharged prisoners, and they had been the means of rescuing many hundreds from a life of crime and misery. Through the kind co-operation of employers, the managers of that department had always been able to find employment for those who desired it, and the number thus assisted amounted altogether to nearly 4,000. In the certified reformatories 75 per cent. of the young thieves admitted had been reclaimed from their evil ways. The certified industrial schools con-

tinued to prosper, and the Union, from time to time, assisted to increase their number, and it had induced the managers of more than one such school to enlarge their sphere of operations. There were now ninety certified industrial schools in the United Kingdom. To the largest class of institutions, the voluntary homes and refuges, the Council made large grants of money, and altogether it had voted more than £20,000 for them since it was established. Those admirable institutions received the homeless, the destitute, and the outcast, whom their misfortunes and not their faults had brought into that position. The results, in that case, were especially satisfactory, there being thousands of men and women now living who, through that agency, were occupying respectable and comfortable positions in life. The range of agencies included ships, both reformatory and industrial. In all these institutions the inmates were lodged, fed, clothed, taught some useful occupation, and educated in the fear of God, and in a knowledge of the Holy Scriptures.

THE BRITISH AND FOREIGN SCHOOL SOCIETY.—The Report detailed the action of the Committee with reference to the Education Act and New Code, and congratulated the friends of the Society on the recognition and adoption of "British" principles to so large an extent. From the financial statement it appeared that the ordinary income has fallen short of the expenditure by £110; but by withdrawing a portion of the working capital of the depository, and only investing a part of two legacies, it has been possible to reserve a sum of £650 as the nucleus of a fund for the extension of the training department. It is proposed to make certain alterations to enable the Committee to accommodate 255 students at the Borough Road and Stockwell, and establish two branch colleges for 50 students each, thus providing for the schools about 225 trained teachers every year. The cost is estimated at about £5,000, and an appeal was made for donations and increased subscriptions to meet the additional annual outlay.

THE BRITISH AND FOREIGN SAILORS' SOCIETY.—From the Report it appears that the Society now occupies 27 stations, of which 22 are in England and Wales, 3 in Ireland, and 2 abroad. Exclusive of 6 gentlemen who act as its honorary representatives, the Society employs 30 missionaries, engaged in carrying out its beneficent designs. Their work consists in ship and boarding-house visitation, Bible and tract distribution, the holding of religious services on shipboard and on shore. In the port of London all these find their headquarters at the Sailors' Institute in Shadwell, near to the London Docks. This building is open daily for the free use of all the seamen in the port of London who choose to avail themselves of its resources. In the Ship Library Department, during the year 128 libraries have been supplied in addition to those previously issued. As many as 2,851 books and 13,541 tracts and other publications have thus been placed on board ship, to put be into the hands of seamen when actually upon the ocean, and having leisure for their perusal.

THE RAGGED SCHOOL UNION.—The Report stated:—"There are in connection with the Union 1,092 school-buildings; 237 Sunday-schools, with an average attendance of nearly 32,000 children; 186 day-schools, with an attendance of 23,000 children, and 192 evening-schools, with an attendance of 9,000. There was an increase in the number of voluntary teachers; in 1869 it was 3,200; last year 3,351, of whom 306 were formerly ragged-school scholars. Attached to the schools are various social organisations for the poor, such as donkey-clubs, barrow-clubs, blanket-clubs, and burial-clubs. The noble chairman is a full member of the two first; but his donkey and barrow are let gratuitously to some less fortunate fellow-member. Ninety-three of the school-buildings are used as ragged churches, with an average attendance of 6,500, and through this agency very many copies of the Bible had been put in circulation. The average force of the Shoeblack Brigade, now in the twentieth year of its existence, was 368, whose earnings amounted last year to £10,331, or 10s. 9d. per week each, against 9s. in 1869, and 8s. 5d. in 1868."

THE LORD'S DAY OBSERVANCE SOCIETY.—The Report said the new publications of the Society during the year were seven in number, viz.:—"Sabbath Joy," "Within and Without," "Well Fillers," "Not To-day," "What the Wise Think," "Light and Rest," and the "Sunday Post," the last being a leaflet printed on thin paper, for enclosure in letters. Of editions of old and new tracts and other documents, the number printed during the year was 249,250. The circulation of tracts during the year reached 104,675. The Secretary

had preached forty-seven sermons during the year, held thirty-three meetings, and attended eight conferences.

WESLEYAN HOME MISSION. — The Report stated :— "Since the commencement of that missionary work to the Conference of 1870 there had been an increase in home mission circuits of 14,686 persons. In connection with that increase, and springing from it, the higher work of spiritual conversion to God was everywhere manifested. Last year more than 800 excellent people, constrained by the love of Christ, aided the home missionary ministers in the work in which they were engaged."

III.—SPEECHES.

I.—GENERAL QUESTIONS.

Christian Evidences—The Darwin Theory—The Power of the Bible.

The Rev. Dr. Duff said at the meeting of the Bible Society :—"I have come in contact and conflict with almost every variety of anti-Christian and anti-Biblical feeling, and if I could do nothing else but this it would cheer my heart to be privileged to say that all these various encounters, instead of, in the end, weakening or abating my convictions with regard to the authenticity and the plenary inspiration and power of the Bible, those convictions are now intensified more than ever. And if you ask me why is this, I would say there are all sorts of evidence with regard to the authenticity of the Scriptures. There is first the argumentative demonstrating evidence, and there are the particular ones. With regard to the argumentative demonstrating evidence, if any one has been induced to look into and study the enormous mass of evidences, I maintain that in the aggregate they present an accumulative force of so overwhelming a nature as to place the Bible on a citadel, a rock of impregnable strength. But this is not the place to enter into this subject. I rejoice that a society of Christian evidence has been instituted. I see that a meeting has been held, at which Lord Harrowby presided, and the Archbishop of York lectured. I think that such societies ought to be formed. We have neglected Christian evidence. The opponents of the Bible do not study the evidences. It is the last thing they will do. They are afraid of them. They have no time for them, because they are occupied with things to their minds immensely greater, but immensely smaller in reality. Theref is that instead of studying the evidences pounce upon the Bible itself, and begin to de against it. One of them said lately, 'There harm in having the Bible in our schools, be it will soon be defunct.' Now, in acting i way they are acting in the most unphiloso way that can be imagined. If any one here to propound any system you would begin b ting forth the evidence in favour of it, and evidence were overwhelming you would li be the objections what they might. These in time disappear with the growing light c dence. But they do not deal with the Bi this way, but in a contrary way. They go into nooks and corners, and if they can find little discrepancy, as they think, or some mi of a transcriber, they seize hold of it and l it with a magnifying glass ; and in this wa misrepresented, and caricatured, and turne ridicule. They search into every little nool corner, and if they find some little mista fact, something it may be in the mere writing of the transcriber, that little thing be not the size of a pin's head or an atom th be poised on the point of a needle, will be up and looked at through their magnifying and so misrepresented, caricatured, and t into ridicule. Now, we ought at once to p against all this, and to face them with fe intrepidity and bold determination to prov sincerity. One thing more in connection this. You remember how Socrates, when he about to find whether there were any wise m men wiser than himself, found that in no were there any really wise men. He says regard to poets, on the strength of their p they thought themselves the wisest of men, t they were not wise. What strikes me is t why should we not stand up and say to thes plainly, 'The mere fact that you are astronomers, or great geologists, or great n historians, or great in any branch of scie philosophy, does not of necessity make equally great in theology or in biblical lea Quite the contrary. A man may be the foundest man in science, and yet after all b greatest fool in creation with regard to spi things. Would they not themselves be sh if any one were to speak to them and say, ' a great astronomer. I have passed all my looking at the stars. I know little or noth geology, but I will step in and put you What would the geologists say to that?

would be a quarrel. Then why should we allow them to act in such a way as that? They would be little less than fools in things divine, and we must tell them so. This is not a day for silence. There is a time for silence, but there is a time to speak out. This subject has much to do with the object of this society. This society circulates the Bible, and the Bible gives an account of the creation of man by God Almighty at the beginning, pure and holy, in his own image; and while I am on this subject I may mention that a book was published the other day which has been blazoned by a Cabinet Minister as a most marvellous book. The theory of that book is in flat contradiction to the statement of the Bible, and if that book be true the Bible is false. So long as the writer keeps to natural history nothing can be finer, more graphic, more beautiful; it reads like a romance; he is quite at home there. But when he treats of mental and moral science he is like a fish out of water: he is out of his element. His great object is to show that man has become what he is from some developing process, his immediate ancestor being an ape, and before that something lower, and before that something lower still. Let me say one thing. It is indispensable to the establishment of his theory, and he himself admits this, that he should be able to prove that there are faculties in the lower animals, moral and mental, of the same order as those in man; for, as he admits, if they are of a different kind, it would be impossible by his system to give an account of man's origin by the self-developing process. This is a central link in his chain, and I maintain that in establishing it he fails utterly, absolutely, hopelessly. He gives a few illustrations worth nothing; he shirks the difficulties, he evades them, he leaps over them, and he writes something about mental and moral faculties of which any professor of logic or metaphysics in this country would be ashamed; and if you were to go to Scotland, there is not one student in ten who is attending lectures on metaphysics who would not be ashamed of it. Of what use is a huge chain of a thousand links, so strong that they can support a ton weight, if the central link be so brittle and weak that it would break to pieces by the weight of a sparrow? I maintain that this central link is so brittle and weak that the whole thing is worthless, and the system goes to pieces; and the Bible stands out, as it used to do, upon its impregnable rock. I have dwelt further upon this than I intended. But time is very short, and life very uncertain; and one likes to testify for that which the good Bishop said will go with us into eternity. Yes, that blessed word of God will go with us there. The souls of the redeemed there are transformed souls by the power of that blessed word; and the love which is throughout the Bible will be reigning in heaven. But I have said that there is a practically demonstrative evidence. I hold that the reading of this Report to-day is one of the grandest evidences of the truth and divinity of the Bible. There is a something about the Bible after all—a power and an influence which no other book possesses. What we have to testify is this, that, within the memory of many here present, this Bible message, this articulate message of peace and pardon, and friendliness and kindliness and goodwill to all men, has by the heralds of salvation been actually girdling the whole zone of this globe of ours. Yes, unrelaxed by torrid heat, unbenumbed by arctic cold, it can point to trophies of the Cross in every clime. There are those here from the cold north, who, like Archdeacon Hunter, could tell of the triumphs of the Bible in Rupert's Land. There are those here from the torrid heat, like my friend on my right, who can tell of its triumphs under the tropical sun. Yes, it has, as a conqueror, entered the palaces of kings and the castellated mansions of great chiefs. It has raised up into more than earthly royalty the tenants of the humble wigwam. It has controlled the deliberations of senates. It has settled the uproar of tattooed warriors, wielding the murderous tomahawk. It has arrested and tamed marauding hordes of the wilderness, making them fling away their beads and their gongs; ay, and their paint and their feathers which only tended to make nakedness itself more hideous. It has pierced into the crassest heathen intellect, and roused into action its slumbering faculties, and quickened them into spiritual activity. It has melted into contrition the most obdurate savage heart, and enchained its wayward roving desires and imperious impulses; ay, and purified and regulated them too with a fascination and a power vastly transcending anything that hope ever imagined or fear conceived. In a thousand instances it has made the thievish honest, the lying truthful, the churl liberal, the extravagant frugal. It has in a thousand instances converted the cruel, unfeeling heart into kindliness and goodwill; it has turned discord and frantic revelry into the harmonies of sacred song. It has wrought its way into the darksome caverns of

debasing ignorance, and illumined them with the rays of celestial light; it has gone down into the dens of foulest infamy, and reared altars of devotion there; it has mingled its voice with the raging tempest. It has, as we have heard in the Report, alighted upon the gory battlefield, and poured the balm of consolation into the soul of the dying hero. It has on an errand of mercy visited the loathsome dungeon, braved the famine, confronted the pestilence and plague. It has wrenched the iron rod from the grasp of oppression, and dashed the fiery cup from the lips of intemperance. It has strewn flowers over the grave of old enmities, and woven garlands round the altar of the temple of peace. These are but a few of the mighty achievements which follow as a retinue of splendour in the train of that blessed Book which circulates all over the world."

The early Methodist Missions.

S. D. Waddy, Esq., said at the anniversary of the United Methodist Free Churches:—"I have got the beginning: I have got the only existing copy, as I believe, of the birth of Methodist missions. It is the original 'Plan' of the Society, published by Dr. Coke, when he first of all began to try to get up a missionary society; and this copy which I have got happens to be the identical copy which he sent to that glorious man, the Rev. John Fletcher, of Madeley. Now, do you want to know what you began with? Listen. 'Every person who subscribes two guineas yearly or more is to be admitted a member. A general meeting of the subscribers shall be held annually,' not towards the end of April, in Exeter Hall, but 'on the last Tuesday in January, at No. 11, in West Street, near the Seven Dials, London.' (Laughter and applause.) 'The committee, or the majority of them, shall have power: first'—he was remarkably sharp, was that little doctor—'first, to call in the sums subscribed, or any part thereof, and to receive all collections, legacies, or other voluntary contributions;—secondly, they shall have power to agree with any they shall approve, who may offer to go abroad as missionaries, or in any civil employment: thirdly, to procure the best instruction which can be obtained for such persons in the language of the country for which they are intended, before they go abroad;' and then, after providing for the payment of the expenses of the missionaries, 'to do every other act which to them may appear necessary, so far as the common stock of the society will allow.' What do you think the common stock was? I have the first list of subscriptions here—it amounts altogether to £66 3s., with which the missions to the heathen were started. That is the beginning. Should you like to know how you have got on? I will tell you. That report we have heard to-night is all very well in its way, but it is not half a report. It is not like the reports Dr. Coke used to issue. I have his earliest reports here in my hand. He begins in 1787; they are all in this little book for six years. He tells you how he disbursed it all. His first disbursement is this: 'Light gold, 16s.' I am afraid they practised tricks upon that poor little doctor in those days. 'Boots and shoes for Mr. Harper, £2 3s.' That's the way to make a report interesting. And then he puts foot-notes when the thing wants explaining or apologising for. For instance, 'Paid for an umbrella which had been bought for Mr. Harper, £1 3s.' That was cheap then: they were just coming in, and there is a very interesting note about that. It was such an unusual thing to buy a man an umbrella, that Dr. Coke was afraid people would think he was extravagant. 'Umbrellas may be esteemed as luxuries in this country, but they are highly necessary for Europeans under the torrid zone. We should not study the health of our missionaries if we did not allow each one of them an umbrella.' I find there is a nightcap here for somebody; then there is a thing some of your missionaries would strongly object to: 'a wig for Mr. Pearce;'—and so on: going on all the way through these six years, that conscientious little doctor puts down pretty nearly every penny right away through, till at last he makes an apology at the end for not having gone even more clearly and more closely into it, in which he says this:—'Thus have I stated the account of the receipts and disbursements at large for six years past.' Out of this, something like £3,000 deficiency was brought out, part of it at the end, and part of it half-way through, and he wipes that off and says, 'That is my contribution.' 'A more minute account,' he says, 'could not well be given, unless I had copied out the account books of the missionaries and stewards of the Society in the West Indies. Now this I am well assured might still be done; but it would enter into all the smallest domestic transactions of the missionaries, even to the purchase of a loaf of bread, or a pennyworth of milk, and that would be exceedingly voluminous.'"

What Missions have done.

The Rev. Dr. Brock said at the Baptist Missionary meeting :—"We have, at all events, attracted the attention of travellers by land and by sea, all their books being my witness. We have excited the wrath and jealousy of a thousand heathen priesthood ; we have aroused against us a material opposition which is most fierce, and an intellectual opposition which is far fiercer still. We have taken our place amongst the philologists of the world, and our missionary literature is now amongst the recognised literature of the land. Done nothing ! Then, what means that fleet of merchantmen off the Samoan Islands, waiting to go ashore to refit and refresh themselves in body and mind alike ? It means that the missionaries have been there, and under God have turned these Samoans from barbarism unto civilisation, and from that which the seaman dreaded to that which the seaman trusts and admires. Done nothing ! Why, then, whence have come the 22,000 Fijians who have intelligently professed Christianity, and are prepared to show why they believe Jesus of Nazareth to be the Christ of God ? Done nothing ! Then, whence have come those thirty churches of the Sandwich Islands, which are said to number a full third of all the inhabitants of the islands in their worship week by week ? Done nothing ! Then I should like to know how we are to account for the fact that all through Eastern Polynesia yonder you may just as well look for Druidism in England as you may look for idolatry there. Done nothing ! Why, there are 90,000 of the Karens who have professed Christ, there are 102,000 of the Shennaar tribe who have done the same, and how have they done it ? Where it is not ignored it is accounted for very oddly sometimes ; and we are asked for our authorities. Our authorities are travellers, naval and military observers, governors subordinate and supreme, and last, but not least, our missionaries themselves, who are not the hewers of our wood and the drawers of our water, as they have been represented to be, but who are the messengers of the churches and the glory of Christ. You may find here and there a traveller ; you may perhaps find the extraordinary spectacle of a man calling himself a missionary, who calls all these statements of success in question. I submit in reply that the case is exceptional where you have such a reply. I submit, secondly, that they have not taken the proper means of ascertaining the fact ; and thirdly, that in a good many more cases than one they do not like the fact, and therefore it is either ignored or laughed to scorn. We are told by some gentlemen, 'We never speak of it in our circle ; it is never heard of amongst erudite, and advanced, and accomplished men.' Not recognise Madagascar, Mr. Chairman, erudite and accomplished men not recognise one of the most palpable phenomena of the nineteenth century—one which is not transcended in the history of the world ! Madagascar, one of the noblest islands of God's creation, twin fair sister of our own island, seems to me to have been raised up in these later days as though on very purpose to put to silence the ignorance of these foolish men. We are thankful unto God that the old missionary plans, wanting improvement always as everything human does, have not broken down and failed so that we want to shift our ground to take up other tenets and other doctrines."

The New Bible Translation and the Bible Society.

The Bishop of Gloucester and Bristol, the well-known Dr. Ellicott, said at the Bible Society's meeting :—"My friends, the reason why I have not been here before is simply this—I fear not to say it anywhere, that, 'I was not fully persuaded in my own mind,' and I would have every one, if I may humbly give the advice, so to act. But, my friends, I was not 'fully persuaded,' because I doubted (I speak it openly) of the breadth and the nature of the co-operation. Now, last year it pleased God that a change should come. Last year the convocation of the province of Canterbury called me and others, a broad and mingled body, to take part in the revision of the authorised Scriptures. I joined that body, and I threw in my humble interest, and I may now frankly say to you that after that decision my first visit was to your noble building—the Bible Society's House. I went up into the noble library ; I looked round it, and I felt that after the responsible step I had taken, it was hard, indeed, that I should be a stranger there. I said as much to those around, and kind and friendly men ordered, in their goodness, that I should be no longer a stranger—that I should be a friend ; and I, who might have doubted, on the one hand, about the breadth of co-operation, having myself, by the teachings of experience—the best of teaching—seen that God's word is, indeed, a blessed bond of unity, am now here, nothing doubting. And now I pass at once to the more graceful task of alluding to the noble Report that has been read. In these things a speaker has ever a difficulty in knowing what topics, in the limited time he can call his own, to

present to the meditations of an audience like the present. Possibly that which will most have impressed us on reading the Report is the mysterious development during this past strange and mysterious year. We might have said beforehand, in a year such as that which has passed, surely the work of a society like this must in some degree be suspended or infringed upon. War, dreadful, desolating war, we might have said, would stay, especially in those countries ravaged and devastated by it, the progress of God's word. To us what a teaching of faith, what a blessed, salutary teaching, is commended to us by the Report! We learn that the issues of the Holy Scriptures, either complete or in portions, during the past year, have now well-nigh doubled those of the previous year, great as that issue was. We hear, almost with astonishment, certainly with profound thankfulness, that nearly 4,000,000 copies have been circulated during the year, while in the year before it was only 100,000 above two millions. So that, speaking roughly, our efforts in this year of difficulty and trial have been greater twofold than any former efforts."

II.—THE CONTINENT.

France and her Disasters.

The Rev. Emilius Bayley said at the meeting of the Bible Society:—"It is a very remarkable fact that in the middle of the sixteenth century France was on the point of becoming Protestant. Catherine de Medicis wrote to the Pope in the middle of that century to say that so many were departing from the Church of Rome that it was impossible to control them by the severity of the law or by force of arms. And Cardinal Santois wrote to the Pope and said, 'The kingdom is already half Huguenot.' Now, this was a crisis in the history and fortunes of the Church of Rome, and how did she meet it? By the sword of the Spirit? No; but by the sword of bloodshed—by the Massacre of St. Bartholomew. On the 24th of August, 1572, that massacre took place. It was the act of France, and the Church of Rome celebrated it by *Te Deums* among the members of that church. No doubt a reaction took place, and after a little while the Edict of Nantes was passed by Henry IV. in 1598. But the toleration was only for a time, and during the greater part of the succeeding century the Protestants were persecuted, driven from their homes, and banished from the land, until, in 1685, the Edict of Nantes was revoked by Louis XIV., and a fearful persecution was commenced against the Protestants throughout the length and breadth of France. What was the result of this? There were three results which have a very important bearing on the argument. In the first place, there was the expulsion of the Christians; in the second place, there was the extermination, as far as possible, of Christian books, including the Bible; and, thirdly, there was the supremacy of anti-Christian error. During the whole of the succeeding century the Roman Catholic Church was supreme in France. She had the education of the country entirely in her own hands; no other faith was tolerated. And what was the result of this? Mental stagnation, political corruption, religious hypocrisy, and national decay. What do we find at the close of that hundred years? A licentious nobility, an infidel press, and an oppressed and embittered people. And what did all this culminate in? It culminated in the Revolution of 1789. I am bold to say, that so far as history teaches, it is clear that if it had not been for the persecution of the Protestants, the driving out from the heart of France of the very salt of the nation, when the Huguenots vanished, and, homeless, sought shelter and refuge in this and other lands, bringing with them the industry and morality, and piety and sound principles, which marked them; if it had not been for this elimination of that which was good and true in the heart of France which accompanied and followed the revocation of the Edict of Nantes, we may venture to say that the Revolution of 1789 might never have taken place. And what has been the condition of the country during the eighty years that have since elapsed? I venture to think that the Revolution of 1789 still continues; that the volcano is slumbering, has not burnt itself out, but at times will smoulder, and then burst forth with renewed energy and force. But what is the nation doing all the while? Just turning over the dried rubbish of its institutions, never coming to God with wholesome zeal and trying to regenerate itself, but ignoring the true source of regeneration, and trying to regenerate itself by means of a corrupt church and a heartless, lifeless creed. I am sure that one of the saddest things which have cast a gloom over the hearts of Christian men as they have been looking on the struggle of the past year, and as they look at the struggle which is now proceeding, is not that France has been trodden down by the heel of the invader—not that she lost battle after battle in that wonderful month of battles, the August of

last year—not that her chief city has been surrounded by the armed hosts of Prussia, and has at length been obliged to yield—not that even civil war is now raging within her gates—but that throughout the whole of this fearful struggle there has never been one occasion on which France as a nation, or on which her Government as a Government, has recognised the need of bowing before the authority of God. Therefore I say that, believing in the fact of the moral government of God over nations, believing that God governs nations by the principle of temporary rewards and punishments, because nations have no national existence in a future state, and must be dealt with now, if ever—believing that there is a continuous life in nations, and that if the generations of the present day do not free themselves as far as they can by the repudiation of, and repentance for, the guilt and crime of the past, they are justly open to punishment for the sins which their predecessors have contracted—I think it impossible to read the history of France for the past 300 years, and to turn over the wondrous chapters showing God's dealings with the sins of nations, and not feel that God has a controversy with that land, and that the only safe exit out of that controversy is when that land shall acknowledge the hand of God and turn in repentance to Him. I think I have given you some data towards the solution of the question I have proposed, namely, to what are we to attribute the present condition and collapse of France?"

Christian Work in the late War.

The Rev. Dr. Craig, of Hamburg, said at the meeting of the Religious Tract Society:—"The young officers of Baden said to the clergymen that brought tracts, 'Let the men sleep, and don't disturb them with your books.' Ay, let them sleep the sleep of death! But when the men came to know what it meant to face death they left their couch and left their meals untouched, hungry and weary as they might be, when it was told that the colporteur was there with his books, and rejoiced over their prize as over great spoil. When the wounded were gathered into the hospitals the young doctors at first would not allow the colporteur to enter the hospital. The volunteers who came to tend the sick, but who had not Gideon's lamp in the earthen pitcher, and had no notion of breaking the pitcher for the good of their fellow-man, drove the colporteur and his books scornfully away. But they soon heard a voice that said, 'Elizabeth Fry we know, and Amalia Sieveking we know, and Florence Nightingale we know, and men like Havelock and Hedley Vicars too, but who are ye?' And they soon fled from the part or were driven away as incompetent, leaving their place to those who had learned to pray. The Prussian Government did much for the soldiers in losing from their parish for a time the best and most evangelical pastors to send them to minister to the soldiers. But it was the soldiers and officers themselves that were in many cases the best tract distributors. During the war, besides a great deal of sporadic and private effort for doing good, there was a regularly organised agency that covered the whole field. On the day that war was proclaimed the leaders of the tract cause in Germany happened to meet in my house. The whole country was then divided, and each one received his commission. The Secretary of the Nassau Tract Society, liberally supported by the London Tract Society, went as military chaplain into France; and around Metz, and Strasburg, and Paris, his colporteurs scattered largely the books received from Geneva, and Belgium, and Lausanne. Baron von Gemmingen, Pastor Lechler, and other friends in Baden, availed themselves of their geographical position to supply the troops passing and returning with an abundant portion of tracts. Everywhere with intense interest and unbounded gratitude were the tracts and books received. The Bible Society, under care of Rev. Mr. Davis, of Berlin, distributed and sold 950,000 copies of Scripture during the war among soldiers alone. The Lower Saxony Tract Society distributed above two millions of tracts and books, furnishing libraries to many an hospital. The Barmen, and Belgian, and Swiss societies all did what they could, and their labour has not been in vain. The French prisoners were well cared for too. They were clothed and fed well, and such provision was made for their spiritual welfare as circumstances permitted. Some 300,000 to 400,000 copies of the Scripture, or portions of Scripture, were put into their hands. Hundreds of thousands of tracts were given them, and received most gratefully on their returning home after peace was made. They took home with them in abundance the Word of Life, and seemed greatly to enjoy it. Many a faithful testimony was given them during their stay in Germany. A society in Elberfeld engaged Pastor Nicolet, of Belgium, to visit the prisons and speak with the men, and very gladly was he for a time welcomed. Pastor Viedebauset, of Berlin, and his excellent

wife were indefatigable in their efforts for the French prisoners. Translating and printing French hymns out of the German, this good man taught them to sing the air, and in this way made the truth attractive. He and his wife visited many thousands of the prisoners regularly, and distributed an enormous number of tracts. On the whole, the effect of the war on Germany has been a most enormous circulation of tracts and New Testaments among those who were otherwise hardest to reach. An earnest spirit has for the present come over the whole country. Deep and sincere gratitude to God for having saved the land from the pillage of the merciless foe now fills the heart, and many individuals have been added to the kingdom of God. Great Christian activities have been called into exercise; the Gospel has been preached with much power; much prayer has been made, and the Redeemer's kingdom has been greatly advanced. Many of the French prisoners say that they were returning home very different men from what they had been when they came. Several of the officers took the opportunity when in Germany of formally leaving the Church of Rome and entering the Protestant Church. And we may trust that in their case the promise shall be fulfilled that the Word shall not return in vain, and this awful war may bring blessings on both contending parties. I have great pleasure in moving the resolution."

English Relief and Protestant Work in France.

The Rev. M. Lorriaux, from the Société Evangélique Centrale of France, said, at the Foreign Aid Society, he had seen the distribution of a great part of the money collected in England for the relief of distress in France, and they would be astonished to see what good it had been the means of effecting; how many devastated fields had been sown over; how many sick and wounded had received comforts under their affliction; how many souls had been brought to Christ, as a consequence of the kindly sympathy and help afforded by their English friends. In one village he had visited they found there was nobody who had eaten meat since the war began, and they therefore got the butcher to provide as many portions of meat as there were families to the place, and invited them to come and take it, which they gladly did. They were told that the people had had no meat for six months, and had even been without bread for a month and a half, being reduced to subsist on beet-root, carrots, and the like. He told the people that the Christmas gifts he was distributing were sent to them by their friends in England, and he had the satisfaction of finding that this had done away with the bad impression of Protestantism left by the Prussians, and that those with whom they were brought into relations were well inclined to listen to all that was said to them in its behalf. Now, after the foreign war had come the civil war, which was even worse and more shameful; so that there were instances of persons who had actually destroyed themselves in despair of ever witnessing the restoration of France. As Christians they must not give way to such feelings of desperation; but remembering all that God had done for France in past times, they must trust in Him again to raise it from the dust. He had been with Faidherbe's army as chaplain from the 1st of January until the battle of St. Quentin, and he could state he had always met a most cordial and friendly welcome from the soldiers; nor had they ever seen a priest, whatever the reason might be. During the siege of Paris he was occupied in the provinces, but he visited that city at the time of the breaking out of the Revolution. He spent a month in the ambulances, and saw many of the National Guards, who were not at all irreligious persons and who were neither Socialists nor Communists, but thought it their duty to defend the Republic. When he wished to leave the city, he had some difficulty in obtaining permission; and was told by the Prefect of Police that, not being forty years old, he ought to be enrolled amongst the National Guards. He was, therefore, obliged to go to the Commune, which sat in the Hôtel de Ville, and then obtained permission, through M. Gambon, who was well acquainted with the village of St. Andelyn, where all the inhabitants had, through the ministrations of the Society's agents, become Protestants. M. Gambon said that, though the Commune did not acknowledge pastors, he himself did; and that he believed if the people were Protestants they would not have suffered such terrible calamities as they had. He would strongly advise their English friends not to be over-anxious as to the particular form of government that France might adopt, since if the Gospel spread any form would be good, but if it did not any form would be bad.

III.—INDIA.

Progress in India.

The Rev. Dr. Wilson, F.R.S., of Bombay, gave a lecture on this subject on May 5th, in Kensington Presbyterian Church: His Grace the Duke of

Argyll in the chair. In this lecture he referred to the great material resources of India; stated that it had always been a land of mystery, with its great diversity of tribes, races, nations, and tongues; briefly noticed the principal languages, for the purpose of showing that they had entered the country and had not been produced by the aboriginal inhabitants; and then glanced at the remarkable progress which had taken place under our rule. Speaking of the large revenue derived from the opium trade, and of the advances made by Government to promote the cultivation of the plant, he said that the best soil was set apart for it, and that in consequence of this, when the famine occurred two years ago in Rajpootana, the effects were most disastrous. It had been ascertained that no fewer than 1,200,000 human beings had perished on that occasion. He then pointed out the public works which had been carried on by the Government, the extensive system of irrigation set on foot, and generally the steps adopted to promote the amelioration of the people. He also showed what had been done in connection with municipal matters, and said the natives now took their part in carrying out the arrangements with the best results. The judicial administration of the country had been greatly improved; and, in short, reforms had been carried out on an extensive scale in every department of the State. As regards education, the Government had acted with very creditable discretion and with great liberality of late years. Primary education was advancing with great rapidity; and the missionaries rejoiced on that account. The system of primary education had made great progress in the Bombay Presidency, in the north-western provinces, in the Punjaub, and it would rapidly extend in the other provinces of the empire. As a missionary, and in saying this he spoke for all the missionary body, he attached great importance to the universities which the Government had also founded; and must say that what had been done reflected very great credit on the Government of India. He also spoke with praise of what the native princes and native men of wealth were doing on behalf of the universities, and in other directions, in favour of education. Specifying the more remarkable reforms that Government had effected, he classified them as follows:—Murders of children had been prohibited; the offering of human sacrifices in the temples and by the wild tribes had been prevented; voluntary torments at hook-swinging festivals, and in other forms, had been interdicted; caste in the courts of law had been checked; when natives changed their religion their heritable property was now protected, than which nothing more important had been done in connection with the freedom of religious worship; and the marriage of widows had been legalised. He further stated that a great deal of good had been done in India in consequence of the Christian religion. Commencing with the Serampore missionaries, he pointed out that all the above reforms had been first urged and pushed forward by missionaries. They had also done much to promote popular education, and had been the first to institute schools for females—a work of the greatest importance, and now engaging much attention in India. Dr. Wilson then stated that the missionaries had translated the whole of the Bible into some thirty-five tongues, and that the New Testament had been translated into other languages, and mentioned the obligations under which they were laid to the Bible societies of Great Britain. The natives were, he said, astonished that the missionaries had such confidence in their faith as to promote the extensive diffusion of the Bible, contrasting their conduct with that of their own priests. He also stated that the missionaries were more and more welcomed by the people of India. He believed that there was not a prince in North-West India who would not welcome him at his durbar; and he might confidently say that from the prince on the throne to the beggar on the hills, to use an Indian phrase, he would receive a cordial reception. In all his varied experience for so many years he found the people willing to give him a hearing. He believed that, including Ceylon and Burmah, the Christian Church had at least 200,000 converts, all of whom had been converted by persuasion. Some of these conversions were of an extraordinary character, and embraced Hindoos, Zoroastians, and Mohammedans. He had no doubt that the natives would prove eminently instrumental in propagating Christianity. In illustrating this statement, he mentioned one or two cases which occurred in connection with his own missionary work. One of these had reference to a convert who had been obliged to leave Bombay six or seven years ago owing to the illness of his wife, and proceed to another part of India. He found that that convert through his labours in preaching the Gospel had admitted 200 adults to Christian membership, had formed seven or eight native congregations, and had utilised his converts, employing them to go round the province where he was situated. These persons were at present

making a great impression on the people. After referring to the spirit of catholicity which prevailed amongst the converts, and merely glancing for want of time at some of the peculiarities of the Brahmo-Somaj movement, Dr. Wilson said it was only evangelical Christianity which would secure the restoration and conversion of India, although God in his providence might make use of intermediations in working out that great end. He believed the time was coming, and fast coming, when the natives of India would present themselves in a very remarkable position to the nations of the West. He believed that these natives would be instrumental in bringing the Gospel to other portions of the world. The Rev. Gavin Carlyle, M.A. (Editor of *Christian Work*), by whom the meeting had been arranged, proposed a vote of thanks to Dr. Wilson for his most interesting lecture, and to the Duke of Argyll for kindly presiding.

The Gospel in India.

Sir Bartle Frere said at the London Missionary meeting:—"It was a very few years ago, comparatively, as men speak—it was only the time when, as a young man, I went out to India, less than forty years back, when, I will answer for it, there was not one thoughtful politician, not one statesman, however much he might be imbued with the spirit of Christianity, who did not feel that the preaching of the Gospel was attended with political dangers of which no man could measure the intensity or the possible results. It was not merely cold and formal officials who felt this, but I speak most confidently when I say that the feeling of distrust and fear was shared in by men who, above all things, valued the Gospel of Christ, and who sincerely and from their hearts believed that nothing better could have been given by England to India than the knowledge of that Gospel. And now, my brethren, how are things changed in that empire. At this present moment—I do not speak of possible results; God forbid I should attempt anything in the shape of foretelling what may happen to-morrow—but I do say that the Indian people themselves have come to regard this Gospel which we bear among them, this Gospel which has sent us there—for, after all, we have been sent by the Christianity which we profess, and by the Christian nation which sends us—they feel that that Gospel is the greatest of all boons which England can confer upon India, and that whether it be for weal or for woe, whether it be for war or for peace, as things appear to the temporal eye, that there is nothing in all our hearts, in civilisation, in all our legislation, in all ou tary domination, in all the protection we to life, and property, and opinion, there is n that compares with that which is the grea of all our success—the truth of the Gospel in Christ."

The Church Mission in South India

The Bishop of Madras said at the Chur sionary meeting: — "The Church Mis Society has a claim upon me as the represe of South India, and of the South Indian tian Church. The agents and Christians co with the Church Missionary Society, form half the whole body of Christians connect the Church of England in the diocese of M The Propagation Society has about a qu them, and the remaining quarter are Eu and East Indians, under the chaplains Government, and a few additional clergy whole number of the clergy is about 19 the number connected with this Society, pean and native, being about ninety. I tioned just now, that one-half and one-q are connected with two missionary so making three-quarters of the native Chr in the whole diocese. That three-quarter present about 66,000, and of these 44,000 are connected with this Society. Society has been labouring in that dioce somewhat more than fifty years. Its f mission was in 1814, and within the next or four years, before 1820, it had planted m in Travancore, Cochin, Madras and Tinn and the missions embracing two of the pri tribes of Tinnevelly and Cochin, the Mala speaking people and the Tamil-speaking p More recently, the Society entered upon a important mission in South India, I mea mission among the Telugus. Now fifty yea so far as can be ascertained, there were 10,000 native Christians connected wit Church in South India, and these were th Protestant native Christians in that part of I have told you that the number now amo 66,000, and if you take into account all th verts that have become converts under the gelising efforts of the different Protestant so who send missionaries from Europe, you w that there are about double that number, or 130,000. Various missionaries from Ger America, England, and Scotland are now l ing in South India. In one sense, it may l

that the whole field is now occupied, but the occupation is very scanty. Even in Tinnevelly, where the number of missionaries is the largest, and the results of missionary work are the most numerous, the whole number gathered out from amongst the heathen is only three per cent. of the entire population; being about 40,000 among a million and a quarter. I think it should always be kept in mind, when we are viewing the great work which God has wrought through the preaching of missionaries in heathen countries, that the population which still remains to be evangelised is unspeakably greater than that which has received the Gospel."

The Bible and Tracts in India.

The Rev. D. Sanderson, at the Tract Society's meeting, said that he had heard of numerous instances in which men had been converted entirely by means of a gospel or a tract without the presence of a missionary. The tract or the gospel could go where the missionary could never penetrate, and there had been cases in which natives living in a monastery corresponding to the Roman Catholic monasteries in this country, and females living in a state of utter seclusion, had been brought to a knowledge of the truth by the reading of such a publication. One day, while he was living in Mysore, a tall man came to visit him. He saw at once that he was a Brahmin of the highest caste. His father was the priest of the King of Mysore, and a native in order to obtain pardon for his sins would wash the feet of that priest and afterwards drink the water in the belief that he was thus cleansed from all sin. His visitor said to him, "I want, sir, to save my soul." He seemed in a state of great excitement, and he (Mr. Sanderson) tried to calm him. It was observed by some one that he was a little out of his mind, but the only foundation for that seemed to be that he was exceedingly anxious about his soul, and would to God that his countrymen generally might all resemble him in that respect! He said repeatedly, "Sir, I want to save my soul;" and that seemed to be the one thought to which every other yielded. He (Mr. Sanderson) got this man to tell him his history. He was originally in the army of the sovereign of Mysore, but in consequence of having done something to offend his father, he was compelled to leave his home, and at the same time to leave the army. For some time after that he wandered about the country practising medicine, and in that way obtaining subsistence. In passing through Mangalore he saw a native shopkeeper reading aloud, that being a common practice in many Indian towns. The shopkeeper was reading a tract in which it was stated that ceremonies would never save the soul, and that a new heart was the one thing needful. He said to the shopkeeper, "Where did you get that tract?" The reply was that the tract was published by this Society, the tracts of which were distributed by missionaries. "Where do the missionaries live?" said the man; "I want to go to them and hear more about this matter." "Why, what do you want to go to the missionaries for?" some one asked him, adding, "They will only spoil your caste, and make you a pariah,"—that is, an outcast from society. "Well," the man rejoined, "I want to hear more about this matter." He then said he wanted to buy the tract which had been read, offering to pay for it, and the result was that he obtained it. Having read and pondered the whole of the tract, he was more anxious than ever about the salvation of his soul, and anxiously inquired where he could find some missionaries. On learning that the nearest missionary station was 150 miles away, he set off on foot, in order that he might obtain the salvation of his soul. On his way he went through a jungle, where, towards evening, four men came to him, and said in the native language, "You see how late it is; you see that there is nobody here but ourselves; whatever you have got is in our hands; now, down with it." These four men were robbers, and they plundered him of everything he had. "But," said he, "one of those men was one of the best robbers ever met with, for he afterwards presented me with 8s. to convey me to the place where I was going." He further remarked in reference to the robbery, that perhaps God had mercifully allowed him to be robbed, lest what he possessed should prove a hindrance to him in seeking the salvation of his soul. He learnt from a schoolmaster that the missionary station of which he was in search was 80 miles distant. At last he reached it, and he remained there for some time, and he (Mr. Sanderson) must say that he never saw a man so anxious about salvation. He read the Scriptures and tracts with great eagerness, and they used to converse. Having obtained a copy of an edition of the "Pilgrim's Progress," which was published by that Society, he was very much impressed with what he read there. He said, "This book tells me that I am to run away from my friends, crying life, life, eternal life." So much impressed was he that he remarked more

than once to him (Mr. Sanderson) that that book was better than the Bible. He did not think it desirable to give a direct contradiction to that statement, but he gave him a practical illustration of the difference. Pointing to a scene before them, he said to him, "Do you see that beautiful mango-tree there?" "Yes," was the answer. "Don't you see the beautiful fruit, which drops its nectar upon the ground?" "Yes." "Don't you eat the fruit and enjoy its sweetness?" "Yes." "And where would that tree be if there were no root to the tree?" "Oh," said the man, "now I see what you mean: the Bible is the root, and all the other good books in the world are the offshoots from it." He might multiply testimonies like that to the usefulness of the Society, but that was quite sufficient as an illustration of the manner in which it helped the missionaries to carry on their work. Without the Society the missionaries could not do what they do now. One day he (Mr. Sanderson) was preaching in a street in Travancore to a number of heathen who were utterly ignorant of the Scriptures. After he had been speaking about salvation through Jesus Christ, a heathen said to him, "Well, sir, how is it that Christ saves people?" A shopkeeper stepped forward, and taking a tract out of a bag, gave it to him, saying, "Here, sir, give him that." It was "The True Atonement." The question was asked, "How am I to believe in the Saviour?" the shopkeeper said, "Here, sir, is 'The Bread of Life,' give him that." He found, in short, that that man had in his possession a tract suited to almost every question, and there were a great many shopkeepers in India who had been exceedingly useful in disseminating Scripture truth by means of tracts and other publications of that Society.

Vernacular Schools in India.

Sir D. F. Macleod said at the Christian Vernacular Education Society for India's meeting:—"Nobody in this assembly can suppose that India can ever be evangelised except through its own vernacular language. In India the vernacular language is regarded by all the learned professors with utter contempt. There is no effort to infuse into the vernacular language any of the knowledge which the learned have possessed. This remark applies not only to Hindoos, but also to Mohammedans. The learned Mohammedans confine themselves to Arabic and Persian, and the Hindostanee has been completely neglected until later days. The British Government has made great efforts towards spreading education, and amongst its other duties it has done something towards creating a vernacular literature adapted for use in its own schools. As yet the literature is of the most imperfect kind. But however perfect it may be, it is a sad fact that it cannot possess a distinctively Christian character. The Government has laid it down as a rule for its guidance (and I, for one, believe wisely) that it cannot interfere with the religious persuasions of the people. So great is the hostility towards the Christian religion that the Government cannot enter on that field at all. It is clear, then, that it is vernacular literature which supplies the needs of the Government schools to a certain very inadequate extent. It is to be hoped it is not anti-christian, but it has no specially Christian character. Therefore the great work of supplying a really Christian vernacular literature is one which this Society alone is doing. Our next duty is to raise up teachers qualified to instruct in this literature which we are creating. I have told you that learned people in Hindostan at the present time regard the vernacular with utter contempt, so that it is a matter of the utmost difficulty to find teachers competent to impart any instruction at all of real value. In the Mission Schools we have frequently been obliged to employ heathen teachers of very inadequate acquirements. I need hardly say that the raising up a body of Christian teachers, among whom, it may be hoped, will be many Christian pastors, is a work of the first importance towards the evangelisation of India. The third work undertaken by this Society is one which, no doubt, we share with missionaries in all parts of India—that of endeavouring to convey Christian instruction in schools already established, or in schools established under our auspices. When the Society establishes a school it is of a distinctively Christian character. Where they only supplement the labours of schools already established, they endeavour to infuse into them a spirit far superior to that which has hitherto characterised them. This work has been limited, though it has been extensively carried on in Bengal, and recently in Central India."

IV.—CHINA.

Missions in China.

The Rev. Griffith John said at the London missionary meeting:—"You are sometimes told that your missionaries are very narrow-minded and stupid, that they are a very unlettered and dull sort of people. Now I have a fact to tell

you, and it will be worth while to remember it. You may do good service by reminding others of it sometimes. The Chinese are indebted to the missionaries for every particle of history, geography, and scientific knowledge they have. Consuls, merchants, and others, will tell you that they are a very inferior race. Let them do a hundredth part of what the missionaries have done for the Chinese, and then it will be time enough for them to talk against them. Missionaries have taken an interest in the Chinese, not only in their moral and spiritual welfare, but also in their intellectual cultivation. . . . It is a common thing to find people instituting comparisons between Roman Catholic and Protestant missionaries, to the disparagement of the latter. I happen to know something of Roman Catholic missionaries, and have seen something of their way of carrying on their work, and I can say positively that the opinion on that point is altogether erroneous. I am speaking of the present race of Roman Catholic missionaries, and I can say positively that there are hardly any of them who speak the language with any degree of accuracy; they pay no attention to the literature of a people; they never preach to the heathen; they never distribute books amongst them; they do nothing towards their elevation in any way. Protestant missionaries, on the other hand, make it a point to study the language and literature of the people; they make it a point to be able to preach with accuracy and ease, and I believe a day hardly ever passes without their appearing in this character before the people. . . . I am happy to be able to tell you that we have—we have genuine Christians in China—Christians who would shine even amongst this vast audience. I believe we have Christians in China who would adorn the first Church in England. I have never seen better Christians in my life than some of those that I have seen in China. In respect to all our Christian converts, I can say this much, that the power of idolatry is completely gone. I do not say that not a particle of superstition clings to them, any more than I should say that not a particle of superstition clings to a great many good people in this country; but so far as the bane of idolatry is concerned, that is clean gone. They believe most firmly in the principal doctrines of the Gospel. I think they are more orthodox than a great many good people at home. For instance, I find you are beginning to doubt the immortality of the soul here. The Chinese find that doctrine very plainly in the Bible—at least they say so. I like to study this branch in teaching the Chinese. I do not tell them everything; but I like to see what they can find in the Bible, and one of the things that they do find is that the soul is immortal. Whether they are right or not I do not know, but they say they find it there. Another doctrine which you seem to have some doubt about is the vicarious or substitutionary nature of Christ's atonement. I am surprised that there should be any doubt about it. I have studied that again in connection with teaching the Chinese, and I think if some of the brethren who have doubts about these old points were to come out to China and teach the Chinese, they would see what the Chinese themselves find in the Old Book. . . . We have warm-hearted, hard-working Christians in China. There is Yang-ki-foo, the carpenter, who has been with us some eight years. He is one of the most active men in connection with Christian duties I have ever seen in my life. He has been the means of bringing in his whole family and seven or eight others besides. I could speak of others who have brought in twos, and threes, and fours. I could tell you of an old widow who has been the means of bringing four women into the Church. I could tell you of other converts who, on Sundays and other days too, are preaching the Gospel in the surrounding villages. They are not paid, but they go thus to preach the Gospel, and they sometimes stand up in our chapels and speak for half an hour or an hour, and these sermons come from their hearts, and go quivering hot into the hearts of the hearers. We have a great many of such men amongst us—real, genuine men, who take an interest in the salvation of their fellow-countrymen. I might speak also of native assistants if I had time. There is our principal native assistant, who has been with me ten or twelve years, and a better man I have never known in my life. There are three missionaries at Hankow, and I believe it would be a greater loss to the mission to lose that native assistant than it would be to lose either of us."

Threatened Dangers in China.

The Rev. C. Douglas said at the Presbyterian Meeting in Exeter Hall:—"They had doubtless seen the intimation flashed by the telegraph that the Chinese Government is assuming an attitude of hostility to missions. Few present could realise the full meaning of that. If the telegram were true, the Government of China suppose the time has come when they may with impunity proceed to stamp out Christianity. He feared that the

deep ignorance which prevails in Britain on this subject, both among statesmen and people, had encouraged the Chinese Government to take that step. However, they might perhaps hope that, in God's providence, the attempt would be defeated. If the Chinese had asked a little less than was contained in their flagrant breach of treaty, they would in all likelihood have got it; but they had gone just a little too far. Whether the telegram was correct or no, it agreed with all they knew about the Government. There was, indeed, a dislike throughout the empire that could be easily fanned into a flame; but the Government, afraid of foreign intercourse, used every means to stir up the people against the missionaries, because they thought the missionaries might be expelled with impunity. But he warned the commercial classes that if the missionaries were allowed to be thus treated, the same measure would soon be meted out to our merchants. The missionaries' rights were rights secured to them by solemn treaty; and if our Government gave them up, it would be interpreted by the Chinese as a proof of weakness, and he trembled to think of what fearful calamities might be impending over the foreign settlements. He asked for more special prayer to God that He would defend his servants and the little flock gathered to Him in China. Perhaps He will permit the storm of persecution to burst. Pray that we may have grace to bear it till in his good time peace and quietness are restored. Whether it be through storm of persecution, through fire and flood, of one thing he felt sure—that eventually the flag of Emmanuel would be seen waving over the eighteen provinces of China."

V.—AUSTRALIA.

The Episcopal Church in the Australian Colonies.

The Bishop of Sydney said at the meeting of the Society for the Propagation of the Gospel:—"The Australian colonies were six in number, with about a million and a half of population, mostly European. More than half were members of the Church of England. There were ten bishops, namely, five in New South Wales, and one in each of the other colonies, the reason of that state of things being that the principle of subdivision had only at present been carried out in New South Wales. There were 400 clergy. The colony which had the largest population was Melbourne, although it was not the largest in area. Sydney was the oldest of the dioceses, Tasmania (which was about the size of Ireland) was the second, and had the largest number of Church of England people. Then followed the other dioceses, Bathurst being the last. This had as its bishop Samuel Marsden, the grandson of the Marsden who was the first missionary or chaplain there. In the diocese of Sydney they had a Diocesan Synod, and they had no fear about the introduction of the lay element—indeed they had found the introduction of laity into their diocesan synods to be of great advantage. The laity who were sent to those synods were the best men in the colony, and it was required of them that they must be communicants. He (the Bishop) had often presided over those mixed meetings of clergy and laity when discussing matters of the deepest interest to the Church and the colony, and all the measures that had been passed had borne the same excellent character. There had been amongst other things a successful endeavour to adjust the claims of laity, clergy, and bishop. The bishop, who was considered one of the three estates, had a veto upon any proceedings, and nothing could be done unless he agreed to it. The question of patronage had also been adjusted, and he was happy to say that they had avoided that system so much complained of in England of advowsons or next presentations being put up for sale. They had also instituted a Court for the trial of clerical offences, but he did not know how it would act, as they had never had occasion to put it in operation. They had in Sydney a cathedral chapter, and laymen were brought in to assist the clergy in the disposal of the cathedral funds. Certainly those funds only amounted at present to the sum of £250 a year, and the offerings of the people, which amounted to between £20 and £25 every Sunday—a sum which had hitherto proved sufficient."

VI.—AFRICA.

The change effected by Christianity in South Africa.

The veteran missionary, Mr. Moffat, said at the London Missionary meeting:—"The result of the Gospel in Southern Africa in the interior amongst the Bechuanas has been really remarkable. There has been a universal change produced amongst the tribes. I knew them when they lived in implacable hatred to each other, burning with revenge, so that no one tribe could visit another without running the risk of being cut off. I have known fine characters, not Christians, but fine, amiable, agreeable natives, who have gone to visit another tribe and have returned no more.

There was always something for which they sought revenge; now there is no more of that—the Gospel has swept that spirit away. A missionary will be received with open arms wherever he may like to go. It is not now as it used to be, when they were wont to tell us to our faces, 'You are runners; you bear anything with us; we may do anything we like with you; we can spit on you, and steal what you have, and threaten to kill you, but you only smile, and never get angry; but we know if you were to go back to England they would hang you.' These difficulties, I am thankful to say, have disappeared. One tribe can with impunity go to another tribe. Trade is carried on between them; each tribe has its own peculiar calling; one makes clothes, another smelts iron ore, another makes ornaments, another tools, and there is a constant interchange such as was not known before. Oh, I have seen melancholy sights—poor visitors that had come and run the risk of buying and exchanging something having all their things taken from them. I remember on one occasion finding two or three of that description, the remainder of a dozen who had been killed. I took care of them, brought them to my house, and gave them food. Nothing could surpass the wonder of the natives, that we should have such care of strangers, that we should actually give them our own food; they never saw such a thing in their lives, and they cannot imagine what sort of nondescript creatures we are. Notwithstanding the simplicity of many of our native teachers and schoolmasters the work is blessed. I have wondered to see persons who have been brought from our out-stations who have had no other instruction than that of those simple men. I have been surprised to observe the clearness of their views of Christian doctrine, the depth of their faith when they were expressing themselves; how they were led to mourn over their sins, and how at last through faith they were enabled to look to Jesus Christ, who in his own body bore their sins on the accursed tree, reminding one that it is 'not by might nor by power, but by My spirit, saith the Lord.' There was once a time that I remember when nothing would persuade either the gentlemen or ladies to put their legs and arms into sacks. If you carried them a cartload of, what shall I call them—breeches and gowns, and the rest of it, not one would be induced to put them on. Now, how different is it! But it was not till the heart was touched, not until some of the females began to feel their sins, to feel that they were bad, and dirty, and ugly within, as well as without. After they were reformed, they began to feel that they were new creatures, and then it was that they began to desire to have decent clothing. I am sure you will all delight to witness the cleanness and decency of these people who wear clothes of British manufacture. There goes through our station now no less than £70,000 worth of British manufactures to the tribes round about. I have known the time when a trader would stop a week or two without being able to sell a single handkerchief. These people—oh, how I love them! I feel quite annoyed at what is said about baboons and so on, the idea of our being developments from monkeys. I have seen hundreds of baboons in the interior—I once met a great company of them, and they disputed with me the right to have a drink of water. However, I managed it. They really were very vicious-looking, but there was nothing that I could see in all the species of baboons that tended in any way to confirm such an idea. It is perfectly amazing how people in this country will get away from between Genesis and Revelation. Again, there was a time in our station when there was but a solitary plough, and that was the missionary plough, a Dutch one, and a very clumsy thing to boot. Now the natives have their ploughs by hundreds. There was a time when the man, the lord of creation, would select for himself such a choice work as sitting under the shadow of a tree while his wife worked in a field from morning to night with a heavy pick. Now she has the comfort of seeing him plough his garden—her garden; she has no objection to harvesting and to scuffle a little to take away the weeds. But what a change since I remember, when nothing was seen but the women picking the ground and the men taking care of themselves. Ah, we are sad rogues—we men—when we have not the Gospel to keep us right. Now the very people who formerly would beat any northener for taking care of his baubees show a wonderful liberality, which the Gospel has developed amongst them. The Bechuanas are very careful of the little that they possess. Formerly, of course, they had no knowledge of money, no currency; it was all barter. I remember when a man offered another a shilling for some service, and the latter replied, 'How dare you give me a button without an eye!" They are wonderfully improved in that kind of wisdom now; they know all about pounds, shillings, and sixpences. It is a most gratifying

thing to think that the people whom I knew for years, who would have thought it preposterous to exchange an ox, or a goat, or a sheep, or even a pound, or a shilling, or a sixpence, for a book, or to give it for a cause—namely, to extend the knowledge of the Saviour—that these people now buy books and read them."

The Bible in Africa.

The Rev. Robert Moffat said at the meeting of the Bible Society:—"It is of vast importance to have the Scriptures in Africa. In that country there are thousands of hamlets and villages scattered throughout the interior, and the visits of the missionaries to them are few and far between. It is a consolation to the missionary to know that there are Bibles there; that in those little isolated towns and villages there are those who can read the Scriptures and can preach; for we have native preachers who are able to hold forth the word of Life. The light of heaven has dawned upon this people, so that their views are very different from what they once were. The time has gone by when a man would take up an English or a Dutch book, put it to his ear, listen intently, and then say, 'It can speak to you, but it has not a word for me.' They know that the word of God has a power to change men's hearts, to make bad men good men, to make enemies friends. 'I cannot account for that strange book,' said an intelligent man on one occasion, 'but it must be a good book, for those whom I have known living in deadly hatred are now loving and helping each other.' I remember a young woman who could read well witnessing the influence of the Gospel upon some of her companions, observing how happy they were, how they could converse about death, and sing, and be cheerful. It was inexplicable to her. She wished to feel in the same way. She accordingly took a New Testament, put it under her pillow, and slept upon it in the hope that on the coming day she would rise a new creature. She was anxious to feel the Spirit of the Word; she believed there was a Spirit of the Word, and she thought that Spirit would enter her head when she was asleep, and that she would rise with the pleasurable feeling she had witnessed in her companions. I say it is of vast importance to have the Scriptures sent forth into those regions where it is so difficult on many occasions for the missionaries to visit. Not long before I left the station a woman came, bringing a boy with her, having travelled fifteen miles, and she said she wished for a New Testament. She brought the payment in her hand. I said to her, 'My good woman, there is not a copy to be had.' 'What!' said she, 'am I to return empty?' 'I fear you will.' 'Oh,' said she, 'I borrowed a copy once, but the owner has come and taken it away, and now I sit with my family sorrowful, because we have no book to talk to us. My boy can read, and he is teaching me to read. He reads, and I pray. Now we are far from any one else. We are living at a cattle outpost, and we have no one to teach us but the book. Oh,' said she, in true Sechuana style, 'go and seek a book. Oh father, oh mother, oh my elder brother, do go and seek a book for me; surely there is one to be found: do not let me go back empty.' I felt for her, for she spoke earnestly and feelingly, until I began to feel my own eyes a little watery, and I said, 'Wait a little, and I will see what I can do.' I sought here and there; at last I found a copy. I do not know whether I stole it or bought it—and I brought it to the good woman. Oh, could you have seen how her eyes brightened, how she clasped my hands, and kissed them over and over again; she seemed as if she was inclined to kiss myself. Away she went with her book, rejoicing, with heart overflowing with gratitude. 'Oh,' said she, 'I knew you had a heart; I told you you had a heart;' that is to say, compassion. The work has continued to prosper in the interior. Thousands are learning to read, and the great difficulty with me now is how to supply them. I have great reason to hope that Africa will soon be enlightened, and stretch forth her hands unto God. Poor Livingstone is opening up the way to the east, and we do hope to see him soon. Other missionaries are moving onward, from the south, so that the dark regions beyond ere long will be illuminated with the knowledge of the Saviour."

VII.—HOME.

Boys who have risen.

Mr. T. B. Smithies addressed the children at the meeting of the Reformatory and Refuge Union on "Boys who have risen." His address consisted mainly of a number of illustrative anecdotes. The subject of the first anecdote was a little Scotch boy, named "Jamie," who wished to be a sailor, and whose mother, when he was starting, besought him never to go to sleep without having first said his prayers. One night while he was saying them a sailor abused and thrashed him for it. Another man, though a swearing sailor, took his part, fought the assailant, and beat him.

The lad, in order to prevent anything of that kind in future, said his prayers in his berth, whereupon the swearing sailor pulled him out and made him say his prayers openly. When that big ship, the *Great Eastern*, had to cross the Atlantic, that little boy, now become a man, was selected to be her captain, and now that man was known as Sir James Anderson. Another anecdote related to a boy whose honesty was tested in a remarkable manner, and who passed successfully through the ordeal, partly through his mother in Devonshire having taught and impressed upon him the text, "Thou, God, seest me." This boy, having obtained the confidence of his master, and risen from one position to another, at last became a partner in the concern. In Eastcheap there was now a large mercantile house of world-wide celebrity, known as that of "Peek Brothers," and the little boy whom he had mentioned was the founder of the family. From forty-five to fifty years ago a poor little Italian boy was selling coloured pictures and images in Dublin. His mother, who lived in Italy, had taught him never to work on Sunday, and always to be honest. One day he got lame and could not walk. Wanting to go to Limerick, he hired a car for that purpose, and took the whole of it. On the way he took up several persons, each of whom paid him a shilling for the ride. At last he became the famous car owner, M. Bianconi, who declared at a meeting in Ireland that he had always found it advantageous to give even his horses rest on Sunday. In conclusion the speaker earnestly advised all the children on the platform, if they forgot all else that he had said, never to forget the words, "Thou, God, seest me."

Success.

The Rev. J. Oswald Dykes said at the Young Men's Christian Association breakfast:—"Success was a very excellent thing; but the important question was, What is success? Success in life was a thing of character rather than of possession. What we have to do in life is to be, and not to have, making ourselves in every way worthy of that word in its truest sense. With reference to City success, there were two ways of putting the matter. The first was mercantile success, followed in due course by the villa and the carriage, then character. The other was, character first, to do the work which God has given us to do in the purest and noblest way, and so much success as that will bring. When he bid young men do that, he did not ask them to depart from the best traditions of the City. For if they went back to those who had handed down the best names, they would find they were among those who thought less of success than of character. It is the motives which either consecrate or vitiate the deed. If they set before them the goal of worldly success, even though they reached it, they would be dissatisfied. Many men have been ruined by success. That sort of success was to be pitied, not envied. Their aim must be at the highest. They should consecrate their lives to the highest. He did not know how a young man was to immerse himself in business without danger, unless he linked himself to the highest. That alone would save him. Nothing else would. The question was, should he become a money-grubber, or should he connect himself with Jesus Christ, with whom no man associated pounds, shillings and pence? We should ever strive to keep ourselves free from the touch of the world's contagion."

Changes in the Navy.

Lord Clarence Paget said at the meeting of the Royal Naval Scripture Readers' Society:—"It must be remembered that the navy was undergoing a great change. It was true that a very few years ago those who attempted to do more than merely hold divine service on Sundays were called by a word of opprobrium, 'psalm singers'; but such a word was unheard of now, and there was not a ship in which the captains and officers were not anxious to see men reading their Bibles. In most of the ships a place was actually set apart to which the men might resort to read their Bibles, pray together, and converse on religious subjects. What was wanted was to have this enforced throughout the fleet by an Admiralty order. He considered it most desirable that some member of the Admiralty should preside at these meetings, and hear the opinions of practical officers as to the propriety and desirability of such a proceeding. He remembered speaking to Mr. Childers on the subject, and he had fully intended to preside at the next meeting, which must increase their regret that he should have been prevented from remaining at the Admiralty. He believed that Mr. Goschen, if spared, would preside at the next meeting, and he thought it most important that it should be impressed upon the Lords of the Admiralty that on board ships, both great and small, there should be a place set apart for prayer. As a practical officer who had commanded a fleet, he could state that there was no difficulty in providing such a place. Sailors

were now much better educated than they were formerly, and it was our duty to give them every facility to lead rational and orderly lives; and he believed that, as friends of the navy, it was our duty to use our best influence in forwarding the ends of this excellent Institution. Let it not be supposed that in leading men to a religious life we were detracting from the noble character of the English sailor. The same man who would go down and read his Bible, would be the first out on a yardarm. The prejudice was fast dying away that men who were always thinking of another life would be slow to risk their present. But that was not so. Now that we had got a most important force of educated men on board training-ships, and brought up in the fear of God, we ought to give them in following their career the means of carrying out the great work of their soul's salvation."

The Religious Tract Society's work.

Dr. Miller stated at the meeting:—"In addition to the good which the Religious Tract Society had done by the distribution of tracts, it had produced really first-rate popular books in some very important branches of literature. The managers, when they wanted a good article in a literary way, had gone into the market with a good price in their hands, and had engaged the best talent they could find. When they wanted a history of England to be put into the hands of children in schools, they got one written which he had never seen equalled. When they wanted a handbook to the Bible, they went to one of the first men of the day—Dr. Angus, who produced a book, which, with his *Christian Literature*, was fit to be put upon the shelves of any library. When they wanted books for persons of taste, they went to the authoress of the *Harvest of a Quiet Eye*, and when a life of *Wickliffe* was needed, they obtained one that was worthy the attention of any one who wished to study the life of that illustrious Reformer. Their periodical publications, too, were of a high order, and in the *Leisure Hour* and the *Sunday at Home* there was as little 'padding' as in any periodical he ever saw. He must be a very well-informed man indeed in all departments of literature who could lay down a monthly number of the *Leisure Hour*, and say he had not learnt something from it which he did not know before, and which had deeply interested him. If the Society had done nothing else than produce and sustain those two periodicals, it would have a very strong claim upon every Christian man who desired to licentiousness and semi-licentiousness, a infidel poison, and the frivolity of the lit of the present day, to a great extent, c acted."

INTELLIGENCE.

France.

(*From our own Correspondent in Pari*

THE MEANING OF THE REVOLUTION AND IT SPREAD ROOTS—ITS HATRED OF THE AND THEIR SYSTEM—DIFFERENT DISP TOWARDS PROTESTANTS—MR. COOK'S E SERVICES—PASTOR G. MONOD INVI FUNERALS—THE SPIRIT OF HUMILIAT ACCOUNT OF JUDGMENT—THE WORK PROVINCES--DESPERATE POSITION OF A

TREES budding into beauty, lifting thei mids of bloom towards cloudless skies chirping their early joys and building the aloft; flowers brightening and blushing, all radiantly smiling in serene lovliness;—such in May; and May, 1871, is no exception. write a dull, heavy whirr is heard, and rut man's thunderbolt tears through birds, tre flowers, and falls with a crash reverberated the echoes. The shells fall sometimes tw beyond their intended mark, and occasio accidents to property and person, befor pointing is fixed. A score have burst while I have penned the above lines, a distant roar is incessant like the roll of bre

Whether before this letter is printed Pa be open and the present effort of federalism with its violent promoters, or not—the rev is too deeply rooted in the peoples' heart eradicated. Impeded it may be, but des no! It is no simple rebellion, or insur against a government or a political pa doubtless it was at first supposed to be Versailles Assembly; but a renewed effort desperately, but carried on with determine defined aim, and indomitable, dogged reso to obtain, once for all, political and social which glitter as the golden age before the nated eyes of working men. Were these —among which shine forth "a fair day's a fair day's labour," and "education for all mixed up with the most violent measures to and secure them, and the most anti-social th one could not but desire their fair trial. Federalism is taking more and more hold

public mind, and many who a month ago shuddered at the unfurling of the red flag, now clasp it as their standard. Balloons are sent up by the Commune, to pass over the sanitary line of bullet and shell, and scatter federative proclamations over France. In many places the soil is ready tilled, and promises rapid growth to such seed. There is probably not a city in Europe where a plenteous crop might not be gathered ere long.

As to Paris, when a whole population is godless, and has been sinking ever deeper and speeding down into materialism, it is but natural, that on the first symptom of peril, all who *possess* should fly, leaving tradesmen unpaid and servants in distress; nor is it less natural that this should be heaping up wrath for a day of wrath, and that those who *possess not* should retaliate by deeds of oppression and violence, and by laws favouring themselves. The present state of the capital is the blossoming of some of the roots of bitterness which have been long growing and extending beneath the surface, the manifestation of the disease long lurking in the system. The end is not yet.

Could we take up class after class of citizens and show forth their peculiar corruptions, we should adore the righteous Judge in the choice of their peculiar but awful visitations.

One class we cannot omit, the Romish clergy, whose churches have been searched for arms and *—skeletons!* In some, these have been found, and of course the priests have been arrested. Some are set free, but others are kept partly as hostages, and partly out of deadly hate, not to the men, but to the system, and partly again because of their correspondence with Rome; it is said that the maintaining of the Archbishop's captivity is in great part connected with his submission to the Pope after the Council. Many of the churches are given up to the Clubbists for the evening hours, and under those very roofs which habitually in the month of May resound with the idolatrous praise of Mary, bold infidels strike out the theme "There is no God," or "There is no soul!" before thousands of eager hearers. They base their infidelity on the corruption, superstition, and heartlessness of Romanism. Said one, amid thunders of applause in S. Eustache, before 4,000 people, "The priests have souls and they have *no hearts!* I have *no* soul, and therefore I *have a heart!*" Fearful blasphemies are rife, but against the god of the Inquisition and of Popery. *They know no other.*

Hitherto the greatest respect has been shown to Protestants and their churches. Not a tongue rises against them, nor are any of their establishments violated, except indeed the Deaconesses; but it was a deed of private revenge, and no harm came of it. Would that the Protestants had faith enough to take advantage of the disposition of the people, to boldly open their churches and give popular addresses. But their timidity is beyond conception, and more than very quiet sermons from very sorrowful preachers is not attempted. Exceptions there are, but I am only aware of two; the flourishing little Baptist Church, with its energetic pastor, Lepoids, and the Wesleyan Church, whose pastor, E. Cook, returned to Paris (against the fond entreaties of all his friends) just at the hour of need, and now fills the small chapel on the ground-floor with eager hearers five evenings every week. Tracts are received from any who will give them, and are read. A persevering Bible-woman frequently meets with opposition and even arrest, but immediate liberation and approval are granted so soon as it is made clear that she is a *Protestant*. Lately at an ambulance, after the death of a *fédéré*, the matron asked the comrades, who had assembled for the interment, if they would have the *curé?* An indignant *No!* was the response. She then asked the weeping mother if there were any person whom she would like to speak on the grave. "Yes," she replied, "the kind gentleman who prayed with him!" The kind gentleman was Pastor G. Monod, who was sent for, and accompanied the red-flagged hearse, and spoke to a most attentive group of citizens. Shortly after he was again called to perform the same service. He went with the mourners, who were very numerous, and who listened in rapt attention; and many were the tearful thanks and warm graspings of his hand at the close.

Our younger pastors are exposed to an immense trial of faith by a new decree of the Committee of Public Safety, which orders that every citizen should be bearer of a card of *civism*, stating not only his age, domicile, &c., but the *battalion* to which he belongs, thus forcing all to serve the federation cause. They will be in the necessity, according to their measure of faith, to *conceal themselves*, or to *dare to obey God rather than man*, and defy imprisonment, or worse. Which will it be? None can leave Paris; the termini are narrowly guarded, and no man under forty is allowed to pass out.

We see no symptom of humility, no recognition of God's hand, in the population generally.

Even among Christians we not unfrequently meet public as well as private confession to the awful thought, *God cares not for us! He has quite forsaken us!* It is the result of seeing one's predictions of gradual improvement, and all one's cherished theories, overthrown. Not so among the simple, faithful ones; like ever-running streamlets, their cheerful piety has met with no defilement, but flows on pure and limpid, each day fed from the Source above; justifying their Heavenly Father in all his ways, and looking and pointing forward to the glory beyond these dark times.

We do not get news from societies or their labours; but private letters brought to Paris tell us the same chequered tale of other places. Where the political passions rage, as in Marseilles, &c., Christians are tempted to mingle with the world, and get mentally intoxicated, till spiritual life ebbs low. While in that very city a simple, cheerful woman, full of her Saviour's love, dauntlessly gives her gospels and kind words as usual; suddenly she is seized, hurried off to kiss the statue of the Republic, and her bag, with its precious contents, burned; her person searched, her letters read, her home ransacked; and during the while, in perfect peace, she tells them about her *treasure* that they cannot take away, but which they all may possess if they seek it! Love and compassion was all she felt. A few days after 500 of these men were taken, after seven hours' bombardment of the beautiful Prefecture. In Bordeaux, one of the evangelists who follow the fairs sold for nearly 500 francs during the fortnight's fair in April, gave 27,000 tracts, and had daily crowds around to whom he told the glad tidings of the Saviour's love; he has also promoted prayer-meetings in that place. In Nismes there is perfect calmness, and the work of simple evangelisation progresses fairly. All the villages around are open to the preaching of the Gospel, and souls are ready to obey the joyful sound. An evangelist, going from place to place in the Gard, is astonished at the open doors; in St. Jean he had two meetings for men, 500 the first time and 700 the second, and the warmest entreaties to return soon to speak again. Usually *men* are absent on such occasions in these parts. After almost every meeting people stay to inquire more, or to state that they have received benefit.

A new little paper is appearing monthly, called *La Chambre Haute* (the Upper Room), at Congenies, intended to be the organ of prayer-meetings.

P.S. — The treaty with Prussia is signed! Surely the tears wept in France need well be tears of blood! Never was the wine-press so trodden, nor the dregs so bitter! The feeling of incapacity is intense. To look around and see no help in man or multitude; to feel life-blood ebbing, and no power on earth to stanch it; to be exposed in all one's impotency to a gazing world and an implacable foe is beyond endurance. And this last deadly thrust, instead of throwing parties together to weep, and work, and stimulate each other in woeful unison, seems to intensify the passion of hate and breed still more hideous discord. Christians of England, pray for us!

Spain.

AN EVANGELISING TOUR NEAR VALLADOLID.*

I COULD relate to you much of what a colporteur has told me of his experiences, but I would rather take you with me, in imagination, to a visit in the country, that you may see with your own eyes what one colporteur may, with God's blessing, accomplish.

About five miles (German) from Valladolid lies a little country town, Seca. There, some eighty individuals have signed a regular protest against the Roman Catholic Church, have renounced it, and have set up a "Catholic Apostolic" Church. One of its members has given land for a churchyard, and they have hired a place for preaching; and all this in consequence of a colporteur having passed that way with his Bibles. To visit this people we went through part of the highlands of Castile, where all the slopes were covered with vineyards. The little town, of some 3,000 inhabitants, lies in a hollow. The family which is the mainstay of the congregation received us in such a manner that I could not but think of St. Paul's description of his welcome by the Galatians. The head of the house was a venerable white-haired man of nearly eighty. With him lived his brother, with wife, son, and four daughters. They did not know what to do to show all their love and kind feeling to us. The old man is not poor: he possesses a wine-press and cellar, which we naturally were invited to inspect. In conversation they continually recurred to the story of how they first had learned to know the Bible, how they loved the colporteur, and how they could hardly let him go away from them. They were naïve and natural as children. My friend wished that we

* Translated from the *Christliche Volksbote*.

should leave them in the afternoon, but as their grief at the idea absolutely rose into loud weeping we were constrained to delay. We saw the little place that is to serve for a church; it had not even benches in it as yet. When we gave them a contribution towards it, they almost embraced us. As the little town is in the midst of a populous district, it may easily become a centre of operations. In the evening we sat together from six to half-past seven, and taught them to sing several gospel hymns. They repeated them over and over again till we were almost hoarse.

Spaniards enjoy singing very much, and love all melodies, though ours must often sound strangely to them, for their own national songs are more of a monotonous recitative in the Arab style. This hymn-practising was followed by the bright spot of the day—divine worship. The large room of the house became the family sanctuary. The news of our arrival had spread to all the "brethren" and "sisters" in the village, and in the room alone I counted about fifty, while many were crowded together outside. Our service consisted of singing, prayer, reading the 5th of Luke with a short address, and again singing and prayer. But that was not the end. Very few left when we concluded, and although we proceeded to take supper, they sat all round in a wide circle, asking questions, talking, and listening to the instructions and encouragements that grew naturally out of the word spoken. So it went on till eleven o'clock, and it was time for us to depart: but that was no easy matter to accompliah. Only by dint of great exertion and persistence could I obtain my overcoat and hat. Then when the old man saw that we were really in earnest about leaving, he declared that if it must be so, at least I must ride on his ass. And so, with my heart full of joy at what I had seen and heard, I rode through the clear moonlight night to the railway station (about an hour and a half away), after I had given my solemn promise that I would visit this dear house again. Even the servant who accompanied me would not accept the smallest present. All the entertainment we had received was given out of a free full heart of love. And this place used to be notorious in the neighbourhood for its bigotry. No preacher had ever proclaimed there the free grace of God in Christ, but the word of God that a simple colporteur with his Bibles brought them had found a prepared soil. May the good seed strike deep root, grow up, and bring forth much fruit to the glory of God.

Turkey.

MISSION TOUR NEAR TARSUS.

A CORRESPONDENT sends the following:—The Rev. L. H. Adams, of the American Board of Foreign Missions, under date Tarsus, 18th March, 1871, writes:—"A week since to-day, I reached home from a trip of fifteen days in the mountains and plains. The extremes of heat and cold experienced were so great as to bring on sickness from which I am not yet entirely recovered. In the plains I was under the necessity of using an umbrella to shield me from the heat of the sun, and in three days after, on the mountains, the cold was so intense that ice was formed in the room in which I slept, three inches in thickness in a single night. Preaching twice on Sabbath in such cold, in an open shed-like building, did not add much to my vigour. Such trips help to rid one of the romance that may still cling to a missionary.

"At a wild village on one of the highest ranges of the Saurus, within a year, thirty persons have become Protestants, and two of these we hope are sincere Christians. We purpose building a chapel for them, they bearing, however, the one-half of the expense. We have a preacher there now, and the gospel of God is regularly preached in the heart of what was only six years since the most dangerous robber portion of Turkey. At Sis, the capital of ancient Armenia, where last July I could but find one half-hearted Protestant, and he an imported one, there are now forty-seven inquirers, who kept us up till nearly midnight answering questions regarding Bible truths. On our way up two persons were admitted to the Church at Adana, one of whom, strange to say, was a Greek from Cyprus; his experience was very remarkable, and I said, Verily God hath purposed that a remnant even of the Greeks should be saved.

LITERATURE.

THE third and closing volume of Tyerman's *Life of John Wesley** has now been published. We have spoken of this "Life" on the issue of each of the previous volumes. It is not only by far the fullest and most complete Life that has been written, but it contains a more faithful and appreciative picture. The career of John Wesley con-

* *The Life and Times of the Rev. John Wesley, M.A.* By the Rev. L. Tyerman. Vol. III. London: Hodder & Stoughton. 1871.

tains the history of the most marvellous religious movement that has taken place since the Reformation. The churches he founded have in a short century become not only among the most numerous, but the most active of all sections of Protestant Christianity. The incidents in such a life were of course most varied and extraordinary, and they are told here with great vigour and much descriptive power. These volumes should be in the hands of every one who wishes to understand the religious life of a period which has moulded to a large extent the tendencies and activities of our own days. The description of the death of the Christian veteran at the age of eighty-eight is most striking. It reads more like a translation than a death. To the very last he was full of joy and praise. There is in this volume a beautiful portrait of the old man at the age of eighty-five—one of the most radiant Christian countenances we have ever seen—expressive of power, and beaming with love.

If there is one thing for which the present age is remarkable, it is for the desire to be rid of the merely formal, and to get at the kernel of truth. This tendency has both a good and an evil side. It has its good side in making men desire to know the spirit rather than the letter. It has its evil side in inducing rash men lightly to treat doctrines of vital importance. In a book entitled *Seed Truths** there is much originality. The author considers many of the deepest problems that can exercise human thought. He brings to bear on them a mind of no ordinary power. Many of his doctrinal solutions remind of those of Edward Irving. There is a great boldness in some of his speculations, and perhaps a certain onesidedness; but no one can consider them without interest and benefit. There is much truth in the following statement in his Preface:—"The writer has become convinced that our sectarian divisions begin with interpreting Scripture by something out of Scripture; and that, if we would be united, we must 'search' for its true sense and spirit 'by comparing only spiritual things with spiritual,' interpreting the word by the word, or doctrine by ceremony, law by Gospel, the historical by the devotional, the obscure by the plain, and the Old Testament by the New, and *vice versâ*."

We have from the pen of the Rev. R. W. Dale, the well-known Congregational minister in Birmingham, a book on *The Ten Commandments*,* in which he treats his subject in a manner well adapted to the present age. In his Preface he says, "It has always seemed to me to be a principal part of the work of a Christian minister, not only to insist on the duty of 'repentance towards God and faith in our Lord Jesus Christ,' but to illustrate in detail the obligations both of private and public morality." The lectures are fresh and interesting.

The Religious Tract Society are publishing many books intended to throw light on different portions of Scripture. This is, perhaps, the most useful and necessary of all kinds of theological writing. In a volume entitled *Family Readings from the Gospel according to St. Matthew*† we have "a book for daily use in the family. The author has tried to write what he would have said, had he been expounding the Scripture in his own household." The remarks on the passages are simple and plain, but earnest and suggestive.

Nails Driven Home‡ consists of a number of conversational dialogues, in which the various doctrines of the Gospel are pressed upon the conscience. It is a book fitted to be most useful to the careless or to enquirers.

Cicely Brown's Trials§ is well written as Mrs. Prosser's other books, and will be of special interest and advantage to girls and young women.

Young Men and Maidens‖ is a book intended to stimulate the young of both sexes to guard against temptations, and to seek to give themselves early to the Lord. It is written most effectively, in a method fitted to attract and impress.

The Work of a Christian Preacher¶ is an address delivered by the Rev. Thomas Jones from the chair of the Congregational Union of England and Wales. It is devoted chiefly to the Nonconformist churches, but contains much of general interest to all.

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* *Seed Truths; or, Bible Truths of Mind, Morals, and Religion.* By Pharcellus Church, D.D. Edinburgh: T. & T. Clarke.

* *The Ten Commandments.* By R. W. Dale, M.A. London: Hodder & Stoughton. 1871.

† *Family Readings from the Gospel according to St. Matthew.* By the Rev. Francis Bourdillon, M.A. London: The Religious Tract Society.

‡ *Nails Driven Home.* Mr. Gresham's Wayside Lectures, by George E. Sargent. London: The Religious Tract Society.

§ *Cicely Brown's Trials.* By Mrs. Prosser. London: The Religious Tract Society.

‖ *Young Men and Maidens.* A Pastoral for the Times. By J. Baldwin Brown, B.A. London: Hodder & Stoughton. 1871.

¶ *The Work of a Christian Preacher.* By the Rev. Thomas Jones. London: Hodder & Stoughton.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE Pope has been celebrating the twenty-fifth anniversary of his accession to office, and the reactionary party in Rome are in high spirits. They hope that, now that France has had a taste of extreme democracy, she will yield herself absolutely into their hands. They wish it to be forgotten, in the excitement of the moment, that it was not democracy, but they themselves, that led France to her ruin, by scheming to engage her in a war in which they believed South Germany, Austria, and all the Romish Powers would eventually join, for the establishment again of the supremacy of Papal influence. Now they turn round and subserviently kiss the hand of the Power which they had plotted to sting to death. They profess to be favourable to the German Empire, the prospects of which they sought to ruin. They hope that Prince Bismarck will permit them quietly to use France for the crushing of Italy and the restoration of Papal power, not only in Rome, but in all the former Papal States; and that France, terrified by the Socialists, will engage in this mission, by way of expiation for her past sins. Never was there a political move characterised by more effrontery. It is against all the interests of the Protestant Powers to encourage this crusade, and we trust that our own Government will resist it.

The downfall of the Commune in Paris has been accompanied by the exhibition of the most frightful passions, the existence of which threatens great calamities in future. Order is restored, but there remains the most bitter hatred of classes. The spirit of atheism is also more defiant than ever.

The Chinese Circular on Missions has now come to hand. It seems to bear specially on Roman Catholic missions, but does not except others. It is a most dangerous document, requiring the close attention of all interested in missions. The following brief analysis of it is given in the *Weekly Review* by the Rev. Carstairs Douglass, a well-known missionary at Amoy, who is at present in England:—

"In Article I. it is recommended that all orphanages should be closed.

Article II. forbids the attendance of women at church, and asks for the deportation of the female missionaries.

Article III. appears to subject the *persons* of missionaries to the Chinese officers; a subjection from which all other foreigners are exempt, even those who are in the pay of the Chinese Government. It also forbids them to 'asperse the doctrine of Confucius'—a phrase which may be construed so as to prohibit all teaching that does not agree with Confucianism.

Article IV. refuses indemnities for future outrages, and screens the 'abettors' of such crimes, especially the literati, who are pronounced immaculate, though it is well known that they are the *real* criminals, who have instigated all the outrages and murders in question.

Article V. proposes regulations about passports, which would generally shut us out of half the empire, and which, if in force, in recent times would have often prevented travelling in any part of the seaboard provinces themselves.

Article VI. puts it in the power of any man-

darin to forbid any one becoming a Christian, by simply saying that he is or once was a criminal, or by the same means to order his excommunication. It also places all Christians under a severe and harassing police surveillance, just like a ticket-of-leave man.

In Article VII. it is required that missionaries in the presence of mandarins 'must observe the same ceremonies as those exacted from the literates'—a rule which would often require *kneeling on both knees*, and probably sometimes the ceremony of *knocking one's forehead on the ground.*

In the same Article it is provided that 'missionaries ought to observe Chinese customs, and to deviate from them in no respect'—a phrase of very convenient elasticity, including as little or as much as may be desired.

Article VIII. provides means by which any mandarins or 'inhabitants' may prevent the opening of a new chapel when they please; and among these means it is even proposed to legalise the *Fung-shay* (a modern superstition unknown to the classics, and actually condemned by Imperial edicts), which is the great obstacle constantly pleaded by the Chinese Government as a bar to the construction of railways, telegraphs, good roads, and all such improvements.

I have only been able to give the merest outline of these dangerous proposals, and have to pass over several other clauses almost as bad—*e.g.* that forbidding any representations in favour of Christians persecuted by means of false accusations; and that which, *specially* exempting Christians from *two sorts* of idolatry payments, may be construed as implying that they are liable for other superstitious expenses.

If sanctioned for Roman Catholics, I repeat, these regulations would also be applied to Protestants. They seem incapable of being amended, and it looks almost as if they were offered in order to be rejected, so as to throw on the Treaty Powers the responsibility for future outrages, while branding the Christians as destitute of virtue and enemies to the peace of society."

We have to record the death of one of the most honoured labourers in Italy—the Rev. Dr. Revel, of the Waldensian Church, President of the College in Florence.

OUR YOUNG WOMEN.

WHAT can we do to help them? What do we owe them in the way of Christian sympathy, in order to make up to them some of the disadvantages under which they labour?

As regards young women themselves, so long as they go on quietly and respectably, discharging those services which we require at their hands, it does not seem as if much concern had ever been awakened on their behalf, except in the minds of certain Christian ladies, whose efforts for their religious instruction are beyond all praise.

People in general appear to remain quite satisfied if they can secure the assistance of what are called good servants, good business helps, and good nurses or caretakers of their children; all which are good things unquestionably, and much to be desired. Especially are they good for us; but when we look a little onward, and find the same young women removed into houses of their own, and filling the most responsible position to which women can be called, as wives and mothers, we see that they require something more than the qualifications which fitted them for filling situations under the direction of others, however faithful, or however skilful they may have been while so situated.

To fill their new position as wives and mothers well, and to keep pace with the educational advantages of our young men of the same class, something different indeed is required on the women's part from that which made them good shop-women, dressmakers, cooks, or housemaids, in their respective situations before marriage; and just in proportion to the degree in which they possess this something, or rather these many things, is their value in themselves, and in relation to others in after life.

Let us call this something that is wanted a combination of sound religious and moral principle, with some general intelligence and right notions about common things; to which we might add many others essential to domestic comfort and welfare, such as fertility of resource where material is scanty, and cheerful adaptation to circumstances where means are few and small. Indeed, the further we go into the necessary qua-

lifications for the wives and mothers of another generation of industrious men and women, and through them of generations yet to come, the more surely we perceive that few or none of them are likely to be required in a house of business, or as a passive agent in the routine of a genteel private residence. Neither does the education of such young women, during the usually short period of their school lives, provide them with the necessary qualifications for their after duties.

That such is the case there can be no room to doubt when we listen to the almost universal lamentation over the wives and mothers of our industrious classes in the present day—lamentations that the mothers are so ignorant, the wives so extravagant, and the children generally so injured by bad influence at home.

Is it not true, also, that when a man rises in intelligence himself, while his wife is in this respect beneath him, he rather forsakes his home for more congenial society than lays himself out to improve it? And yet all social and even national improvement—all moral and religious progress—all raising our country as a whole—must be carried on at home, if not actually begun there. The strengthening of the character to choose the good and to refuse the evil must be done at home. The fixing of sound principles in the hearts of children must be done at home. The cherishing of religious scruples must be done at home; and where the preparation of the mind for the reception of honest, simple truth is done at home, it saves half the labour of the teacher at school. All this is the legitimate work of the mother herself. No one else can do it so well, because no one else has the same opportunities. How is it done, or how are we helping our young women so as to fit them for doing it when they shall be mistresses of households, and, whether as wives or sisters, trainers of children committed to their care?

The question of such help, or such preparations, does not, of course, reach up to any great height of intelligence, or any great proficiency in mere school learning. Both would be out of place, even if attainable. But the question does apply to the very little that is being done for women in comparison with what is done for men; and the question applies perhaps a little more specifically to the very little that is being done by educated women to raise the less privileged young women of the present day up to a higher standard of intelligence and usefulness. Is it too bold to say that this question applies also to a sort of *debt* which, it seems to me, that educated Christian women owe to their industrious and often hard-working sisters, in order that they may enter upon the responsibilities awaiting them with more of preparation and capability than they appear at present to possess?

This indebtedness of the Christian life has many phases. "Freely ye have received, freely give," are words generally supposed to apply to imparting spiritual help, or to the bestowment of what is called charity. But a truly Christian zeal directs to many other kinds of giving, such as kindness, protection, comfort, and so on; and surely it is not out of place to look upon this charge as applying to education, a matter in many respects quite as important as clothing or food.

A woman, whether scholar or not, who has to use her mind every day of her life in the regulation of her household, in the companionship of her husband so as to keep him at home and do him good, and in the providing for and right training of her children, has as much need of wholesome food for her mind, to strengthen and fit it for these duties, as she has of wholesome food for her body to sustain it through the labour of every day. This food may be plain and homely like the coarse bread of her household, but it should be wholesome, genuine, and good. How is such food to be supplied to our young women, so that when their mental vigour and their rectitude of thought and character are most needed they may have the seeds, if not the actual fruit, of right thinking and right feeling within themselves?

Many efforts are made on behalf of young men of the same class. Libraries, reading-rooms, lectures are provided for them, and they have also this great privilege—that their work, for the most part, entirely ceases before the close of each day. But the work of a really useful woman is never done; and this one fact stands foremost amongst the many difficulties which render it almost useless to attempt anything like evening or any other kind of regular schools for young women.

Still there is hope that something may be done, and I, for one, would build my hope first, on the cause being good, then on God's blessing, and then on the number of benevolent, earnest Christian ladies who, with time and means at their disposal, wish earnestly, without quite knowing how, to turn their own acquirements to some good account as regards the welfare and happiness of their fellow-beings. Inspired by kindly thoughts

towards those around them, it may still happen that some of these privileged Christian ladies have neither strength nor opportunity to seek for cases of suffering amongst the haunts of vice and misery. They may be aware that to prevent vice, and to avert misery, is even a higher calling than to reclaim the vicious, and relieve the distressed. But though truly Christian in life and spirit they may feel no especial call—no adaptation, in fact—for those exclusively religious services in which others are so efficient, and so highly blessed.

Let us consider, then, what they have—what they actually have received which they *can* bestow, so as to be available for the good of others. They have education, and they have experience. Abundant riches are implied in these two possessions—riches out of which they can give liberally to those who sorely need, or will need, both, but have no means of obtaining either for themselves. And they can give out of these riches also without exhausting—give in a gracious, kind, familiar way, such as presents little difficulty to the timid or unpretending, and yet a way that affords ample opportunity to those who truly love their Divine Master for teaching his precepts, and pointing to Him as the way, and the life.

But to come to a more practical view of the subject to which these remarks have been intended to lead. They have arisen out of considerations forced upon my own mind which left me no rest until I had at least tried to bring them to a practical issue. I allude to the establishment of a class for young women which, after much thought and many trials, has resulted in much interest and encouragement. I would call this mode of conveying instruction *secular* had not this expression come to be used almost entirely as distinct from religious; whereas my object, and that which I earnestly desire to recommend to others, is a blending of both—of religious instruction and advice with subjects of useful knowledge.

To speak of increasing the knowledge and improving the modes of thinking of persons who, at best, can only spare for this purpose one hour, or one short evening in a week, will scarcely justify my use of the word education. I must, therefore, only state, in speaking of my own experience, that I have succeeded in drawing together a class of young women once a week, when I endeavour to crowd into the space of one hour, or an hour and a half, as much instruction as it is possible for me to extract from any subject of my own choosing which I think likely to interest them, so far as to fix their attention. Out of such subjects I generally give them some question to consider for the following week, when many, if not all, give me their opinion, either spoken or read from a paper of their own writing; or I set them to find instances or illustrations of the subject chiefly from the Bible, but sometimes from common life.

As I consider it of great importance that these meetings should, especially in the commencement, be easy and conversational, I do not think it would increase their usefulness to have them ever very large; but as it will happen with young women of busy lives that they cannot always attend, I have found it desirable to have as many as forty, or more, who consider themselves members of the class, while my average attendance through the last winter has been from twenty to thirty.

If it would help any lady disposed to take up this useful work to explain my plan at greater length, I should be glad to do so. At present I will only say that the subjects I have selected have included the following, amongst many others:—Attendance in a sick-room, or what is requisite on our part in entering upon the duties of a sick-room; how to choose our friends; a history of reading and writing, especially the preservation of the sacred writings, and the introduction of the Bible to general use; a history of work, branching out into various other points of history; in all which, as in many others, I have found the interest much increased by having something to show, such as specimens of different written languages, and various kinds of work; in addition to which I would recommend the establishment of a sort of museum, as well as a library.

Above all, I have been anxious to encourage a kind and sisterly feeling amongst the young women themselves, as if meeting together for purposes of mutual benefit. In order to this, it is important to have no class distinctions, either social or religious, but to meet only as women—as such standing on common ground, needing common sympathy and common help, especially needing in common the protecting care of our Heavenly Father, the hope and trust which is centred in our Saviour.

I do not think that such a class could be made to embrace, with any benefit, the most ignorant, the entirely untaught; nor is it ever desirable, in my opinion, to place on the same

social footing with respectable young women those whose characters are seriously blemished. Other classes might be formed for them, and a different method of instruction adopted.

Neither am I speaking at all of young *ladies* whose position has placed them in the way of high educational advantages. They should fill the place of teachers, giving out of their abundance to those who have less.

We are all perhaps disposed to confine our ideas of education too much to that which flows through certain accredited channels, and hence the difficulty I find in making my plan for the improvement of young women clearly understood. As in the case in question there will necessarily be little time for receiving instruction, so, on the part of those who teach, there may be little taste or fitness for teaching in the usual way. I will therefore speak of such classes rather as opportunities for pleasant talking on some given subject in such a manner as to convey a sort of bird's-eye view of the matter in hand. A fertile mind will suggest many ways of doing this. A life of deep experience and a feeling heart will supply the rest.

Nor is it likely that any Christian lady so experienced, and so touched with sympathy for youth, can look around upon a company of attentive, trusting young women without being filled with kindly thoughts, and moved to earnest prayer, when she thinks what may lie before them in the unknown path which they are about to tread. Many feelings, too, will stir within her heart, which, as a woman to women, she may freely touch upon, but which would scarcely be adapted to the Bible-class or the schoolroom. She will find herself surrounded by those who are perhaps just beginning to feel their own unfitness for the duties which lie before them, just awake to their own ignorance, and just in need of a friend. Altogether I can assure those who may feel disposed to make trial of this means of Christian usefulness that, by such intercourse, a kind of communion of thought and feeling may be established more interesting than any which ordinary life affords.

But while I would speak of these classes as a heart-work, as well as a pleasant exercise for the mind of the teachers, I must not dwell with diminished emphasis upon the benefit which I believe them calculated to confer upon large numbers of a very important class of women—not by here and there one class being established, but by Christian ladies all over the country making it their business, as I feel sure it would become their pleasure, to conduct such classes in the manner best suited to their own tastes and capabilities.

I must state distinctly that, in recommending such classes, that I am not at all alluding to Bible-classes, nor to Sunday-school classes — all excellent in their way, which nothing that I have to propose could in any manner supersede —but to the introduction, for some short time during the week, of a mode of instruction calculated to assist the young in applying their Sabbath teaching to the practical requirements of daily life. I would also recommend this mode of teaching as an important means of supplementing a defective education, and of stimulating to the right use of the mental faculties throughout the whole of that course of arduous duty to which women of this class are likely to be called.

SARAH S. ELLIS.

THE SCOTTISH CHURCHES.

IN these notices we confine attention almost entirely to missionary and social questions.

GENERAL ASSEMBLY OF ESTABLISHED CHURCH.

Foreign Missions.

Dr. Watson, Dundee, read the report. It gave details of the work at Bombay, Madras, Calcutta, Darjeeling, and the Punjaub. With reference to Bombay, it was stated that Dr. Jardine, the superintendent of the mission there, had been sent to Calcutta to succeed Dr. Ogilvie. Of the twelve successful candidates sent up by nine missionary institutions in the Presidency, five belonged to that of the Church of Scotland. Upwards of 800 had received more or less of religious instruction during the year, and a large number were well instructed in Historical Christianity. Among the pupils there were 155 Brahmins, 195 from other castes, 9 Mahommedans, and 9 Jews. The insti-

tution at Madras was progressing. The number on the roll, including the branch school, was 530; the average attendance at the institution, 382; and 100 boys voluntarily attended Sunday Bible-classes. The Church had in the Presidency 2 European missionaries, 3 ordained native pastors in charge of congregations numbering 540 members, of whom 317 were communicants; and 15 schools, taught by 50 masters and 5 mistresses, and attended by 1,093 boys and 252 girls. At the Calcutta institution there was an average attendance of 900, the majority being young men above sixteen years of age. In the college department were 76 undergraduates of the University of Calcutta. The religion of these pupils, with the exception of 14 Mahommedans and 7 native Christians, was wholly Hindoo, 213 being Brahmins.

Home Missions.

Dr. Phin gave in the report of the Home Mission Committee. Under the head of home evangelisation it was stated that there were 38 stations, with an attendance of about 4,000. From 10 of those stations 1,235 communicants were reported. The money voted by the committee for this object during the year had been £1,040. Experience had proved that the territorial system was the only one on which the home mission work could be effectually performed, and wherever that system had been properly tried it had been crowned with success. In illustration of this details were given as to the Bluevale Mission, Barony parish, Glasgow; Eastwood Mission, and Tolbooth Mission, Edinburgh. With regard to preaching stations, the report stated that the committee had voted £885 to 25 stations, with an attendance of about 3,900, including 461 communicants, and a local revenue of £1,234. The committee had also granted £3,545 to 92 unendowed schools, with 24,666 attendants, 11,852 communicants, and £8,361 of local resources. The income was £5,069.

Jewish Missions.

Professor Mitchell gave in the report on the Conversion of the Jews. The report gave details as to the operations carried on by the Church's agents at Constantinople, Smyrna, Beyrout, Alexandria, Abyssinia, and Salonica. Among other things, it was stated that at Constantinople Mr. Christie had made great progress in preparing a revised edition of the Judeo-Spanish version of the Old Testament. While the difficulty of reaching the hearts of grown-up Jews still continued to be much felt, many of the young were receiving a careful training in the knowledge of the Gospel. The number of pupils attending the school during the year was 162, all Jews, of whom 7 were boys and 155 were girls. Two Judeo-Spanish services were held each Sunday, besides the services connected with a British congregation. At the schools in Smyrna there were 112 boys—viz. 32 Jews, 70 Greeks, 7 Protestants, 1 Armenian, 1 Bulgarian, and 1 Mahommedan; and 80 girls—viz. 30 Jews, 43 Greeks, 3 Protestants, and 4 Mahommedans. The income was £5,087.

Colonial Churches.

Mr. Muir, Dalmeny, gave in the report of the Colonial Committee. It stated that the congregational contributions to the scheme during the past year had amounted to £3,704 0s. 4d., and, adding sums obtained from other sources, the total income was £4,785 16s. 3d., showing an increase of £143 4s. The expenditure had been £3,558 10s. 4d., and there was left on hand a balance of £3,074 4s.

Correspondence with Foreign Churches.

Professor Charteris gave in the report of the Committee on Correspondence with Foreign Churches and Continental Chaplaincies. The committee stated that they had received from all sources, except in connection with summer stations on the Continent, £306 5s. 7d. They had expended £699 17s. 2d. The balance against the committee was thus £393 11s. 7d., being on foreign correspondence £170 9s. 6d., and on continental chaplaincies £223 2s. 1d. It was, however, right to say that this balance arose in consequence of their having anticipated the collection appointed for the second Sunday of May, and having voted £200 to the Waldenses, and £200 to the Central Society of the National Church of France. In conducting correspondence with foreign churches, the committee had endeavoured to use all fitting opportunities for the cultivation of friendly intercourse. The convener received an invitation to attend a meeting of the General Assembly of the Reformed Church of Spain, though it came too late to admit of an answer being sent in time for the meeting. The committee had had renewed assurances and proofs of friendship from the Church of Geneva. Of summer chaplaincies, the stations occupied last summer were Heidelberg, Homburg, Wiesbaden, Dresden, and Geneva.

Education.

Cook, Haddington, submitted the general of the Education Committee. Under the f mixed schools, the committee state that ave for two successive years in their reports irculars, and in public advertisements, l applications to remedy such evils as might The result has precisely met their expec-. A few cases have come before them of ıg want, but the great majority of applica- vhich they have received have been for the ıe of improving existing schools, not of sup- actual destitution. The committee have ingly ventured to extend their grants-in-aid e towns. During the past year 13 mixed ı and 14 female schools have been added to t, and grants for sewing and industrial work been given to five stations. The total ır of schools on the scheme, including schools, in addition to 128 sewing schools, ıis date 286. The enrolment at these schools ding the average of those from whom sta- were received in October last—25,632, ve of 3,074 Sabbath-school pupils who are o week-day scholars. Of the masters 116 tificated and 69 uncertificated; and of the sses, 55 are certificated and 22 uncertifi- although some of these have received g at a normal school. The average of the certificated male teachers is £69 d., and of the uncertificated teachers 6s.

Sabbath Schools.

Young, Monifieth, read the report on h Schools. It stated that there were in tion with the Church 1,777 schools, at- by 147,402 children, with an average ance of 117,914, taught by 13,158 teachers, ıtended by 939 ministers, while 124 min- neither taught nor superintended. There 140 churches and chapels where libraries stablished and in operation, and 393 with- y library. 15,262 adults attended classes e Lord's-day, and 5,173 attended Bible- on week-days. £75 had been contributed funds of the General Assembly's Com- , and £890 3s. 2d. had been contributed various schools for missionary purposes. were 84 non-reporting parishes, and 57 t Sabbath schools. There was a decrease n the number of schools reported, and 889 roll; a decrease of 622 in the average ance, and the sum contributed for mis- sionary purposes was £67 5s. 9½d. less than last year.

Christian Life and Work.

Professor Charteris read a very interesting report on Christian Life and Work. It touched on many themes. The following is an extract:—As to work among those who do not attend church, the committee found everywhere noble proofs of Christian devotedness; but in few places, if any, was the work as great as the want. There were, in several places, services for people in their working clothes; and, in several cases, there was a children's church. There were clothing societies, mothers' meetings, libraries, lectures, concerts—everything that could cheer and elevate the life of the poor. The committee declared, as their opinion, that the territorial mission, and that alone, was proved by all experience to be the only effectual means of bringing the Gospel to bear on the masses of the population. But, in order to apply that principle, there must be an end put to the fatal rivalry between churches; and that there should be, in the case of each church, a limited territory of workable extent, in which every family could be especially attended to.

Intemperance.

Mr. James Stewart, Peterhead, read the report of the Committee on Intemperance:—The committee stated that, as in former years, a great amount of information on the subject of intemperance had been laid before them, and much of this information was sadly unfavourable. The committee anticipated heartfelt lamentation in the Assembly over the recent disclosures by medical authorities as to the renewed growth of drinking habits among ladies in polished society. Urgent representations had been received as to the apparently increasing amount of drunkenness on Sacramental Fast-days; and another aspect of intemperance which had engaged attention was that existing among seamen. With reference to one source of intemperance, namely, feeing markets, active efforts had been organised in various parts of the country for their abolition. Touching on the agencies in operation for the removal of drunkenness, the report alluded, amongst others, to the organisation of Good and Free Templars. These fraternities, the committee had learned, were founded on thoroughly Christian principles, and their success in dealing with many cases of apparently confirmed drunkenness had been very striking. In com-

pliance with the remit of last Assembly, the committee had inquired as to alleged Sunday labour in connection with the liquor traffic. It was found that in Edinburgh there were about twenty-eight brewers and maltsters who employed from 150 to 200 men for two or three hours, morning and evening, on Sunday; and in the Caledonian Distillery there were from 150 to 200 men employed, the great mass of whom worked from twelve o'clock at night till twelve next day,* Sunday included. The subject required the very earnest consideration of the church. The committee, in conclusion, submitted certain suggestions which had been made to them towards diminishing intemperance. These were—that there be more systematic discipline by the Church Courts, in even solitary instances of drunkenness in an individual; that there be agitation through the Courts of the church for the reduction of the number of public-houses; that the church should encourage the use of unfermented wine at the communion table; and that ministers should be careful as to the example set by them in regard to this matter.

General Assembly of the Free Church.

Foreign Missions.

Dr. Thomas Smith, vice-convener of the Foreign Mission Committee, gave in the report of that committee, in the absence of Dr. Duff, the convener:—The committee's last report intimated that they had entered upon the year with a debt of £531 6s. 6d. This had been liquidated during the year, mainly through the accruing of a considerable number of legacies. The income during the year had been—From associations, £10,165 2s. 6d.; church-door collections, £988 18s. 4d.; donations, legacies, juvenile offerings, &c., £6,968 16s., making a total revenue of £18,122 16s. 10d. In addition, the Ladies' Society for Female Education raised £2,951 4s. 4d.; special contributions from friends, £743 6s. 11d.; contributed abroad by European friends in India and Africa, £3,941 7s. 4d.; by native churches, £504 16s. 4d.; Government grants-in-aid, £5,456 1s. 3d.; and from school fees, £4,073 18s. 9d. The committee had striven to carry forward the Mission Building Fund towards completion, and the sum hitherto subscribed was fully £32,000; but the sum actually paid to the treasurer, including interest, was £24,496 4s. 9d. Eight grants had been assigned, amounting to £7,680. Five of these went to India, and the others to the Burnshill, Lovedale, and Macfarlan stations. The amount of subscriptions and donations to the Missionaries' Widows and Orphan Fund had only been £44 10s. The total number of associations now in operation was 612, leaving 274 congregations, exclusive of stations, which continued to make an annual collection at the church door. The work of the Ladies' Society for Female Education showed continued progress both to India and South Africa. At the female boarding schools in India there were fully 235 girls, and fully 1,600 in the girls' day schools. In Kaffraria there were fourteen boarders at the Lovedale Training School, and about 600 girls in the other schools. The Christian Vernacular Education Society continued to prosper, and was extensively engaged in the work of colportage. Last year, in Bombay alone, 1,200 copies of the little monthly periodical, *The Lamp of Truth*, in Marathi, were struck off; 15,226 works in various vernaculars had been sold, and 10,583 English ones had been issued. Details were given of the results of the labours of the missionaries in India and South Africa. From the abstract of the statistics, it appeared that there are 50 stations in India and 27 in South Africa. The number of ordained missionaries in India is 18, in South Africa 7. The total number of Christian agents in India is stated at 174, in South Africa 49. In India there are 656 communicants, in South Africa 1,250. The total number under instruction in India is 8,272, in South Africa 1,480.

Home Missions.

Dr. Wilson gave in the report of the Home Mission and Church Extension Committee. It showed that the balance of last account was £2,588 13s. 4d.; contributions during the year, £7,629 14s. 1d.; proceeds of stations from Sustentation Committee, £2,053 8s. 5d.; interest on Endowment Fund investment of £2,000, £78 10s. 9d.; interest on Chalmers' Endowments investment of £3,500, £137 8s. 10d.; interest accrued, £26 12s. 6d.; total, £12,514 7s. 11d. Under the head "discharge," it was seen that there had been expended on church extension stations, £3,505 2s. 3d.; church extension ministerial charges, £518 15s.; territorial operations, £2,946 7s. 3d.; students employed as territorial missionaries, £443 6s. 8d.; congregational missions, £718 15s. 4d.; evangelistic deputations, £361 4s. 3d.; pre-Disruption probationers, £250;

* This was denied in a letter sent to the Moderator by the Manager of the Distillery.

interest of £1,000 Endowment Fund paid to ministers of Campsie and Lochend, equally, £39 5s. 4d.; sum invested, £900; general charges, £189 15s. 2d.; annual collection, £31 16s. 6d.; expenses, £232 10s. 7d.; leaving a balance in favour of scheme of £2,377 9s. 7d. The report on the church extension department of the committee's operations showed that at the close of the year there were thirty-six church extension charges, with an expenditure of £3,505 2s. 3d.; there were fifteen territorial charges, with an expenditure of £1,591 8s. 5d., but deducting the amount remitted from stations through the Sustentation Fund, £2,053 8s. 5d., and £711 2s. 6d. through the general treasurer for Home Missions, the next expenditure by the committee was £2,331 19s. 9d. Upon twenty-seven ministerial church extension charges, £518 15s. had been expended, and on fifteen territorial charges £1,217 10s.

Dr. Thomas M'Lauchlan, Convener of the Committee, gave in the report upon the Highlands and Islands. It was stated that the balance in favour of the scheme at 31st March, 1870, was £1,147.

Jewish Missions.

Mr. A. Moody Stuart gave in the report of the Committee on the Conversion of the Jews. The report stated that the income for the past year, excluding the foreign bursary subscriptions and £64 specially destined, was £5,515, the expenditure £5,349. The average income of the three preceding years was £4,561. This year there had been an increase of nearly £1,000, arising from unusually large legacies. For the Pesth Building Fund nearly £1,100 additional had been collected during the past year, mainly through the efforts of the Rev. Andrew Moody, and the debt is reduced to £262. For Bohemian and Hungarian Bursaries £162 has been subscribed. The stations under the charge of the committee were five in number —Amsterdam, Breslau, Prague, Pesth, and Constantinople.

Colonial Churches.

Dr. Adam, convener of the committee, gave in the report on the Colonial Scheme. The report traced the progress of the scheme from its commencement in 1836 until the present time, and stated that now the Free Church of Scotland found herself standing in close ecclesiastical relationship to a commonwealth of kindred churches studding the whole colonial empire of Britain, and possessing a list of ministers almost equal, and of congregations altogether equal, in number to her own. In these colonies there were at least 800 Presbyterian ministers and 1,000 congregations having this connection with the Free Church, and though as churches they owed no formal allegiance to her, any more than she put forth any claim to the slightest authority over them, yet they would be the first to admit and avow that to a great extent it was to her that they looked with the eye of truthful affection for help in the necessities and difficulties of their respective positions. The report went on to give a brief review of the leading spheres of the committee's operations in Europe, America, the West Indies, Africa, Asia, Australasia, and New Zealand.

Correspondence with Foreign Churches.

A long and interesting report was read by Sheriff Cleghorn on this subject. The report stated that the past year has been one of most remarkable events on the Continent of Europe, and the interest of this country has been stirred in an unusual degree in various parts of the field which is entrusted to the Continental Committee. The so-called Œcumenical Council closed with the decree of Papal Infallibility, and scarcely a day had elapsed when the Franco-Prussian war broke out, involving, among so many other results, the overthrow of the Pope's temporal power. After the investment of Paris had continued some time, attention was arrested to the state of the Protestant societies which had their headquarters in Paris, and the distress which many excellent pastors and missionaries must be plunged into. The convener made an appeal simply by the publication of a letter from Dr. Fisch, and the Rev. T. Brown by publishing one from Mr. Bost, and the response was so immediate and liberal that the committee were able to send £200, the greater part for the Evangelical Society of France, and the rest for cases of individual hardship. The fund is now nearly £2,500, of which a considerable part has been applied in relieving and sustaining those interesting missions. Besides many individual subscriptions from members of the Free Church to this fund, the appeal of the committee for church collections has been responded to by about sixty congregations of our church, whose united collections amount to about £350.

Sabbath Schools.

This report, which was submitted by Mr. William Dickson, showed that the number of schools (congregational and missionary) was 1,696, and of Bible-classes (including ministers') 860, making a

total of 2,556. The Sabbath-school teachers numbered 12,383, and the teachers of senior classes (including ministers) numbered 840, and the total number engaged in teaching was 13,223. The number attending the Sabbath-schools in ordinary schools was 119,431, and the scholars at the senior classes numbered 28,401, making the total number under instruction 147,832, being an increase over last year of 2,788. The Sabbath-school missionary contributions during the year amounted to £2,116 19s. 11¼d. being an increase of £374 19s. 8d. for the last twelve months.

Religion and Morals.

Dr. Julius Wood, Dumfries, submitted the report of the Committee on Religion and Morals. The document consisted mainly of the reports of the four Synods appointed by last Assembly to draw up and transmit through the committee a statement of the state of religion and morals in their respective bounds. In noticing the hindrances which existed, the report of the Synod of Dumfries referred first to dram-shops, which were "dangerous snares to the young," and did "great mischief." In a considerable number of parishes in the two counties of Dumfries and Kirkcudbright there was now no inn. In others they had been much reduced in number, though they were still far too many. Some London journals of a sensational character and other books of a corrupting kind were occasionally sold and read, and in some places Morisonian tracts and infidel literature, by which the minds of the unwary were beguiled. Dancings during winter were in some places a great hindrance to the young, leading away their minds from serious things, and bringing them into company which often proved a snare. They were at once an effect and a cause of a low state of religion. The frequent change of residence on the part of farm-servants was a hindrance to systematic effort in behalf of that particular class. Allusion was also made to illegitimacy and to Sabbath profanation. The revelations, it was said, were frightful. In the quarter ending with 31st December, the illegitimate births were for the county of Dumfries 13·4 per cent., for the county of Kirkcudbright 20·3. The latter was the very worst county in Scotland. The next to it was Banff, which for the same period shows 19·6 per cent. illegitimate. As to Sabbath profanation, besides the labour imposed by the despatch and delivery of letters in the Post-office (this had lately been put a stop to at Lochmaben), and partial work on the railways, and the operations of cheesemaking on some farms, there seemed be a growing class in the towns who were addict to Sabbath-walking, dog-coursing, and excursio to the seaside in summer, where the day w spent in bathing and pleasure-seeking. Witl the bounds of the Synod of Moray the Sabb was outwardly well kept. In proceeding to not the hindrances to the progress of religion, t report gave the first place to the low standard piety and godliness exhibited by many of t professed disciples of the Lord. The luxuri style of living of the present day was justly ferred to by the kirk session of a town cong gation as inimical to godliness. Certain soc habits and observances—such as the drinki customs of the country; balls, of which th were many about the time of the New Year, a other frivolous and ensnaring amusements—w specified both by town and country sessions.

Intemperance.

Mr. W. Kidston (elder), convener of the co mittee, gave in the report on Intemperance. T give the following extracts:—Among the cau of intemperance, the excessive number of licens houses is one of the chief; the needless amou of temptation which has nothing to do with t legitimate refreshment, always presented to t people, affording a direct encouragement to t vicious habit of drinking. Another thing, ho ever, that requires to be noticed, is the enormo size of public-houses compared with what th used to be formerly. There are public-houses our large towns equal in size to forty houses the dimensions of which they used formerly be. All illicit attraction in public-houses, su as gaming and gambling of every kind, and connection, direct or indirect, between drinkin places and music or dancing saloons, aggravat the evil. The drinking customs of the count are still a great cause of intemperance. A go deal has been said of late of "alcohol in the dra ing-room," and the injudicious prescription of by medical men. The notice of your committ has also been directed to the extent to whi dancing parties are now carried on, particula in Glasgow and Edinburgh, combined especia with the large supplies of champagne served c to young ladies, &c., at two or three in the mo ing. There is a frightful danger in this practi morally and physically, and, we fear, many of c Christian families are drawn into it. A vari of methods are employed for diminishing a counteracting intemperance. The operation

temperance societies has been most beneficial. Penny readings has afforded healthy instruction and amusement to many. If anything could be done to get housewives to strive to make their houses clean, healthy, and comfortable, it would be a great inducement for all connected with them to keep out of the public-house. We have to notice the effects of a new society, called the "Good Templars." It is not easy to judge of a society, part of whose plans are involved in secrecy; but, according to the maxim of judging by the fruits, it would appear that this society is likely to prove a great blessing to our country. It has been embarked in by working men almost exclusively, and we believe that, from this circumstance, it is more likely to be successful and permanent in its effects, than if it had been a society originated and recommended by philanthropists. They bring the social element largely into play, and have been successful in taking up the working classes by their separate trades. In many places it has been reported to us that, in consequence of the numbers who have joined them, there has been a sensible diminution in the receipts of the public-houses in their neighbourhood. On the whole, we augur great good from the zeal, energy, and persistent efforts of this society, and every lover of order must rejoice in what they are doing.

The Sustentation Fund.

Dr. Buchanan gave in the reports relating to the Sustentation Fund, which continued in a highly satisfactory state. The financial statement showed that the total contributions for the year amounted to £137,034 14s. 6d., being an increase on the previous year of £5,771 15s. 5d. 403 congregations in all had passed the committee within fourteen years, since the year 1855, whereof 351 congregations were now on the platform of the equal dividend, and 52 were not on the platform.

General Statistics.

Mr. Wood, Edinburgh (elder), submitted the report of the Finance Committee. It appeared that the general collections for the year amounted to £180,061 11s. 6d., being £2,273 short of the sum raised last year. The following abstract shows the amount of funds raised during the year:—Building, £43,416 16s. 2d.; sustentation, £146,255 5s. 10d.; congregational, £135,864 4s. 5d.; education, £22,893 16s. 4d.; college, £9,251 11s. 2d.; missions, £55,502 6s. 1d.; miscellaneous, £853 8s. 10d.; being a total of £414,036 18s. 10d.

United Presbyterian Synod.

Foreign Missions.

Dr. Hamilton Macgill read a summary of his Foreign Mission report, from which it appeared that the United Presbyterian Church has seven foreign mission-fields in different parts of the world—in Jamaica, Trinidad, Old Calabar, Caffraria, India, China, and Spain. In these different mission-fields there are 38 ordained European missionaries, 7 ordained native missionaries, 1 native licentiate, 5 European medical missionaries, 4 European male teachers, 10 European female teachers, 43 native catechists or evangelists, 52 principal stations, 116 out-stations, 6,055 communicants, 803 inquirers, 123 week-day schools, taught by 112 native male teachers and 16 native female teachers, and attended by 6,529 pupils; and there is thus an educated Foreign Mission agency of 236 persons. The income for the year was £30,587.

Home Missions.

The report on Home Mission operations was read by Dr. Scott. In reference to supplemented congregations, it is stated that the number of these is 228, with 32,629 communicants, and contributions for congregational and missionary purposes amounting to £40,700. In distributing the augmentation fund, the committee have arranged that the minimum stipend aimed at should be £157 10s. per annum, including an allowance of £7 10s. for incidental expenses, and that the supplemental grant should not exceed £60. In 59 of the supplemented congregations the stipend is under the minimum standard, and in 57 of these it is under £150. As regards the position of the augmentation fund, the report states that in the two years 1869 and 1870 the deficiency of income as compared with expenditure amounted to £4,815, and the committee say that there must either be a greater increase of liberality, or the minimum stipend of £157 10s. must be considerably reduced. The income of the evangelistic branch of the Home Mission Fund for the year 1870 has been £3,917, or, with the balance on hand last year, £5,069, and the expenditure £4,494. The report gave some details as to the Gaelic, Irish, and English work of the Home Mission Committee. The income was £13,288.

Correspondence with Foreign Churches.

Dr. M'Ewen, Glasgow, read the report of the Committee on Foreign Correspondence. In reference to the work assigned to the committee of

selecting stations on the Continent of Europe at which to preach the Gospel to the English-speaking population, it was stated that, as the victory of the Prussian arms had left France not only impoverished but unsettled, it seemed to the committeee that it would be wiser to defer taking any steps in that direction. The missions of their French brethren would need all the pecuniary support that could be given them, and it was earnestly hoped that the congregations of the church might be stirred up to active and liberal sympathy with their brethren of the French Protestant missions. The report also referred to the state of Spain, and to the reunion of the Presbyterian Churches in America.

The Synod was then addressed by Dr. Beadle and Dr. Adams, from the American Presbyterian Church; M. Monod, from the Union of the Evangelical Churches of France; Mr. Bruce, from the New Zealand Presbyterian Church; Colonel Haultain, from the French Canadian Missionary Society; and Mr. A. B. Simpson, from the Canadian Presbyterian Church.

M. Monod, in the course of his speech, gave some details as to the state of Paris, where he had resided during the siege and under the Commune. In concluding, he directed attention to the probable future of France.—What next, financially and politically? He did not know. Some people said that Napoleon was coming back again, and that Napoleon would be just the man for the French now. But suppose a poor man, who had been addicted to drink, should get himself knocked down and injured while in a state of intoxication, and suppose a person should propose to give him a little more whisky. That was not the sort of thing to do for the French. The Imperial *régime*, with all its outward show, had demoralised France, and had taken the heart and conscience out of it. What the French wanted now he knew not; but they desired order, peace, and liberty—and who could give them these save God? There were signs of a moral work beginning. Morally speaking, the war had not done much good. When the nation was crushed, the people just said, "We had not guns and men enough," and so on. But they were coming to see their shame and folly—to see that all the people of the world were pointing at them, and to say to themselves that really there must be something fearfully wrong at the bottom. He believed that when this fearful crisis was over, the Evangelical Churches of France would have a field before them such as they had never had before.

Sabbath Schools.

Mr. Inglis, Johnstone, submitted the report of the Committee on Sabbath Schools. The report stated that the number of teachers in 1868 was 9,753; in 1869, 10,036; and in 1870, 10,490. The number of scholars in 1868 was 75,549; in 1869, 79,238; and in 1870, 82,440. There was thus a steady increase in the number both of teachers and scholars. The report embodied, also, the suggestions and information which had been received from ministers, sessions, and superintendents of Sabbath-schools, in reply to a circular issued by the committee, in which a list of subjects was drawn up on which the experience of the recipients was desired.

Temperance.

Mr. Johnstone, Springburn, submitted the report on Temperance. The report embraced a letter from the Rev. Hugh Goldie, missionary at Old Calabar, which stated that 450,000 gallons of rum were imported into Calabar in exchange for 6,000 tuns of oil; and added:—"What hope is there of these heathen tribes emerging from their barbarism, while such a river of death is poured amongst them, and that chiefly from our land?" This subject would be considered by the committee, and reported upon. During the last twelve months, a movement, known as Templarism, has been making most remarkable progress, and producing most gratifying results in nearly all parts of Scotland. Upwards of 500 lodges have been formed in Scotland; many hundreds of both sexes have been brought back to the paths of sobriety; not a few have been induced to attend places of public worship; and police officials, employers of labour, and ministers of the Gospel, have all cordially and gratefully borne testimony to the good results which have been produced. In regard to the Government bill for regulating the sale of intoxicating liquors, the committee hoped that the measure, at least in its regulative portions, might become law during the present session, and its power brought to bear for the suppression of intemperance in the sister kingdom.

General Statistics.

Dr. R. S. Scott, Home Secretary, gave in the report on the General Statistics of the Church, which showed that returns had been received from 601 congregations, or from 6 more than in any former year, while the number of congregations on the roll was 607, or an increase of 7 since 1869. The baptisms last year were 11,671; there were

10,490 Sunday-school teachers, and 82,440 scholars. The number of members in full communion with the church was 179,652, being an increase of 1,229; and the average attendance was 205,009 each Sunday. There were 195 Bible-women, and 6 evangelistic agents. 508 congregational libraries had 199,833 volumes. There were 656 outstations of the church, and the total congregational income was £215,866, being an increase of £6,183. £68,745 had been contributed for missionary and benevolent purposes, making a total amount collected in 1870 of £284,611. The amount received from legacies during the year was £18,531, and the total income of the church for the year was £303,142, which exceeds the income for 1869 by £13,575. The amount of payments to ministers was £114,898.

MEDICAL MISSIONS.—EDINBURGH—MADRAS.

In our number for April, at the close of an article upon the life and labours of Mr. David H. Paterson, F.R.C.S.E., formerly of the Madras Medical Mission, and for a few months of the Training Institution in Edinburgh, we mentioned that Dr. John Lowe had been appointed his successor in the latter of these positions.

Until a few days ago, Mr. Paterson's position at Madras remained vacant, although the work has been carried on very efficiently by Dr. Carslaw, of the Free Church Institution, assisted by Dr. Dhanakoti Rajah. It is a cause of great thankfulness to all who take an intelligent interest in the Medical Mission, that men so able and accomplished were at hand to occupy the breach which Mr. Paterson's departure had made; but, although Dr. Dhanakoti Rajah's services are still available, Dr. Carslaw, overburthened by his own proper work of an educational kind, has found the new labours which he had so chivalrously undertaken too much for his strength, and has more than once urged upon the Board at home the necessity of appointing a permanent successor to Mr. Paterson. The directors felt the urgency of the case very deeply, and have been doing all in their power to respond to the call from Madras. Various difficulties occurred which need not be detailed; but on the 9th of June they unanimously and very cordially appointed Mr. William Elder, L.R.C.P.E., and L.R.C.S.E., as superintendent of the Medical Missionary Training Institution, with its small hospital and two dispensaries in Black Town and Royapuram. Mr. Elder was a student of the Society, passed his final examinations with much credit a few weeks ago, and is thoroughly acquainted, after an experience of four years, with all the details of medical missionary work. A telegram, announcing this satisfactory arrangement was sent to Dr. Carslaw within a few minutes after its completion; so that he and the other friends at Madras are now so far relieved of anxiety. Mr. Elder is expected to sail in the course of September, and will meanwhile prosecute his studies in London, with a view to those branches of surgery, particularly diseases of the eye and skin, which are so common in his future field of labour. We would ask all friends of the cause to be very earnest in supplicating the blessing of God upon the young missionary who has thus been called to a position at once so favourable and so onerous. He feels his need of being sustained and encouraged by the prayers of God's people, and it was only after much earnest consideration and a serious weighing of providential occurrences, that he ventured upon the undertaking. It ought to strengthen both him and the Board to be informed that his wise and discerning predecessor, Mr. Paterson, who possessed excellent opportunities of judging while they resided under the same roof, had singled him out as the right man to succeed himself at Madras.

Two other students of the Training Institution —Mr. Galt and Dr. Bligh, of the same year with Mr. Elder—have also received appointments in the medical mission field. Mr. Galt goes to Ningpo, under the auspices of the Church Missionary Society; Dr. Bligh to Demerara.

We take this opportunity of bringing under the notice of our readers the first number of a "Quarterly Paper," which the Edinburgh Medical Missionary Society have issued. It is edited by Dr. John Lowe (late of Travancore), the superintendent of their Training Institution, 56, George

Square, and of their Dispensary, 39, Cowgate. The paper will be forwarded each quarter, post free, on receipt of 1s., in stamps, per annum.

The publication of this "Quarterly Paper" by the Society will probably tend to diminish the number of communications on the subject of medical missions in our own columns; but we expect still to keep our readers informed from time to time, as hitherto.

Any communications and pecuniary contributions may be sent to the Secretary of the Medical Missionary Society, No. 8, Shandwick Place, Edinburgh.

Dr. S. D. Scudder, writes in the *Bombay Guardian*, in regard to the medical work at Arcot, in the Madras Presidency:—

"With grateful and encouraged hearts we lay before our friends another medical report. The year has been one of great interest to us all, and it would require far more space than we can occupy to tell of all the blessings, the many loving-kindnesses, with which our Heavenly Father has crowned us. We can allude but briefly to the most important.

"The whole number of patients treated during 1870 was 53,963, which, averaged, gives a daily attendance of 149. The year before it was 35,040, with an average of 96. It will be seen, therefore, that the work has very considerably increased, especially in contrast with that of 1867, when the whole number of patients was 15,507. Separating the out from the in-patients, we have of the former 40,914, and of the latter 13,049. These are the totals of the daily attendance. The number of *new* cases was 7,124; of these, 5,366 were out-patients, and 758 in-patients. With very few exceptions, the hospital, or in-patients, are furnished with food, many of them with clothing, with bedding, lights, &c., during their stay. When they come to us, most of them have spent their all, either in getting here, or in paying their own ignorant physicians for treating them. Their wretchedness and destitution are often extreme. More than 12,000 have thus been fed and otherwise cared for during the year.

"Both the dispensary and hospital are entirely free; as open to the poor as to the rich, to the low as to the high. Is this the best plan upon which to conduct a Missionary Medical Establishment? There are those who object to it, affirming that charges should be made for medicines, surgical operations, &c. We can, of course, but briefly consider the subject. What are our objects? First and chief, to preach the blessed Gospel of our Lord to as many as we can; to send out, in every possible direction, the knowledge of his glorious salvation; 2ndly, To relieve physical suffering as far as we are able; and, 3rdly, To do all in our power to convince these poor people of the utter folly and uselessness of their own systems, to undermine and break down their rigid prejudices, and thus prepare the way for Christ's truth."

The gospel has been regularly preached at the Dispensary. As the patients arrive they are seated upon benches in the large inner verandah of the building. When a goodly number is gathered, a portion of Scripture is read and the truth made known as simply and clearly as possible. The in-patients, lying in their beds, in the adjoining wards, are able to hear perfectly all that is said, Portions of Scripture, tracts, &c., are usually offered to those who can read, and are always gladly accepted. A few books have been sold.

The feeding of from thirty to forty patients is alone a large item of expense. Many of these have to be nourished upon something more than simple diet. The best of broths, meats, milk, eggs, bread, wine and other stimulants must often be dispensed, and a large amount of medicine used to supply 149 patients daily. No one, however, would grudge the money, could they but see the fearful amount of misery, wretchedness, and destitution that enter the doors of this institution. They would rather the more freely open their hearts and their hands in aid of these, their suffering fellow-creatures.

The whole cost of both Dispensary and Hospital for the year has been Rs. 5,561-6-8, exclusive of the salary of the physician in charge. Of this sum Rs. 2,064-12-4 was expended in the diet, &c. of the hospital patients; Rs. 1,521-7-4 in the purchase of medicines, surgical instruments, &c.; Rs. 942-0-0 for the salaries of the dresser and the corps of servants; Rs. 369-13-4 in support of the medical class, and the remainder in the incidental expenses of such an establishment, as clothing, medical publications, repairs, postage, stationery, travelling on medical business, &c.

We are glad to report that three of our young men are ready to go out into our district, and begin the Branch Medical Work, for which they have been educated. Abram Muni, Solomon Aranachallam, and Thevaparanam, the dresser's son, constituted our first class. They commenced their medical studies in the latter part of 1866. It is a pleasure to state that they have been zea-

ive and diligent. We send them out with
ce, for we know that they are fully com-
› treat, both medically and surgically, all,
y *serious* cases that may come into their
Thevaparanam will remain at the Dis-
an assistant to his father, the number of
being now so large that we need his ser-
The Mission has appointed Abram Muni
noor, a fine prosperous village, where we
arge number of Christians, and which is a
:ntre. Solomon Aranachallam goes to
iam, Rev. Andrew Sawyer's station, where
al assistant is very much needed. It is
ar the middle of our Arnee and South
istricts, and he will have a large field of
Many of our Christian villages are fifty
ty miles removed from medical aid, and
ng suffered for its want. It is due to
ng man to record one or two incidents of
history. Several months since the magis-
Kalestri, in great haste, sent word to our
sistant collector that a most serious at-
ad been made, by a ryot of that place, to
nate a whole family—that the victims were
t death's door, bleeding profusely, and
that a dresser might be sent at once to their
n application by Mr. Wilkinson, I des-
Solomon with the necessary medicines
gical instruments, promising to come my-
soon as possible. The next day, in com-
ith Mr. Wilkinson, I visited the place.
spatch of the medical assistance had been
ntial indeed. The history of the case was
as follows: A well-to-do man of the Ko-
ste, one of the highest in India, harbouring
enmity against a family related to him,
ined to kill them all. Purchasing a large
scimitar, he engaged a pensioned native
o instruct him thoroughly in sword exer-
For eight months he thus daily drilled,
fter carefully arranging his worldly affairs,
l his property and bestowed it upon his
temple, with the exception of a small sum.
› placed in the hands of a friend, with the
that should any accident occur to him by
he should meet death, it should be used in
y burning his body with the usual funeral
hat, as he intended to give himself up to
t meditation and prayer, he wished to put
out of his mind all subjects of a mundane character. Choosing his opportunity, when the men of the house were in the street, he attacked, first one and then another, cutting and slashing them in the most frightful manner, and leaving them for dead. The old mother, hearing the cries of her sons, ran out of the house to their rescue, only to meet with the same fate. The murderer then ran to a large well near at hand, into which he at once threw himself, and from which he was taken out dead the next morning. It is scarcely possible to describe the character of the wounds received by the victims. One man had the entire top of the scalp cut off, long gashes through the ribs, so that the air escaped through them from his lungs at every breath, with many other dangerous wounds. The old woman, seventy years of age, was cut down through the collar-bone and shoulder-blade, through the head of the bone of the upper arm, three-fourths of the hand of the same side cut away, the thumb and fore-finger alone being left, and her body fearfully gashed in various places. I found that Solomon had done almost all that was possible under the circumstances. He had taken up and ligatured the severed and bleeding arteries, brought together and stitched up the wounds most neatly, administered the necessary medicines, and made the needed applications. I certainly felt proud of the young man. He had done us all great credit. As the relatives earnestly begged that he might remain to take care of the patients, I consented. He is there still, although more than three months have elapsed, and without doubt has saved the lives of these people. When I left them I thought their case hopeless. Through God's mercy they have been spared, and are now out of danger. I relate this incident not only to show what the young men of our medical class can do, but to point out one of the many ways in which the Lord permits us to do good among these people. During these three months Solomon has been engaged not only in caring for these patients, but in general medical work; and, above all, in daily preaching the gospel in that far-off heathen village. The native magistrate has, on several occasions, sent me the best accounts of his behaviour, and adds that he has gained the goodwill of all the people.

INTELLIGENCE.

England.

(From our own Correspondent.)

THE Bishop of London has indicated his desire that the Purchas judgment may be respected all through his diocese. It still causes much controversy, and not a few refuse to submit to it. The two senior canons of St. Paul's—one of them the well-known preacher, Canon Liddon—declare their intention to set it at defiance. They also invite the Bishop of London to make them the first victims of any new prosecution, though such prosecution may involve imprisonment for contempt.

The Christian Evidence Society has been successful in their first series of lectures, though the subjects treated by the able lecturers were too varied and disconnected. Since the series has been completed, a meeting has been held in Willis's Rooms under the presidency of Lord Russell. The meeting was remarkable for its association of persons of different churches. Earl Harrowby, the Bishop of Peterborough, the Bishop of Gloucester, Dr. Barry, Head Master of King's College School, Robert Baxter, Esq., Mr. B. H. Cowper, and Canon Miller were amongst the speakers. The Bishop of Gloucester contended that there was more infidel lecturing and teaching in our great cities than we had any idea of. Mr. Robert Baxter said the same. The Bishop of Peterborough brilliantly defended the Society from the objections urged against it that it was superfluous; that it was too late in the day; that it was needless, as Christ was the Head of the Church, and had always promised to be present in their midst. Mr. Cowper gave his experiences as a lecturer. From a paper read by Major-General Burrowes, it appears that the Society originated in March 5, 1870, when the Bishop of London presided at a large conference. First it aimed to instruct the young and to attack infidelity in its various forms. Classes had been formed for teaching Christian evidences, divided into eight branches. An examination would take place every year. Many candidates for that purpose had offered. As to lecturers, they had many in different parts of the country, and twelve or twenty in London. Then they had arranged for lectures in St. George's Hall, which had met with great success.

The Open-air Mission has celebrated its anniversary at the spacious Conference Hall, Mildmay Park, Islington. The services connected with the anniversary commenced on the previous day, with a seven o'clock prayer-meeting at the Priory, followed by a breakfast, after which a series of open-air services occupied the greater part of the day. The report commented on the anomaly presented by the regulations which allowed political meetings and Sunday bands in the parks, but prohibited the preaching of the Gospel. Special visits had been paid by the Society's agents to races, fairs, shows, exhibitions, regattas, funerals, reviews, and other assemblies of the people, 159 in all, with gratifying results. These agents had distributed 725,000 books, publications, and tracts gratuitously, while upwards of 50,000 had been disposed of upon part payment.

Dr. Döllinger has, with general approval, been made a D.C.L. of Oxford.

Mr. P. Taylor has introduced a bill to repeal the Act of Charles II. for the observance of Sunday. A number of prosecutions have recently taken place in the west of London under this Act, and therefore the desire to repeal it. On the other hand, we think it should be much more stringent, so as to hinder the large offenders as well as the small. The fine is so trivial that, while it checks hucksters, it has no effect upon more wealthy shopkeepers.

Mr. Rylands' bill for closing public-houses on Sunday has passed the second reading on the understanding that it is to be amended in Committee so as to permit of their being open from one to three and eight to ten, in the afternoon and evening.

France.

(From our own Correspondent.)

THE FALL OF THE COMMUNE — TREMENDOUS SLAUGHTER AND SUFFERING—FEELING OF REVENGE—ASPECT OF PARIS—THE ARCH-

BISHOP'S FUNERAL—SYMPATHIES OF THE PROTESTANT PASTORS—CONFUSED STATE OF THE AFFAIRS OF THE RELIGIOUS SOCIETIES —NEED OF INDIVIDUAL CHRISTIAN EFFORTS —DEATH OF COUNT DE GASPARIN AND M. GRANIER —TRAGIC DEATH OF MDME. PARIS.

BEFORE my last letter was printed the Commune had put forth its last lying bulletins, committed its last depredations, slain its hostages, and executed its tremendous threat of setting fire to the palaces. The night previous, the citizens who attended the last concert and gala in the Tuileries read on all sides an immense warning: 'People! this palace and these treasures are yours by the sweat of your brow; respect them; but never let a sovereign regain possession!'. When Versailles entered, the treasures of Paris sunk in flames. Versailles has been implacable in its wholesale murders and tremendous reprisals. Out-Heroding Herod! hundreds of innocent men, women, and children, were tumbled with the guilty against walls and shot, and hundreds more tied by the wrist to long ropes, and marched off to Versailles; every one who protested, or made the slightest show of resistance on the way, being knocked on the head, or shot. Not a working man's family but has one or more members missing; the prisoners are estimated at 30,000, and the dead are supposed to be as numerous! The depths of that heart which He, who alone knows it, terms deceitful above all things and desperately wicked, have been stirred, and monstrous things have come forth. Tremendous revenge and tremendous hate have held tumultuous revelry; rival battening upon rival, and neighbour upon neighbour; private grudge arming the public execution. I write three weeks after the slaughter, and still *five hundred* anonymous accusations pour daily into the police office! They are *now* cast aside with disgust.

It seemed like mockery to see posted on all the walls of Paris: *The army has come to* SAVE *you!* when at the same time flame after flame shot up, and explosion after explosion shook the capital, and house after house fell in, and street after street was filled with the slain and murdered, and while every man who, being stopped, gave a confused answer to a question, was shot dead on the spot. Yet the principle of order *is* saved for the time being, and the efforts of federalism are stifled, and the promoters of the wildest of democracies, and the most bloody, are destroyed. Innocent blood on both sides, however, cries to Heaven, and innocent prisoners sigh in Versailles and elsewhere, as others sighed in Paris. But if the principle of order is saved, the germ of disorder is not eradicated. The distance between the working population and the shopkeepers, and all who possess, is not diminished by the judgment of impoverishment and failure which has fallen upon both, after that of fire on one hand and blood on the other. The deadly hate in the hearts of both rankles and finds vent in threats, recriminations, and smothered revenge laid in store for the future.

The outward appearance of Paris is improving; the shops are exhibiting wares, houses are opening, shutters coming down, stonemasons are effacing the traces of violence on the walls, heaps of rubbish are being removed, and the slain properly buried. Streets are becoming animated, carriages reappear, and with them persons unaccustomed to labour with their hands. Hitherto sensible people of the richer classes, courageous enough to remain in Paris, have shown their sense by bringing their attire into harmony with the general sorrow and woe. It will take some time before we get accustomed to the flaunting costumes and gay apparel of those who come from beyond our frontiers to seek emotional satisfaction by looking at our ruins; or to the uncomely garb and demeanour of those who have learnt nought by the tremendous judgments poured out upon the nation, and who come back sinfully gay to restore gay sinfulness to the capital.

Politically, nothing is yet settled, parties are strong and fierce; the present danger is from reaction. Questions of liberty, thought to be nearly answered in a full free sense, are now thrown back perhaps for many years to come. Priests and nuns flow back in streams, but their presence will not endear religion to the people, who have drunk in deeper hatred for them during the last two months than in many years past.

We regret to say the cry of exuberant joy and commendation of the Versailles government, and laudatory admiration of the army, escaped from the chief pastors of Paris on Whitsunday, while from their pulpits they could still hear the mitrailleuses mowing down its hundreds and the sharp short reports of individual executions. All Paris was in the streets on that day, climbing over the forsaken barricades, gazing at the smoking ruins, and casting ominous glances at the heaps of draggled coats and striped trousers and accoutrements lying in the public gardens, while a slight depression of the earth showed where the executed were being laid as the carts brought them from

their place of death. Sadness sat upon every face, little was said, but that little was as much against the violence of the troops as against the fury of the fallen Commune. At the Archbishop's funeral—the worthy archbishop cruelly murdered with other honourable priests as hostages, but at the same time as representatives of an abhorred superstition—men said in our hearing, "There are not enough of them fallen; they must all fall!" But the people generally wore saddened countenances, each mourning for his own rather than for the priests. No word was spoke over the biers, by order of Marshal MacMahon, who feared the stirring up of passions. A deputation of the Protestant pastors was officially in Notre Dâme. They have since written a letter of condolence to the Chapter of the Cathedral. We think in this, as in several other steps taken by them lately, their judgment was insufficiently enlightened as to the real state of parties and motives. Very great fear came over the Protestants generally. With hearts full of holy boldness they might have gained many precious souls to Christ, for the popular voice was favourable, and not a hand or tongue moved against them, but they thought it right to bend before the blast. The great exception was—funerals. Many a time were they asked to speak to the crowds attending, and they made the best use they could of the opportunities. Pasteur d'Hombres spoke once before 3,000 persons, and was wonderstruck at the attention he commanded and the emotion exhibited: his subject was, the Gospel the only salvation of man, of the family, and of the nation.

The general feeling among Christians is that France *must* have the Gospel if she ever rise again as a nation, and we scarcely take up a number of either of the two journals published perseveringly during the months of disastrous failure of most others, without finding some valuable article on the subject. Decentralisation and individual action are two favourite themes. The reign of more or less tyrannical central committees would seem to be over, and our various societies will have to undergo essential modifications, long in vain called for. All are grievously suffering in their funds. We find in the "Eglise Libre" the following remarks on the subject, well worthy of most serious consideration from their bold faithfulness and truth:—"Unfortunately we are so well accustomed to expect from without our impulse and our password, that we no longer know how to act spontaneously. The Churches, instead of being aggressive and missionary, wear out upon magnified nothings the activity they should spend in radiating around and beyond. They shut themselves in when they should dash on with flying banners to conquer right and left. Local committees, where they exist, wait for a central or a Parisian committee to put them in leading-strings, and guide, control, and suggest every step. Individuals who may wish to work dare not. Blind prejudice interdicts from public working and speaking those women whom God has made better missionaries and more powerful speakers than many who bear these names. As to men, the greater part cannot conceive that any should set to work simply, individually, just as one can and where one can, without any other mandate than zeal and love for souls. They want to be enrolled, directed, distinguished by some title, as agent, colporteur, evangelist, minister, pastor, or what not; as if all that was worth anything and really served the great aim to be attained. One of the advantages of our present situation is to offer the unique opportunity of exciting among us a spirit of initiative, a free and spontaneous action. The overthrow of our centralising societies brings churches, local committees, and individuals to the point of throwing off the traditions and habits which have paralysed them. Let them seize the opportunity and make the best of it, promptly and boldly. If they delay, the spirit of routine will again take up the sceptre, the old machinery will be patched up, and the old hobbies will again be ridden." We cannot repeat too often that *individual* action has been a continued stream of blessings wherever it has been in genuine connection with our Heavenly Father during our very darkest days in France.

Two men well known in connection of wide fields of usefulness and blessing have been called away; the one in Switzerland, Count Agenor de Gasparin, of world-wide reputation, and the other in Paris, M. Emeric Granier, whose ever-welcome, loving footsteps were hailed by the sorrowing to the very day before his peaceful falling asleep.

Mdme. Paris also, the persevering and esteemed friend of the rag-pickers, among whom, with her husband, she had worked for ten years, was suddenly and sharply called home by a bullet from a soldier, who, seeing a curtain move, aimed at the closed window, and, firing, shot the brother and sister dead in the midst of a family circle of six. Her husband caught her in his arms; she said "I am dead," breathed, and was gone.

Germany.

' MISSIONARY SOCIETY—REMARKABLE INTERVENTION OF PROVIDENCE.

Berlin Missionary Society has had a re- e financial experience within the last few During the first half of 1870 its receipts y satisfactory; but during the last half ar, by reason of the war between Prussia ıce, they were seriously diminished. On of January, 1871, it was found that the income of the twelvemonth which had ed, had been but 47,079 thalers, or 21,164 ess than the income of 1869. And it was ıd that, in the absence of extraneous and inary assistance, there must be a debt of thalers. But Providence had kindly l that the needed relief should come from pected quarter.

57, the well-known Griqua Captain, Cor- Kok, conveyed to the Berlin Missionary three or four square miles of territory, lying Vaal River, South Africa, for the nominal 500 thalers. His object seems to have aid the Society, by means of this large land, in giving the gospel to the Korannas. of it, however, was so barren and worth- it the Land Commission of the Orange tate did not regard it as deserving the of being taxed. And yet, in this desolate diamonds have been found within the last ıths! A multitude of adventurers hastened pot, of course, anxious to enrich themselves e new-found treasure; and inasmuch as it possible to keep them away, the missiona- ed that a certain percentage of the precious discovered upon their property, should be them. It was not easy to compass their for men who rush to gold fields and d fields, are not always careful to respect ıts of others. But after much trouble and ity, 10,000 thalers were secured for the ıary Society before the end of 1870, just to enable the Committee at Berlin to he treasury free from debt!

Italy.

THE WALDENSIAN SYNOD.

annual meeting of the Waldensian Synod d at La Tour, on Tuesday, the 16th of From every parish and from every mission a report is sent in annually to an examin- ıittee, whose duty it is to present a gene- ral report on the spiritual condition of all the congregations connected with the Church. Two parish and two mission reports are selected by lot to be read before the Synod, and this year the lot fell on the parishes of Angrogna and Villar, and on the mission stations of Milan and Pisa.

When the annual report of the Committee of Evangelisation was taken up, the President in a few words reminded the Synod that what they had so long prayed for had at length been realised. Since their last meeting of Synod, the gates of Rome had been opened to the evangelist, and thus, after the lapse of so many centuries, the whole of Italy was now free to the heralds of the Gospel. It was a moment of deep emotion when the President said he was sure that neither he nor any member present could proceed with the business of the Synod before giving hearty thanks to God. When one thought of the terrible persecutions which the Church of Rome had raised against the faithful witnesses of the truth in these valleys, it was impossible to remain unmoved when that Assembly rose instantly as one man, and lifted their hearts and voices to God, not to call down vengeance on their enemies, but to give thanks to the Lord of Hosts for having, by a series of marvellous providences, led them down to the very gates of the Vatican to publish the Gospel of Peace!

Deep regret was felt by the Synod on account of the absence of the Rev. Dr. Stewart, who for the last twenty years has regularly attended its meetings, but was unable to be present this year, having been ordered by his medical adviser to repair to Scotland for change of air and rest. The President paid a touching tribute of respect to the memory of Count de Gasparin, whose death, which took place on the 14th inst., was announced to the Synod by M. Descombaz.

There are 87 evangelists and teachers; 2,019 communicants; 256 catechumens; 126 new members admitted during the year; 26 members lost; 1,635 children at the day-schools; 131 at evening schools; 923 at the Sabbath-schools.

DEATH OF DR. REVEL.

The Rev. Mr. Will, of Florence, Secretary of the Italian Publication Society, writes to a friend, and communicates the intelligence of the death of Dr. Revel. He says:—"Our dear friend, Dr. Revel, entered into his eternal rest this afternoon (June 11th) at half-past three, and the work of evangelisation in Italy has lost one of its most prudent and disinterested labourers. For some years his

health has been gradually failing, and for the last two winters it was often with great difficulty that he could carry on the work of the classes. Several times he has risen from his bed to give his lectures, and after delivering them been obliged to return to bed again. Last winter, in order not to take from any of the stations an evangelist, as the workmen are so few and the work so pressing, he preached almost every Sabbath in Florence during Mr. Meille's absence as one of the deputation from the Waldensian Church to Scotland, although every one saw that he ought rather to be in a sick chamber. When he went to the Synod in May last, the members at once observed the change that had taken place in him, and some of them asked if he would like to resign the very onerous post of President of the Commission of Evangelisation. To these he most disinterestedly replied, that as long as he was able to labour in the Lord's cause he was ready to do so. Dr. Revel returned from the valleys very much wearied and fatigued. For some time he attended his classes and different meetings of committee, but it was evident that his former strength was gone, and we were looking forward to the end of the session, and hoping that he would then get away to the mountains, and there recruit his strength. But we were disappointed. Ten days ago he felt so weak and ill that Dr. Fraser was sent for, who ordered him at once to give up all work and retire to bed. Since then his strength has gradually ebbed away. Although he was unable to speak during the whole of this day, his mind was perfectly clear to the very last, and by signs he testified his perfect peace and complete confidence in Christ as his Saviour. It is impossible to estimate the greatness of the loss which has been caused to the Waldensian Church by his death. Indefatigable in his labours, single-minded in his aims, conscientious in all his actions, Dr. Revel was a man whom all could trust.

"Now we can only thank God for what He has done by means of his servant, pray for resignation to his holy will, and seek that He would raise up others to supply the sad blank which has this day been made."

MISSION WORK IN ROME OF THE FREE ITALIAN CHURCH—SETTLEMENT OF SIGNOR RAVI AS PASTOR.

The Rev. J. Macdougall, of Florence, writes an interesting letter to Dr. Bruce, in Edinburgh, on the work in Rome of the Free Italian Church :—

"I should sooner have written to thank your Presbytery very cordially for your great kindness in licensing and ordaining Signor Ravi as evangelist of the Free Italian Church in Rome.

"He arrived at my house here on the 25th ult. so tired with the journey and his winter's studies, and solemn spiritual exercises connected with his ordination and appointment to such a responsible position as Rome, that he craved a week's rest among his old friends in Florence.

"Unfortunately, his Roman congregation had been anxiously waiting more than a month for him, and as many things connected with the organisation of his affairs had been postponed against his arrival, Signor Ravi had to push forward to his destination.

"At his urgent request I journeyed to Rome with him on the 17th ult., holding an interesting conversation by the way, in order to introduce him to such of the brethren labouring there in the Gospel as he was yet unacquainted with.

"On the 28th we were fortunate in the weather, and in meeting almost all our Christian friends. In the afternoon we were delighted to listen to Signor Gavazzi's farewell address to the Scotch Church, to a crowded audience, on 'Indulgences.' The lecture was a masterly and eloquent one in every respect. The attention of the people was riveted even during the delivery of the dry argumentative part, and the pathos of the concluding appeal to decide at once between Popery and the faith of the Gospel was very touching. I was greatly gratified to hear every one in Rome testifying to the good work which Gavazzi had done in Rome this winter. As I sat facing the people at the pulpit-door, it was interesting to observe the respectability of the audience, the large number of ladies and gentlemen present, the intelligent young men who lined the passages, the marked Jewish profiles in different parts of the building, and the ruddy countenances and shaggy heads of the Roman country people here and there—and all drinking in the Scriptural proofs against indulgences with opened-eyed avidity.

"At my hotel a few friends thereafter joined us at a kind of ordination dinner, to wish health and prosperity to Signor Ravi in his great work.

"The same evening the young minister was formally introduced to his flock by one of the evangelists, Signor Conti, our Florence town missionary. The introductory service lasted half an hour; and when Signor Ravi ascended the pulpit to preach from the words, 'I am not ashamed of the gospel of Christ,' and to explain the pro-

gramme of his mission among them, it roused one's enthusiasm and gratitude to God to the highest pitch to see the large assembly of above 150 people instinctively rise to their feet, as one man, in token of cordial respect. At last their eyes beheld their teacher, the man for whom they were praying earnestly and unitedly on the evening of the 17th ult., when your Presbytery was laying its hands upon his head, after the noble discourse of Dr. Finlayson, and the apostolic address of Dr. Harper, of which I have heard so much.

"I would willingly have remained in Rome for the other services, but was obliged to return home on 29th ult., having no supply for my own pulpit on the following day.

"Letters inform me, however, of Signor Ravi's introduction to the Sabbath-school children; of his first controversial lecture to 150 people on Monday afternoon, in continuance of the conferences of Signor Gavazzi, denying that the Church of Rome is the mother and mistress of all the Churches; of the Monday evening Bible-class, the hall being crowded, and the Gospel of Matthew being chosen as the subject of lecture; and of the most interesting work of all, the Tuesday evening assemblage of the class of catechumens. 140 persons were present, out of 200 who have inscribed their names and expressed their desire to be taught the alphabet of Christianity. Signor Ravi has adopted the 'Shorter Catechism' as the subject matter of his dealing with these anxious inquirers. It was printed in Italian many years ago, through the liberality, I believe, of Mr. George F. Barbour. I confess I would have wished to have been present last Tuesday night, when earnest souls were being taught intelligently to answer, for the first time in Rome, 'What is the chief end of man?'

"There is no doubt of the fact that a really serious work has begun in Rome. One of the best evidences of this is that the interest has not died away with the departure of Gavazzi, who retires to rest after his prodigious exertions these last four months. Several ladies and gentlemen have already come forward and earnestly thanked the young evangelist, and told him they had now done for ever with the Church of Rome, which had deceived them so long. But Ravi longs for spiritual effects. His heart is set on winning souls to Christ. He begs our prayers for success in this department with much fervour. He is to write to you soon, and will doubtless seek to enlist your sympathies further in his work. He is not satisfied with the Testaments usually provided for our Italian congregations, but must have Bibles, as he means to lead the flock through the rich pastures of the Old as well as of the New Testament Scriptures, and to open the service with the Psalms of David. Day-schools for boys and girls are requested on all hands; so that we are presently looking out for the ablest male and female teachers to send to Rome."

ROMAN RELICS.

A Hungarian Roman Catholic clergyman gives, in the *Presburg Gazette*, a curious account of a visit to the church of St. Augustin in Rome. When he entered, an old barefooted sacristan appeared, and offered to show the marvellous relics the church possessed. Having led the visitor into the sacristy, he showed, on a rich velvet cushion enclosed in a small glass-case, the cord with which Judas Iscariot had hanged himself. Another glass-case contained the wing of the Archangel Gabriel. The comb of the cock that crowed when Peter denied his Master was then brought out; then the staff with which Moses divided the waters of the Red Sea; and afterwards the beard of Noah. The old sacristan took care to inform his visitor, every now and again, that, in consequence of his (the visitor) being "a pious man," he could obtain a small portion of these invaluable relics at a moderate price. The *Presburg Gazette* adds by way of postscript; "Our worthy clergyman does not seem to have been shown what, in our opinion, is the pearl of the collection in question. It is one of the steps of the ladder on which Jacob, in his dream, saw the heavenly hosts ascending and descending."

Turkey.

THE REV. JOHN FRASER'S WORK IN BAGDAD.

THE Rev. John Fraser, brother of the Rev. Donald Fraser, of London, who has been busy carrying on mission work, almost single-handed, in the East, writes to the Secretary of the Turkish Missions-Aid Society:—"It is an imperative duty that missionaries shall keep up some correspondence with those at home whose prayers and efforts are directed to their own field of labour. I have just read the Turkish Missions-Aid Society's letter of December 19, 1870, and am pleased with the firmness and breadth of the language it utters. Even Persia is not out of your reach. Do you know that Ivak needs native labourers as much,

if not more, than any part of Turkey? It was, in part, a consequence of a prayer meeting at your office that I was induced, after my return to the East, to join Dr. Bliss in the college at Beirout. After three years' experience there and study of Arabic, I resumed my evangelistic path, as before, connected with no society, but looking to the Lord for the supply of all my need. I have been now about a year in Bagdad, and am seeing something of the Lord's work, especially among Mahommedans. Here is a great door. Persians, Arabs of the Nejd and of the wilderness, and Hindoos, meet here in troops. May God raise up evangelists, colporteurs, and teachers speedily. All boasting must be excluded, else it is not of faith. The general prayers of Christians for the spread of the kingdom are of great sustaining power; but when brethren take in hand to pray for us, *specifically* entering into our circumstances, then we are advanced in fruitfulness and hope. May God make all mission secretaries very praying men, like Aaron and Hur. If we are more anxious about money than about souls, we shall never succeed with either. I think, perhaps, that is why God suffers his servants sometimes to come into straits in order that they may ask themselves, 'Have I been as anxious for the delivery of perishing souls as I now am for the bread that perisheth?' I have been reading the Scriptures to-day with two very interesting Moslem inquirers, one of them from Tabriz, the other from Oude. There is more toleration by far in Turkey than in Persia, I am repeatedly assured. Last month I made a journey on the lower Euphrates, visiting the Sabba (commonly called Sabians) and many tribes of Arabs. Peace be with you all who love the Lord."

India.

MISSION TO THE AFFGHANS AT PESHAWUR—DEATHS OF FIVE NATIVE CHRISTIANS—MISSION JOURNEYINGS—DISCUSSIONS—TOUCHING INCIDENTS.

Our small Christian community has suffered much by the removal by death of five of its members—two women and three men. Qudrat Shah, a young man about 23 years of age, died at the close of the cholera epidemic. He was a student in the Mission School. Yaqub, a clerk in Government employ, also died of cholera. A short time before his death he expressed his firm trust and hope in Christ. Dilawar Khan, Subadar in the Guide Corps, is said to have died in the snow in the hills N. W. of Kashgar, when on a special mission on Government service. In the death of this brave old man Government has lost one of its most faithful servants, and the Christian Church one of its most independent members. He was an eccentric character and a most remarkable man. An Affghan of the Khuttuk tribe, originally a highway robber, in the days of Sikh rule he carried on his nefarious practices on the road near Attock. He enlisted in the Corps of Guides, and soon settled down to the life of a disciplined soldier, and became most attached to English rule. He was present with his regiment at the siege of Delhi. He first heard the Gospel preached in the streets of Peshawur by the late Colonel Wheler, who also gave Dilawar a copy of Dr. Pfander's Mizan-ul-Haqq. He soon decided to embrace Christianity, and was baptised by the Rev. T. Fitzpatrick, at Peshawur, May 23, 1858. The same independence of character was manifested by him when a Christian as when a brigand on the Attock road; but it was exerted in a better cause. He had a great horror of being thought a Christian of the "missionary's making." A man of war from his youth, he was wont to attack in controversy both friends and foes. It was not surprising, therefore, that such a one should have been misunderstood. There were many, both amongst Europeans and Natives, who thought him more "a free thinker" than a Christian. But such was not the case. Old Dilawar was a firm believer in the truth of Christianity, and had long rejected the claims of Mahommed and the Koran. He believed firmly in the atonement made by Christ on the Cross, and although nothing is known of his dying moments it is hoped that this saving truth comforted him when passing through the valley of death. For some years he had not been a communicant, but about two years before his death he wished to be admitted, and ever afterwards attended when in Peshawur. There was not a more devout worshipper in the congregation than Dilawar Khan. And whenever his opinion was sought on matters affecting our small native community, it was as full of the Spirit of Christ as it was of good sense and sound judgment. Those who watched his Christian character closely could observe a gradual growth in grace, which is a source of great comfort to those Christian friends who lament his death. During the year there have been five decided inquirers after Christian truth, who with one exception give more or less hope of their deciding for Christ. A Subadar who

at one time was a most bigoted persecutor of one of our Affghan Christians, has now declared that he is almost a Christian, and wishes to be considered such. He has, however, much to learn. A Sepoy in the Guide Corps was very earnest, and appeared quite ready for baptism, but his father died suddenly at Jelundhar, where it is hoped the son will at once embrace Christianity. A Moulvie supported by a Subadar in the Guide Corps applied for baptism when the missionary was encamped there; he had been a "talib-i-ilm" (or Mahommedan religious student) under Moulvie Imad-ud-deen at Lahore. He has not, however, been baptised, but is still studying our Christian books. The young Affghan from Ghuznee mentioned in our last report still continues to give satisfaction. In addition to these there have been others who have come to the missionaries and sought instruction.

The Rev. T. P. Hughes's Diary: *Dec. 7th.*—"I visited the village of Adina, and in the morning preached in the mosque belonging to the father of our late Affghan convert Fazl-i-Haqq. The old man, who is furiously opposed to everything connected with Christianity, was in another village, but a number of people were present. Before I left the place Fazl-i-Haqq's mother sent for me, and in the evening I took my wife and children with me, which caused great excitement; the village appeared to know of our arrival, and we were followed by a noisy crowd of men, boys, and girls. The meeting between my wife and this poor woman was most affecting. Since the conversion of her son (Fazl-i-Haqq) her husband has refused to speak to her; he has made her a grant of land for her support, and forsaken her for another wife. She has now one little boy and a girl. She wept most bitterly, and said she hoped I would never cease to think and take care of her little boy. When her Christian son, Fazl-i-Haqq, died, he left all his money (upwards of 1,000 rupees) to his mother, and I was appointed executor. The poor woman appeared to be so much struck with my honesty—because I had not kept back any of it for myself! She said all the people in the village called her poor departed son an infidel, but that she felt sure he was in heaven. I replied that if she really thought so, then she would not prevent her younger son becoming a Christian should he decide to in after life. She promised me this and we then parted. To assure me of her confidence, she sent her little son, who is about ten years old, with us to our camp, which was in the village of Smailka close by. At Smailka I discussed with a Mullah for about three hours on the genuineness of our sacred books. He kept his temper well, which is rather an unusual circumstance. As Mrs. Hughes drove past the village of Adina the following morning, a married sister of the late Fazl-i-Haqq came running towards her and presented her with a small basket of eggs. This poor woman had heard of our visit, and hurried in from her village that morning, a distance of some miles. She wept as she gave the basket, and said it was but a small present, but she gave it from the heart. I must mention that the reason why this family showed so much real sorrow on the occasion of our visit was, that I had been present at the death and burial of poor Fazl-i-Haqq, who died at Abbottabad, a distance of some fifty miles from his home. He had been a most devoted son: although much persecuted by his bigoted father, he constantly visited his village, in order to comfort and sustain his mother under her heavy affliction. From Nowakalli I sent a copy of the Testament in Pushtu to the great Akhund of Swat with a very polite letter. It was, however, returned to me about two months afterwards, and although the bearer of it assured me that the Akhund himself had returned it, I am afraid the man's courage failed him when he reached the village, and that he did not dare to present the parcel to the Akhund. It is impossible to give an idea of the blind, ignorant bigotry of this great religious guide, or of the real fear which his very name inspires within the breasts of the great majority of the inhabitants of the district. At Nowakalli I preached at one of the Hujras on the natural state of man and was well received, but in the village mosque the Mullah would not listen to a word I had to say, but insisted on a monopoly of the talking and preaching; he gave me a most rapid and earnest exhortation, which was evidently designed for my spiritual benefit, and never stopped until the muezzin sounded the azan for evening prayer.

"At Akora I stayed three days. It is a considerable place and well known in the annals of Puthan history as the native place of the renowned poet and warrior Khushhal Khan Khuttak. I pitched my tent on the bank of the river close to the ferry; and sat at the door of my tent and preached daily. Frequently I had large congregations. Amongst the visitors to my tent was a most remarkable man, a Hindu who had renounced idolatry and become a Deist. He had many years ago, been attacked by a band of robbers, and had defended himself

with much bravery, for which he received a reward from Government. This man visited my tent daily, and also invited me to preach from his shop-door, which I did on two occasions. I had a number of attentive listeners, and amongst them a native doctor who had read portions of our sacred books, which he had received wrapped round articles he had purchased in the native shops. One morning I visited the chief Mullah of the place in his mosque. We discussed for some time on the alleged alteration of the Sacred Scriptures. The old Mullah, however, could urge no proof except the statements of the Koran. As I pressed him very hard for more proofs, his son, also a teacher of distinction, became most excited, and standing up in the midst of the congregation, which was a very large one, denounced me as an infidel of the very worst type. With a loud voice he declared that whoever 'looked me in the face,' or 'conversed with me,' or 'stood to listen to me,' would be excommunicated and not be allowed to enter the mosque. It was a most exciting scene, and I saw that the young Mullah's intention was to raise an uproar. I stood up in the Musjid and in a loud voice protested against the treatment. I said I had come there as a visitor, that I had sent word to the Mullah that I was coming, and that he had consented to meet me. And moreover, as soon as I entered the mosque, the people had offered me a seat and treated me as a guest. That I considered he had insulted a guest, an act of which every true Puthan would be ashamed. The Affghans are very sensitive as to the rights of hospitality, and I soon saw that I had touched a tender chord, for the old Mullah reproved his son most sharply, and the people soon became quiet. I left the place, and in order to show that I had not been terrified by the Mullah's words I went to the bazaar and preached at the shop-door of my Hindu friend. During my itinerations both this and last year I have not had three days so full of incident as well as of encouragement as those spent at Akora. The following day I intended to spend at Walai in the Khuttuk hills, and on my arrival proceeded to pitch my tent, but the Khan came and said I should find difficulty in obtaining food for myself and servants. This, however, I knew to be merely a polite way of telling me to move on, and at first I felt inclined to resent it by deciding to remain in the village, but upon reflection I thought it may be an indication of Providence that I should spend the 'Day of the Feast' at the shrine of a Mahommedan saint, two miles further on in the hills. The great shrine or *ziyarat* of the 'Kaka Sahib' is a large mosque-like tomb of a celebrated Mahommedan religious leader who lived some two or three hundred years ago. The village surrounding it is peopled by his descendants, who now number many thousands. So great is the veneration of the people for this saint that to the present day his descendants are allowed to journey through the Khyber Pass and to any part of Central Asia unmolested, and on this account they are frequently employed by Government. Soon after I arrived in the village a native friend, whose acquaintance I had made at the Khan's dinner-party in Zeidah, called upon me and begged I would not preach in the village, as the people were very excited, and that as the morrow was the 'Great Feast' they would be still more so. I promised him that I would not preach anywhere but at the door of my tent, and that then if the people did not wish to hear me they could stay away. I had every reason to feel grateful to this native friend for his advice, for on the morrow the whole village became most excited. Early in the morning some thousands assembled outside the village for prayer, and afterwards returned to their homes to sacrifice *the Lamb*. This custom is said by the Mahommedans to be in commemoration of Abraham offering up his son *Ishmael*! the name of the son, however, is not mentioned in the Koran. Each householder takes a lamb of the first year and sacrifices it on the threshold of his home. The ceremony is exceedingly simple. The master of the house merely slays the lamb, repeating the words, 'In the name of the most merciful God.' I witnessed the ceremony at the house of an influential merchant, and I ventured to explain to him what *I considered to be the meaning of the sacrifice*. This I did more fully at the door of my tent. 'Christ slain for sinners' is the missing link in the Moslem's creed, and it seldom fails to interest those who are not blinded by bigotry and prejudice. I stayed two days at this place, but the people were inhospitable and exceedingly bigoted."—*Bombay Guardian*.

AHMEDNUGGUR AMERICAN MISSION.

Reference has been made in past reports to the work of Bible-women. This is sometimes reported under the head of "Zenana work," but this term may mislead people as to the character of their labours. It is not in zenanas proper that the work is carried on. The Bible-women employed here take Marathi tracts or portions of

and go out to some part of the city or llage, where they can collect a small of women, and sit down to read and m of Bible truth. There are six women in this way in and around Ahmed- They go out two and two, several times nd are doing much to spread a know- hristian truth among the people. The ristian women, 40 or 50 in number, ekly meeting by themselves for prayer ous instruction, and great interest is d to these meetings by the accounts of t given by the Bible-women.

been another of the years of pruning ting, of dismissal and excommunication. ersons have been excommunicated, marrying children by Hindu rites, or in other idolatrous ceremonies, while ave been received on profession of faith. of this retrogression and of the great e outpouring of the Holy Spirit upon rches, we are often inclined to cry, his chariot so long in coming? Why wheels of his chariot?" But there agement in the promises of inspira- ough it tarry, wait for it; because it ly come, it will not tarry."—*Bombay*

GUJARAT AND KATTIAWAR.

port of the Irish Presbyterian Mission t and Kattiawar for 1870, shows that aries were in the field, viz.: at Surat, 3; ad, 2; and 1 each at Rajkote, Gogo d. Besides the Christian villages near d Ahmedabad, another is to be estab- ar Gogo. In connection with the urches are 126 communicants. Ten re baptised last year. About 1,500 e receiving education in 23 schools, two being Anglo-vernacular. The fees in lish schools exceed the amount of grants- class to train young men for work as teachers has been formed in Ahmeda- numbers nine. We have marked several in this report for extraction.—*Bombay*

ESS OF A NATIVE CHRISTIAN GIRL.

ionary writes:—"One person received ung girl of fourteen or fifteen years Her parents are idolaters, and at the her birth they consecrated her as a eligious prostitute) to the god Khundoba. But when she had grown up and her parents were going to take her away to be married to Khundoba, she said to them, 'I will not become a *Murali*, but I am going to be a Christian. Do not lead me in the way of destruction.' But the parents would not listen to her. They said that they had made a vow to Khundoba, and that she *must* become a *Murali*. She would not consent, and they therefore began to beat her. She then ran away from them and came to my house. Her mother came running after her, and rushing into my house, caught her, beat her, and gave her the most wicked abuse. She said to her, 'If you will not become a *Murali*, I will kill you,' and so saying, she seized a large stone to beat her on the head; but some bystanders caught the stone out of her hand. The girl then ran away to a Government officer, and openly declared her purpose to be a Christian. She told him that her parents were using violence upon her to make her become a *Murali*, and that they were beating her because she would not consent. She begged him not to deliver her into their hands. Upon this the officer called the parents, and told them that the girl had sufficient understanding to be at liberty to act according to any religion she should prefer, and that if they troubled her or forbad her acting according to her wishes in this matter, they would themselves be punished. The girl afterwards professed Christ, and was received to the Church."

There are 112 congregations of native Christians connected with the Calcutta Committee of the Church Missionary Society. These stretch all the way from Calcutta to Peshawur. Eighteen of them are in the Santal country, and forty-six in the Kishnaghur district. The total number of communicants is 2,324. 115 adults were baptised last year.

China.

*By Fraulein Margaretha Weppner.**

FROM TIENTSIN TO PEKING—ROUGH VEHICLES—ASPECT OF COUNTRY—INNS—SKETCHES IN A CHINESE CROWD.

HAVING arrived at length at the capital of China, from the proud banks of the beautiful Rhine, I look back with amazement at my last journey from Tientsin to Peking, a distance of about eighty English miles. The description of

* Translated from the German in the Foochow *Recorder*.

this miserable and toilsome journey may be a proof to readers in civilised countries how far behind them in many respects are the Orientals. And although they have begun the construction of a railway in Japan, nevertheless, for this commencement of progress, so worthy of imitation, the Japanese are indebted, not to themselves, but to the energy of various Europeans. The commodious steamers also which cross over the seas, lakes, and rivers of the East, are the proud inventions and workmanship of talented Westerners, in one of which—the "Sin Nanzing"—I reached Tientsin with the beautiful prospect before me of a land journey of two or three days to Peking, or up the dirty Pei-ho to T'ung-chow, and then some twelve miles to the capital by land, which takes four or five days. To the disadvantage and pain of my poor body, I chose the shortest road, and am therefore in a position to understand and sympathise with those who must undergo like experiences. My good friends, the Rev. Mr. and Mrs. Hodge, did all to make my journey as pleasant as possible. The Chinese Father B. recommended a Chinaman to me, who spoke tolerable French, and who proved to be trustworthy. The cart came to the door, and one look at it proved to me too plainly to what miserable locomotion I had to trust myself. The entire construction resembled a dog-kennel, covered in, above and on the three sides, with cotton cloth, and about four feet long, two broad, and three high, and on the whole clumsily built. My two boxes were fixed at the back of the cart, and the inside was taken up with mattress, pillow and bed-coverings. I sought as well as possible to instal myself; the opening in front was so small that I was obliged to creep in, and secured a half-lying, half-sitting posture. My friends, who had already experienced some of the sweet pleasures of cart travelling, gave me instructions how I could best sit and lie. From all the preparations and admonitions little good was to be expected. The cart had barely started before I began to feel very uncomfortable. My feet when stretched out came frequently into close contact with the mule; on the right shaft sat the Chinaman, already referred to; on the left the carter or coachman, whose broad shoulders nearly covered the small opening of the miserable cart. These two lovely figures formed my principal view, between whom, according as their bodies were swayed to and fro by the rolling waggon, I gained occasionally a little glimpse of the country. The two Chinamen smelt like Chinamen, a national smell, repugnant to every European, and particularly so to those who have not got accustomed to it. On account of terrible knocks over hard and level roads, having suffered at the same time the most unmerciful pain on both sides of my poor head, I had wrought myself into a hollow, with half the bed, and the whole of the lighter things on the top of me. My head now remained more exempt, but my breathing became more difficult. How often I felt angry that the Chinese had neither railways nor better means of transport. Then there were the dust storms, so plentiful in this region that I was destined to learn what they mean. At two o'clock in the afternoon it grew gradually dark, the air was thick with dust, which began to blow with the greatest fury. It was utterly impossible to protect one's self against it; the storm was right in our faces, and the sand blew into the cart in such quantities that I dare hardly any longer open my eyes in the niche which I occupied. A veil was of no use, for my face was covered in a few minutes with this troublesome substance, so much so that the pain was almost unbearable. The sand knew how to press itself through the closed mouth, and was certainly no enjoyment for the tongue and teeth. The storm raged some hours, and inasmuch as I had to take it in, I had to bear it patiently. Meanwhile I had become unrecognisable. All that could be filled in the cart with sand was filled. All my five senses were largely oppressed with dust; the sense of touch was of course the strongest, and suffered most, and over and above, I had my pockets full.

The storm finally ceased, and I tried to open my eyes and raise myself out of my pit. A look at the two Chinese, whose clothes, heads, and tails bore all one colour, only gave me an idea of myself, and, miserable as I felt, I could not help laughing. The time came for shaking and dusting, and the sand amounted to several pounds weight. My whole body had lost its elasticity through the hard and uncomfortable position; I alighted from the cart therefore in order to recover myself by a short walk; the air was oppressive; the country all around flat and desolate, and hardly a green tree to be seen. The road appeared to have been made by the hand of time, and never to have been improved by the skill of man; here deep ruts, there hillocks. The Chinese whom I met looked ugly, odd, and gloomy; some were on foot, some on donkeys, and others in carts.

What a desolate country! What a disgusting

spectacle! And I alone! In vain I wished that I might meet some European, for I was now of course beyond the limits of civilisation. How I felt the sense of loneliness! Sadly looking around on all sides I exclaimed, "Are these the charms of a celestial empire? Does this abominable road lead to China's capital? Neither mountain nor valley! No roaring river nor rippling brook! Everything uniform, everything dry and dusty!" My thought wandered back to my home on the Rhine—I heard the snorting horse on the right and left of the flood—I heard the well-known bells of the steamers arriving from up and down the Rhine—saw active trade on all sides, and joyous men everywhere! An almost unconquerable longing for my dear, lovely home seized me, and my sad heart began to sing the well-known and beautiful lines of the poet:—

"Dort wo der alte Rhein, mit seinem Wellen,
So mancher Burg bemooste, Trimmer grüsst,
Dort wo die blauen Trauben saft'ger schwellen,
Und frischer Most des Winzers Müh versüsst.
Dort möcht ich sein,
Bei dir O Vater Rhein,
Auf deinen Bergen möcht ich sein.

"Ach! könnt ich dort in leichter gondel schmankeln,
Ach! hört ich dort ein mildes Winzerlied,
Dann würden schönere Bilder mich umgaukeln,
Als man sie von der Karre sieht.
Dort möcht ich sein,
Wo deine Welle rauscht,
Wo's Echo unterm felsen lauscht."

In this longing, dreaming mood I reached Yangtsun, and my Chinese servant informed me, in broken French, that there was here a good hotel in which to pass the night. Passing through a bad doorway, we entered a large cattle-yard, where stood a number of equipages similar to my cart. Leading me through mules and past donkeys, the innkeeper led me to my room, which, in regard to arrangements and elegance, may be aptly compared to a stable in European hotels, but in every respect beneath the dignity of a room. The floor was a rough pavement, with pretty deep holes here and there. On an old and rickety table stood an oil lamp, emitting a feeble light; and, besides this, a high and uncomfortable chair comprised all the furniture of my room. Sitting with my head leaning on my hand, amused and dumbfounded I looked around. There a black wall was to be seen, and some feet higher than the floor, a raised wall, covered with a straw mat, was to serve the purpose of a bed. How inviting and comfortable for a tired body! I asked for face-washing water, which was brought hot and in a wooden tub resembling a cattle-trough. The luxury of a towel has not yet been introduced into Chinese hotels. After a frugal evening meal, which the kindness of my friends in Tientsin had provided for me, I resolved to travel during the night in order to get away from this dirty place. The carter yoked the mules, and I crawled into the waggon. The night was beautiful, and under the richly star-spangled and moon-lit heaven I enjoyed several hours of sweet rest in the pure fresh air, certainly pleasanter than in the filthy and ill-smelling room of the inn. With the dawn of the morning, I felt very much the hardness of my night's position. I descended and took a two hours' walk over a sandy plain; and when the sense of fatigue would have sometimes driven me to re-enter, a look at the waggon was sufficient to cause me to run lightly forward, until the heat of the sun compelled me to retire to my shady abode.

We passed through large and small villages, whose pitiful-looking houses were for the most part built of mud, and not unfrequently without windows. In one village with very narrow streets there was a considerable market. Everything, however, appeared in the highest degree unpalatable. The sellers sat half buried in the hot sand, through which horses, mules, and donkeys stamped, and turned up thick clouds of dust, with which everything that was eatable was covered. The Chinese did not seem to be particularly disturbed by it, for they ate their horrid cakes, covered with dust, with the greatest relish.

We stopped at twelve o'clock. I consumed the remainder of my prepared European provisions. After the mules had been fed we drove onwards till five o'clock, and as the carter affirmed that the animals were too fatigued to proceed further till the next morning, I was obliged to reconcile myself to being put up once more at an inn. The room was worse than the one I longed to leave so quickly the previous evening. The wall upon which my bed was arranged was old and broken down, and took up the greater part of the room, leaving only a few feet of free space with bad and very dirty bricks. I left the door open to enjoy the fresh air—the prospect in the court was not very charming—there a horse, here a mule rolled themselves, and even a pig came to my room.

I drank tea and ate with it boiled eggs; two of the cleanest things to be had in a Chinese house.

My first night upon the so-called *K'ang* passed more quickly than I expected; and by the dawning of the day we were ready to start on our journey, with the assurance of the carter that we should reach the capital in six or seven hours. I crawled once more into my cage. Some hours afterwards I had my morning promenade over the sandy plain—here, as elsewhere along the whole road, annoyed with beggars, who appeared to be in the most wretched circumstances. The country around through which we passed is inhabited by Mahommedans, who on the whole seem larger and stronger than the other natives. The beggars, like giants, raised themselves out of the sand, where they had lodged for the night. A woman with a child at the breast excited my compassion. The mother, clothed in rags, and as lean almost as a skeleton, which she very much resembled, had her naked breasts quite covered with dust, which the poor child feebly sucked. The little unfortunate being had scratched his face until it was all over blood. His eyes, thickly covered with dust, were hardly to be seen. Mother and child were the picture of despair and horror. I gave the poor woman some alms, and with fearfully doleful—and to me incomprehensible—words, she fell back with her baby in the sand.

We approached nearer Peking, and already from a distance perceived the most prominent buildings of the capital, once so splendid, now quite in ruins. The stately gate-towers in connection with the colossal city wall, and the prominent temples in their ancient beauty, were very imposing to the eye of a stranger. We reached the first gate; the road grew always worse, the view always more pitiable—dirty streets, miserable, half-tumbled down houses, lounging, ragged, and dirty men, the half of them carrying about loathsome skin diseases on view—on all sides abomination for the eye and a pestilential smell for the nose. Alas! Is this the entrance to a capital? Swine ran in all directions through filth and mire. Chinese women, with small feet, with pitch-dirty garments, painted cheeks, and flowery head ornaments, rode, like men, on donkeys. At an eating-house, in the open air, sat a barber, dressing the black hair of his customers. Here they cooked and served; they shaved the pate and plaited the queue, &c. One thing pleased me—the swine were in the right place. Birds of a feather flock together; like draws to like. Now a little further, and we turned into the second gate. On the right passed a long marriage procession. Chinese, in dirty habiliments, carried richly-ornamented presents; beautifully-embroidered flags floated in the breeze. Something sounded like music; the sound shocked the nerves and revolted the ears. All those in the procession gazed at me, for I was a European and a rare spectacle. To my left strutted, with long faces, a string of camels, some laden with celestials, others with baggage. Camels are certainly ugly animals, especially in summer when they cast their hair. But in the streets of the capital of China it is pleasant, for the mere sake of change, to see such monsters. My miserable journey now came to an end. The cart, and I also, of course, had yet to experience much hobbling over stones without seeing anything pleasant, until I at last reached the residence of Dr. Dudgeon, to whom I had letters of introduction. How friendly was his hand reached out to me! How heartily did he welcome me! What an enjoyment once more to see a European! Mrs. Dudgeon offered me most kindly her hospitality, and, during my six weeks' sojourn with her, did everything to make my stay as pleasant as possible.

In relation to the above description, I may say, in conclusion, that a journey from New York to San Francisco, from the Atlantic to the Pacific coast, a distance of 3,300 miles, is a picnic merely compared with the journey of 80 miles from Tientsin to Peking, which certainly is a *journey* in the highest sense of the word. It is to be hoped that the time is not far distant when such experiences as I have related will be numbered among the things that were, and when a better, speedier, and cheaper mode of conveyance will be adopted. When China makes such a beginning, takes such a leap forward, who knows where she will stop!

The Baptist Missions to the Chinese began at Bangkok in 1832. The aggregates in Siam and China proper now are—foreign missionaries, 13; native preachers, about 46; churches, 10; members, 717; baptised from the beginning of the mission, about 1,000."

Japan.

PERSECUTION OF CHRISTIANS.

INCREASED attention is called to the attitude of the Japanese Government towards Christianity. Those arts and sciences which it produces are desired, but the religion itself is hated and persecuted. Hundreds and—if what seem to be thoroughly credible statements are true—thousands of its

people are at this hour being harried by that government even to death for no alleged crime but that of adhering to what it stigmatises, in a "proclamation posted all over the land," as a "base and corrupt religion." A Bible-readers' meeting at Yedo, held in a Presbyterian missionary's house, was recently broken up, and, as is reported, by government authority. Spies are employed to discover what natives assist in translating the Scriptures, that they may be made to suffer. That the great majority of those arrested, imprisoned, and suffering are Roman Catholics is merely an accident. They are hunted not as Roman Catholics, but as "*Christians.*" On this ground our government is to be urged to interfere in some way for their protection. Dr. Lore has an article, copied into the *Missionary Advocate*, putting the thing quite emphatically. He says :—

"Such a proclamation as the one referred to must greatly prejudice the interests of all American citizens in the empire. It endangers not only their temporal interests, but jeopardises their lives. Under such circumstances, amity and commerce cannot be maintained. . . . It is very important that attention should be directed to this matter now, as next year we believe is the time for revision and renewal of treaty relations. If Japan desires to renew these relations, she should be required to withdraw her national insult, and cease to persecute the Christians residing in her country. . . . The religious press should remonstrate against this persecution. The churches should strengthen our government, and unitedly demand that in the treaty revision complete protection shall be secured to all Christians. Upon this, humanly speaking, depends the success of Christian missions in that country."

The *Advocate* itself says : "All the treaty powers are Christian powers. But every Christian nation is insulted, grossly insulted, by these anti-Christian laws of Japan. It ought to be known that Christian nations will not longer quietly submit," &c. But our government, as such, knows no difference between "Christians" and others. It champions no religion. It has nothing to do with such questions. It looks at its citizens simply as citizens. If any of them are wronged in their interests, rights, or liberties, civil or religious, whether in Japan or France, we hope to see its powerful arm put forth for their protection, not because they happen to be "Christians," but because they are American citizens.—*American Paper.*

United States.

ANNIVERSARIES.

THE anniversary of the American Tract Society was held on May 10th. Bishop McIlvaine was re-elected President of the Society; Rev. J. M. Stevenson, Corresponding Secretary; and O. R. Kingsbury, Treasurer.

The treasurer reported that the receipts for the year were 121,487.15 dols.; the sales, 370,116.47 dols.; amount expended in manufacturing books and tracts, 237,028.36 dols.; periodicals, 179,046.70 dols.; agencies and depositories, 113,787.84 dols.; district secretaries, 12,133.93 dols.; appropriations for foreign lands, 6,000 dols.; and other expenses, 43,791 dols.—total, 491,787.83 dols.: leaving a balance in the treasury of 394.67 dols. The whole number of books and tracts distributed during the year reaches the amount of 16,000,000. The number of new publications issued was 235. The value of the gratuitous distribution of publications for the year was 50,482.66 dols., which was made through missionaries in foreign lands, through those labouring on their own inland waters, and on the shipping in their own and foreign ports. Among the publications of the Society were seven volumes in German; Seymour's "Evenings with the Romanists," in Portuguese; "Goodell's Sermons," in American; and volumes, tracts, and illustrated cards in Spanish, Portuguese, Armenian, Ponapé, Creek, Hawaiian, and Mpongwe. Three new periodicals—the "Morning Light" (for children), the "Deutscher Volksfreund," and the "Illustrated Christian Weekly"—have been started during the year. The combined circulation of the "American Messenger," the "Child's Paper," and the "Botschafter" has been 545,291 copies monthly. During the year, 287 colporteurs held or addressed 10,000 religious meetings, made 278,448 family visits, conversed on personal religion, or prayed with 194,809 families.

The fifty-fifth anniversary of the American Bible Society was held on May 11th. Among those who addressed the meeting were General Theodore Runyon, of New Jersey, and the Rev. Cyrus D. Foss. The annual report shows 64 life directors constituted, 1,880 life members elected, and 105 auxiliaries enrolled. Thirty-three agents conduct the work in this country, and three, with forty colporteurs, in foreign countries. The receipts for the year were 729,464.70 dols., including 408,888.72 dols. for Bibles and Testaments, 39,416.34 dols. from the Building Fund, 101,078.82

dols. from legacies, 169,659.83 dols. from donations, and 10,420.99 dols. from sundry items. The payments have been 651,135.31 dols. The sum necessary to meet the outstanding engagements of the society is estimated at 70,000 dols. Three sets of new electrotype plates have been made, besides plates for the Arabic Scriptures in progress at Beirût. Seven new publications at the Bible House, all in foreign languages, besides others printed or authorised abroad, have been issued. The number of volumes printed at the Bible House was 1,031,800; number printed and purchased abroad, 164,997: making a total of 1,196,797 volumes. Volumes issued, 1,107,727, including 938,548 from the Bible House, and 169,179 abroad; the latter representing some fifty-eight different languages and dialects. The gratuitous work for the year amounted in value to 234,352 dols.

The American Home Missionary Society report 940 ministers employed in 29 States and Territories, 1,957 congregations and missionary stations supplied, and 71,550 pupils in Sunday-schools. During the year, 93 churches have been organised by the missionaries, and 43 have become self-supporting. As nearly as can be ascertained, there have been 5,833 additions to the churches—3,028 on profession, and 2,085 by letter. The receipts are 246,567.26 dols.; the expenditures, 263,617.19 dols.

GENERAL ASSEMBLY OF AMERICAN CHURCH.

The Reunited Presbyterian Church has just completed the grand Five Million Dollars movement, on which they embarked in May, 1870, in celebration of the reunion of the Old and New School bodies, after a separation of about forty years, by adding two millions of dollars to the sum originally fixed upon. This statement was made at the annual meeting of the General Assembly of the denomination, which has this year assembled at Chicago; and as it is an event of no ordinary interest, we recur to it in noticing the proceedings of the American Presbyterians. At the meeting of the Supreme Court in Midsummer, 1870, it was originally proposed that the memorial movement should aim at the raising of a million of dollars; but the Rev. Dr. John Hall, of New York, and formerly a well-known Dublin minister of the Irish Presbyterian Church, boldly suggested that they should make five millions their goal. Not a few were of opinion that the sum was far too great, and that the other great funds of the church might suffer from the attempt. Dr. Hall was, however, no way discouraged; and the other principal men, clerical and lay, at once set their shoulders to the wheel. Tuesday, the 23rd of May last, was the day fixed upon for the presentation of their report by the Memorial Committee. The Assembly was crowded on the occasion, and as Mr. W. S. Gilman, of New York, the chairman of the committee, and the Rev. Dr. Ellinwood, the secretary, both noted for their remarkable powers of organisation and of work, laid their statements before the house, the interest is said to have been marked in the extreme. After stating that a number of items, the destination of which had not been specified, had been set aside as not belonging to the memorial cause, and that subscriptions from distant places were still coming in, the latter fairly took the Assembly by surprise when he announced that up to noon that day the sum of 7,607,499 dollars, or about £1,521,499 of our currency had been raised. One correspondent, describing the scene, says: "When the grand total was announced, the Assembly and the audience broke forth into loud and prolonged applause, and when some brother struck up the Doxology, 'Praise God from whom all blessings flow,' every voice was raised to the grand harmony of 'Old Hundred,' and it was rendered with a force and feeling seldom surpassed. At the close of the singing an intense emotion pervaded the entire assemblage, and when, in response to the request of the Moderator, who wished all to remain standing, Rev. Dr. Hall, of New York, offered up a fervent eloquent prayer of thanksgiving and praise, ministers and elders, gentlemen and ladies, alike gave vent to their feelings, and the number of dry eyes were few as the touching prayer proceeded. None but those present can tell what pathos, what thankfulness, what tender earnestness, what brave resolution for the future, were included in that prayer. Strong men sobbed almost audibly. And many a devout Amen—though we are Presbyterians—sounded through that house when the voice ceased." The effect of the whole was so overpowering that the Assembly had to be adjourned at once till the evening. On resuming, addresses were delivered by a few of the leading members, to the effect that a new spirit of liberality seemed to have been poured upon their congregations—that the church was prepared for the great future before her, and that they might hope to engage in that work with some prospect of success. Dr. Hall said that the times in which they lived were

at, that the call to duty was as great, and that
e lessons he had learned from the fact that,
ing into account the subscriptions that had
en given to some other objects, they had raised
t year well-nigh ten millions of dollars with-
t embarrassment, were to have full trust in
d, and to put more confidence than ever he
l done in the great heart of the Presbyterian
ple of these United States.

The Memorial Fund is to be devoted to the
efit of churches, manses, literary and theolo-
al institutions at home and abroad, hospitals
nected with the church, and houses for the
of the mission and other boards. The boards
l standing committees, as well as the presby-
ies, are at present employed in making the
anisation of the church as complete as pos-
le in all its parts and localities. It was stated
one of the Assembly meetings that the ordi-
ry funds of the church had not, as a whole,
fered this year from the great effort made to
ke the Memorial Fund a success. On the
trary, churches and individuals had given a
ger aggregate to the boards than in any pre-
ous year of their history. The total gain in this
pect had been 76,502 dols., or about £17,300.

Ireland.

(From our own Correspondent.)

THE Irish Presbyterian General Assembly held
sittings this year in Dublin, in the same build-
g where the first Episcopal Synod met, and
most immediately after its deliberations were
ncluded. Circumstances combined to lend the
eeting more than usual interest, and the atten-
nce of strangers was often very large. For four
rnings of the first week the members of the
sembly were entertained at breakfast in the
ge room of the Rotunda, where from 500 to
0 persons sat down; and every morning from
ght till nine there was a prayer meeting at-
nded by as many as the room could accom-
odate. The Ministry, the Eldership, the Col-
ges, the Missions, the Family, and Sabbath-
hools, were among the subjects that occupied
ese early gatherings, and were introduced so
mirably that it is understood the brief addresses
ill be printed. The tone of these meetings
evailed in the Assembly, which was noted for
earnestness and brotherly kindness, its deter-
ination for work, and its spirit of prayer. The
ev. Dr. Smyth, the outgoing Moderator, who
s held office for two of the most critical years
in the history of the Church, preached, from Hebrews xi. 1, a sermon which attracted more than usual attention; and the Rev. L. E. Berkeley, well known in Ireland for his labours in education and colportage, was unanimously chosen as his successor. The reports that were presented were all encouraging. The more rapidly latter growth of the Indian Mission, the spread of the Jewish, the progress in Spain, the extension and fruit of mission work at home, and the growth of spiritual life, were dwelt on in turn; and the spirit in which the Church has risen to its financial emergency is a presage of a vigorous future. It was stated that, out of 562 ministers, 512 have commuted, and that 30 of the 36 ministers are among the number; while it is expected that most of the remaining 50 will very soon join the ranks. Nearly £400,000 of the commutation money has been invested, and about £53,000 more has been received—the two sums representing the commuted annuities of 482 ministers. The experiment of a sustentation fund has been even more successful, the sum of £25,262 having been received for the first year, and of that not more than £2,511 is in donations. Nor was this large additional effort withdrawn from the work already undertaken, but the reverse, for there is an increase of £650 to the Mission fund, to other religious objects of £482, and to ministerial support of £163; while among the pleasantest features of the givings is its spontaneity, and that in most cases the donors bring their gifts to the Church and dispense with the agency of the collector. The total amount the Church has gained during the year is over £113,000. The statistics of its numbers show little change; 80,559 families; 115,495 communicants; 2,210 elders; deacons, 161; members of committee, 5,986; stipend payers, 67,184; manses, 275; national schools, 716; Sunday-schools, 1,104; Sunday-school teachers, 8,253; Sunday-school scholars, 68,829; and 901 prayer meetings in which the members of the Church take part.

There was a vigorous debate on the Education question, not that there was difference of opinion, but only eloquent and striking expressions of it, and of the determination of the Church to uphold an undenominational system. A committee was appointed, after discussion of the question and a division, to consider the authority and fitness of instrumental music in public worship, and report to the next Assembly; and another committee was appointed, also after discussion and division, to consider the question of psalms, paraphrases,

and hymns, and to report: the use of hymns not having been yet formally sanctioned by the Church, and many of its members objecting to any words of praise but the metrical versions of the Book of Psalms. The Rev. D. Morgan asked leave to resign the Convenership of the Foreign Missions, a mission which he may almost be said to have created, and one which he has watched for over thirty years with an assiduity that has few parallels. The Assembly, however, insisted on his retaining the Convenership, and appointed the Rev. W. Fleming Stevenson Assistant-Convener and successor. Deputies were present from the Free Church of Scotland, the Presbyterian Churches of England, America, and New Zealand, the churches of France, Belgium, &c., and their addresses were among the most attractive features of the meeting. Mr. Wallace, one of the Assembly's missionaries in India, and Mr. Carstairs Douglass, the well-known Chinese missionary, were also heard with deep interest. On Saturday Mr. Henry Bewley entertained between one and two hundred members of the Assembly at dinner in his residence at Willow Park, several hundred additional guests arriving for tea, which was followed by a meeting addressed by several of the ministers. On the Assembly Sunday the pulpits of the Presbyterian churches in the city and neighbourhood were occupied by well-known ministers; an evangelistic service was conducted in the Metropolitan Hall; and a joint missionary and evangelistic service in one of the churches in the evening. The meeting, which was in every way successful, lasted for about nine days. A special assembly will be held in Belfast, probably in July, to transact some necessary business, and the next regular meeting will be held in that town in the first week of June, 1872.

LITERATURE.

In the *Memorials of the Life and Ministry of Dr. Mackintosh*,* of Tain and Dunoon, we have one of the most interesting and instructive books of its kind that has recently issued from the press. There is a brief and valuable historical sketch of the religious history of the northern Highlands of Scotland, and a biographical sketch of Dr. Mackintosh himself; but the greater part of the volume consists of sermons of such a high character as are seldom heard or printed. They are full of thought and deep Christian feeling. The theology is orthodox; but there is no dry orthodoxy. These sermons, in fact, prove what has been often proved before, that a consistent evangelical theology searches the heart in its deepest emotions, and brings out the sweetest fragrance of the sanctified soul. They are sermons which cannot be read without promoting Christian life in him who reads them, if he have it, and attracting him, if he have it not. There is no subject the preacher touches which he does not adorn.

Where dwellest Thou? * is a series of addresses simply written on important Scripture truths, connected especially with the life of our Lord. It is a book well adapted to be read at mothers' meetings, and fitted also, where not read, to suggest an attractive method of bringing home to the heart and conscience the truths which concern salvation. It contains many stories illustrative of truth gathered from different sources, and it enlarges with interest on the Scripture narratives.

Heart Whispers in Poems and Prose † contains many excellent pieces. The rhythm of the verses is generally good. Some of the pieces are truly beautiful. There is throughout a spirit of deep piety—of near living to God. We might quote verses, had we space, which are likely to have a permanent place in our sacred poetry, but we must refer our readers to the book itself.

How Little Bessie kept the Wolf from the Door,‡ and *Bright Rays for Dark Days*,§ are two books intended for the young; the first being an interesting and touching story showing the trials of the poor and the goodness of God in extremity, the second containing a few simple addresses on great topics of religion, especially the love of the Father and of Christ. The themes chosen are too high for the aim of such a book.

The Eastern Question, by Dr. F. Leflufy,‖ gives a view of the state of Turkey, and a brief sketch of what has been accomplished there in recent years.

* *Memorials of the Life and Ministry of Charles Calder Mackintosh, D.D.* Edited by the Rev. William Taylor, M.A. (Pp. 295.) Edinburgh: Edmonston & Douglas.

* *Where dwellest Thou? or, the Inner Home.* By M. L. Charlesworth, Author of "Ministering Children." (Third Thousand. Pp. 379.) London: Seeley, Jackson & Halliday.

† *Heart Whispers in Poems and Prose.* By A. S. Ormsby. (Pp. 126.) London: Yapp & Hawkins.

‡ *How Little Bessie kept the Wolf from the Door.* (Pp. 126.) London: Religious Tract Society.

§ *Bright Rays for Dark Days.* (Pp. 127.) London: Religious Tract Society.

‖ *The Eastern Question.* By Dr. F. Leflufy, a Turkish subject. (Pp. 35.) London: Nisbet & Co.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE taking possession of Rome as the capital Italy is a great historical event, indicative of e most momentous changes. The Italians are ich more likely to become a great nation with me as their capital than with any other city. ie reception of Victor Emmanuel in Rome ows how welcome is the change, and how false e representations of Dr. Manning and others at the people did not wish the revolution. In Italian city has such an ovation been given. herever the King went he was received with clamations, and at the review of the National ard there was unbounded enthusiasm. The ople are heartily rejoiced to be rid of the Pope-ing power, and if that power is ever to be stored, it will be forced on them by the gun d the bayonet.

A correspondent of the *Guardian* says, writing m Munich, that Strossmayer and a considerable mber of the bishops of the minority hold out strongly as ever against the Vatican decrees. e had seen a letter from Bishop Strossmayer, itten within the last few weeks, which puts is beyond all question. In the same letter the shop stated that the "Letters of Quirinus," ich Archbishop Manning and the trimming shop Ketteler try to discredit, are the "truest mpendium" which he had seen of the proceed-gs of the Vatican Council. The same cor-spondent had been much with Dr. Döllinger, d was struck with the respectful way in which erybody saluted him. Priests, who probably uld not dare to administer the sacrament to n, saluted him with marked sympathy and respect. Still the movement has great difficulties against which to struggle. No bishop can resist the Papal Court without having in the end to surrender his See except in Hungary, where the Government have forbidden the promulgation of the Vatican decree. No priest can stand out when his bishop has submitted, without being reduced to beggary. Such is Dr. Döllinger's representation, but still he is hopeful of the future. He is now engaged in an important work on the Papacy, which will trace its gradual rise to the present portentous dimensions, and show its baleful influence in the political as well as in the religious development of Europe. Dr. Döllinger, this correspondent says, has not any intention nor wish to encourage a schism in the Church of Rome. He is anxious to see the Church reformed, not broken up. He and his friends believe that the movement, of which they are the foremost victims, will tend to the reunion of Christendom. The authorities of Rome have lately made more than one overture to him with a view to compromise. But "the grand old man rejects any and every kind of compromise that could be construed into a sacrifice of truth."

The Rev. Dr. Prime, the editor of the *New York Observer*, who has recently visited India, takes a very favourable view of the government, as now carried on :—

"India is ruled now for the good of India, for the sake of the people of India. I take the greatest pleasure in bearing testimony to the high character of those who have the administration of affairs in that empire, and to the aspect of the

country in its material, educational, social, and religious interests, as being full of promise. I doubt if any country has more conscientious and intelligent public officers controlling its destinies than has India. There are reforms yet to be consummated. The extreme caution of rulers prevents them from entirely giving up a sort of complicity with idolatry; the great work of education which the government is carrying on, to which I shall again allude, is confined too much to a privileged class; but it has been a great pleasure to me to find this land making such rapid progress in all that is calculated to promote the highest good of the people who dwell in it, to whatever race they belong. Overlooking all the past, I heartily rejoice that India is to-day under British rule. Long may that rule be undisturbed. May it not be broken until the tribes of the land shall be able intelligently and wisely to govern themselves. The effect of the present system will be to develop their powers of self-government. In addition to the native princes who are still recognised as the heads of their limited territories, natives are admitted as members to the Supreme and the Provincial Councils. The government is doing nothing directly to advance the Christian religion (though as much as our own government is doing), and many evils growing out of the peculiarities of the people, the varieties of races, the inveterate nature of hoary prejudices, yet remain to be removed or remedied; but judging from the promise of the present, India bids fair to become again a mighty Empire in the East, and to outshine in its glory the splendour of the old Moguls."

The *Chinese Recorder* has an article on the Karens, by Mr. Edkins, of the London Missionary Society, at Pekin. He thinks the Karens belong to a very numerous class who cover the mountainous country along the southern borders of the Chinese Empire from Ladak to Cochin China, and that they are of Hebrew origin. There are some remarkable similarities in their languages, and many of their words correspond very closely to the Hebrew. He thinks that vestiges of religious traditions anterior to Buddhism are still extant in that part of Asia, and that such traditions should be carefully treasured. He refers to an old custom among them, to abstain from eating swine's flesh. He concludes as follows: "If Protestant missionaries now resident in Burmah and Pegu were to collect these traditions afresh from more distant Karen tribes, and especially from those least under the influence of Buddhism, much light might be thrown on the interesting question, whether the Western Himalayic races have not, in addition to resemblances in language to the Semitic stock, some well preserved and self-consistent traditions of the religious faith of the earliest Hebrews and Babylonians. Looking at the tendencies of modern research in cuneiform inscriptions, and in the history of language, and of old western Asia, we may well expect to see new and powerful corroborations soon added to the early parts of the book of Genesis, and a brilliant light thrown on the dispersion of nations, on the Divine origin of language and the arts of civilised life, and on the extent to which the ancient monotheistic faith and religious life of Babylonia, favoured by Divine instruction through the teaching of Enoch and Noah, have left their traces in other parts of the world."

Much discussion has taken place in regard to the Chinese Circular on Missions. An able analysis of it, which we would commend to the attention of all persons interested in Missions, has been published. It is written by Dr. Williamson and the Rev. Carstairs Douglas — two excellent authorities. It has been prepared and printed at the request of some of the Secretaries of the Missionary Societies interested in China, for the information of their Committees, and may be had from Messrs. Ranken & Co., St. Mary-le-Strand, London.

THE RELIGIOUS BODIES OF GERMANY.

THE following account of the various religious bodies of Germany will no doubt interest many of our readers. It is translated from an article in the *Wächterstimmen*, which has the merit of being at once concise, clear, and comprehensive; but which lays, it must be observed, no particular stress upon the order in which the different denominations are ranged. Two or three merely

ed by the compiler have been inserted
rt descriptions in the body of the article,
istake or two corrected, but no further
n of any moment has been made by the
r.

State-Church Lutherans, or those who
o the Lutheran established churches of
which have not adopted the *Union*.
rm a very miscellaneous multitude, of
ie part, in a manner more or less extreme,
e standard of old *Lutheranism*, and the
es homage in a greater or less degree to
it of the world, so that among many
is of this class there is no longer any
ism, nor any pure church system, nor
s a rule, any Christianity to be found.

Stephanists (*Stephanisten*). These are
st Lutherans, and adherents of the minis-
ie Bohemian congregation in Dresden,
Martin Stephan. He emigrated with his
America, fell into immorality, was ex-
icated, and in 1846 joined the Roman
Church.

Belowans (*Belowaner*). These are also
st Lutherans, and are to be found in
n, where they are also called *Seehrfianer*.

Huschkites (*Huschkianer*). These form
Lutheran body, and constituted them-
separate church in the year 1841, under
chke, professor of law in the University
u.

Dietrichites (*Dietrichianer*), who in the
il joined Pastor Dietrich of Jabel, near
k, and an opponent of Huschke.

Free Lutherans, who, with Haag, a cler-
it their head, separated themselves from
e-Church, when the *union* was introduced
en.

Old Lutherans, who unite under the
unfurled by Frommel, a clergyman of
n in Baden; but they stand at the same
connection with the Old Lutherans all
rmany.

Established Reform Church. The ortho-
mbers of this church do homage with
less strictness to the doctrine of Calvin,
thus distinguished from the Lutherans,
ell known, chiefly in their views con-
the Lord's Supper and the doctrine of

In the Reformed Church also, as well
Lutheran, the mass of the people are in a
indifferentism.

Lowland Reformists. The founder of
y was Dr. Kohlbrügge, who was born in 1803, and in the year 1847 founded it at Elberfeld. They hold to the doctrines of Calvin, and have in addition introduced among them the Presbyterian Church government of Scotland.

10. The *Separate Ones*, who retired from the Reformed Church of East Friesland during a revival of the work of God between 1820 and 1830, because the clergyman of the State-Church had embittered himself against them and become their enemy.

11. The *United Established Church*, whose members—some of whom hold to the Lutheran confession and others to the Reformed—have only the same external church order in the state to which they happen to belong, whilst, as is well known, their own peculiar religious views are left to both Lutherans and Reformists in the United Established Church. The union which has been adopted principally in Prussia, Rhenish Bavaria, Baden, Nassau, and Würtemberg, and is very severely attacked, particularly by the strict Lutherans, had its origin at the third centennial celebration of the Reformation in 1817, and was founded on the orders or recommendation of some of the German princes.

12. The *Moravians* (*United Brethren*). This body was founded by Count Zinzendorf in the year 1750, when he collected and fostered on his estate at Herrnhut, in Saxony (hence their name of Herrnhuter), the Moravian Brethren who had been driven out of Bohemia. Their members are, it is true, here and there closely connected with the State-Church, but have also at their principal places independent ecclesiastical organisation, with their own ministers, sacramental services, and other ordinances, by which they prefer to represent themselves as a small church within the church.

13. The *Pietists*, who separate themselves from the worldly and infidel elements of the State-Church for their own special edification, and in some places are aiming more and more at organisation, and have not only their own lay agents and preachers, but also ministers. In them the foreign mission finds its principal support, and it is they who carry on with success the various departments of the "inner mission."

14. The *Pregizerites* (*Pregizer* or *Pregizerianer*), who form a peculiar Pietistic sect in Würtemberg, which was founded by Pregizer, a clergyman in Haiterbach, who died in the year 1824. They believe in unconditional regeneration by baptism, defend the *Chiliasmus*, or doctrine of the millennial reign of Christ on earth, in visible form,

before the end of the world, and adhere to the doctrine of the restoration (*Wiederbringung*) of all things, by which they mean that the fallen angels and lost men will all at length be restored and saved.

15. The *Michelhahnites* (*Michelianer* or *Michelhahner*) are a Pietistic body, founded about the year 1817, by a farmer in Würtemberg, called Michel Hahn, who was born in 1758, and died in 1819. He professed to have received special illuminations; he preached, however, with seriousness and unction, the word of God in the congregations which, despite many kinds of persecution, he had formed up and down the land, and gathered round him many who were desirous of salvation. The Michelhahnites deviate in many important points from the Evangelical Confession of the State-Church, and have their own separate arrangements without formally separating from it. They insist especially on a holy life, and believe in the ultimate "restoration of all things." The chief seat of Michelhahnism is Würtemberg, where its adherents are said to amount to 30,000.

16. The *Kornthal* Church (*Kornthäler*), in Kornthal, not far from Stuttgart, is civilly and ecclesiastically endowed by the State with a peculiarly free constitution, and forms for itself, so to speak, a social theocracy. Michel Hahn had already laid the foundation for this church, but it was not until the year 1819 that it was organised, and that by G. W. Hoffmann. The introduction of a new hymn-book in 1791, and the change of the Liturgy in 1851, which gave such offence to the Würtemberg believers that thousands of them emigrated to Russia, were the causes of its establishment. After a great deal of trouble they were successful in their efforts to obtain permission from the King of Würtemberg to organise a congregation and society of believers, in that respect independent of the *Consistorium*, or Ecclesiastical Court, and who had directed also their view especially towards Jerusalem, to which they believed that they would soon be permitted, according to the prophecies of Holy Scripture, to emigrate. With this church at Kornthal that of Wilhelmsdorf, near Ravensburg (Würtemberg), is also connected. In both Church discipline is upheld, and Christian love cherished; the original Jerusalem idea has, however, nearly quite disappeared.

17. *Henry's People* (*Heinrich's leute*). These are a small body in the neighbourhood of Heimsheim, in Würtemberg, and arose there between 1830 and 1840, through the labours of Heinrich (Henry) Fries, who died in 1865, and who in his congregations had strongly and earnestly insisted on conversion, and held with his followers a kind of experience meetings.

18. The *Wernerites* (*Wernerianer*), who, with Gustav Werner, a Würtemberg Theologian, at their head, adopted in general the teaching of Swedenborg, but their special wish is to take advantage of industrial pursuits in order to accomplish the purposes of the kingdom of God, and to develop therefore also in various benevolent institutions an active Christo-industrial life.

19. The *Jerusalem Friends* (*Jerusalemsfreunde*), called also *Hoffmanites* (*Hoffmanianer*), *Hardthofites* (Hardthöfer), and "the *German Temple*" (*der deutsche Tempel*). This body was founded in the year 1854 by Christian Hoffmann (a son of the Hoffmann who founded the Kornthal Church, and brother to the distinguished court preacher of Berlin), for the work of gathering the people of God into Palestine, fulfilling their idea of prophecy, and making a way everywhere for a new order of things to be based on the principles of God's word. The Mother Church has its chief seat at Kirschenhardthof, near Winnenden, in Würtemburg, and is under the care of the elder Christoph Paulus, whilst they have already founded two colonies in Jaffa, and Haisa in Palestine, which are under the direction of Bishop Christian Hoffmann and Elder Hardegg. The number of "Jerusalem Friends" amounts altogether to about 3,000.

20. The *Brethren* of the Evangelical Brotherly Union, which was founded between 1850 and 1860, for the extension of the Kingdom of God. They send out itinerant preachers, have their own congregations, celebrate especially the Lord's Supper, and accomplish much good by their labours and writings. The members of the Union numbered, in the year 1866, 587.

21. The *Hamburg Baptists*, called also *Reformed Baptists* and *Church of Baptised Christians* (*Gemeinde getaufter Christen*), the last of which designations they have themselves added, had their origin among some believers in Hamburg, who spoke with one another concerning Baptism, and, after much conversation, came to the conclusion that they were as yet unbaptised, partly because they had been baptised only as children while they knew nothing of this ordinance, and partly because they had only been sprinkled and not immersed. Their leader was a preacher who derived his support from England, and who is now well known throughout the Christian world —the indefatigable Mr. Onken. Soon after, with

the help of Dr. Sears, an American Baptist, who had come to Hamburg in order to become acquainted with the condition of the German universities, the foundation of this church of Baptised Christians was laid, which has already spread through Germany, Switzerland, and other bordering countries, and has at present about 16,000 members. They contend strongly for the doctrine of unconditional election.

22. The *Schaufleran Baptists* (*die Schaufler'schen Baptisten*). This body was founded about the year 1830, in Stuttgart, by Schaufler. They call themselves Lutheran Baptists, for the sake of distinction from the Hamburg Baptists; and that because, with the exception of the doctrine of Baptism, they abide by the Lutheran confession, to which they, however, also add the doctrine of the "restoration of all things."

23. The *Fröhlichites* (*Frölichianer*), Baptists, who are called by this name after Fröhlich. They teach most distinctly that theirs is the only baptism which is genuine. Those whom they baptise are, according to their opinion, unconditionally regenerated and sealed with the Holy Ghost. They think, in addition, that they are, as Christians, free from the law; and they maintain the doctrine of election. Their narrow-mindedness is so great that they do not suffer their members to visit the meetings of other Christians.

24. The *Dunkers*, Anabaptists, to be found chiefly in America, but whose origin was really in Germany, in the valley of the Wetter. Their founder, Conrad Beissel, was a German clergyman, who had been educated at Halle, and afterwards emigrated to America on account of the persecution which he had to endure for his opinions. They are called Dunkers from the German *tunken*, to dip.

25. The *Separated Ones under the Cross*. These Baptists withdrew themselves from the body mentioned before (No. 10), which is to be found in East Friesland. They have had themselves baptised once more.

26. The *Winzelites* (*Winzelianer*), also Baptists, who live on a farm near Schaffhausen, in Baden, as adherents of a certain clergyman of Würtemberg called Winzeler, and have all things in common.

27. The *Wesleyan Methodists* (*Wesleyaner*), who are found principally in Würtemberg. They have one circuit also in Baden, and have lately opened a mission at Vienna, in Austria. The work was commenced by Christopher Gottlob Müller, a native of Winnenden, in Würtemberg, who had fled to England during the wars of the first Napoleon, was converted to God in London, and returned in 1830 to his home, where he preached with wonderful success, and established churches which in 1859 came under the immediate direction of the Wesleyan Conference in England. The number of members amounts in all to 1,822.

28. *Episcopalian Methodists* (*Bischöfliche Methodistenkirche*), who are to be found throughout various parts of North and South Germany and Switzerland, and amount in all to 6,956. They have a theological college at Frankfort-on-the-Maine, and form a part of the Methodist Episcopal Church of America, which has on the western continent also a German membership of 29,612 persons, the first of whom were collected under Dr. Nast's preaching in 1835. The work was commenced in Germany in 1849, by Dr. Jacobi, a native of Germany, but Methodist minister in America.

29. The *Evangelical Association* (*Evangelische Gemeinschaft*), a German Methodist body in America, which adopted this name in 1809, instead of their former designation of "so-called Albrecht Brethren" (*die sogennanten Albrechtsleute*). They were founded in 1800, by Albrecht, who became their first bishop, have established missions in Switzerland and Germany, and (including a few English-speaking churches in the United States and Canada) amount in all to 60,241 members.

To these may be added the *United Brethren in Christ* (*die vereinigten Brüder in Christo*), or *German Methodists* (*die Deutschen Methodisten*), as they were called. This body was founded by Otterbein, a Lutheran minister and friend of Asbury, in Baltimore, about 1774. Their first conference was held in 1789. They have now more than 82,000 members, and a university called after their founder Otterbein. But as many of their members are English, and they have no missions in Germany, we do not include them in this list.

30. The *Irvingites*, or the *Catholic and Apostolic Church* (*die Katholisch-Apostolische Gemeinde*). Here and there they have a considerable number of adherents in Germany.

31. The *Darbyites*, adherents of F. Darby, an Irishman. They reject, in direct opposition to the Irvingites, all offices in the church, and teach, among other things, especially these: that the child of God is completely sanctified in Christ the moment he believes, and cannot fall again from grace; that Christ may at any moment come to

the earth to bring home *his bride*; that we need not use the Lord's Prayer; that it is equally unnecessary to pray for the forgiveness of sins and the Holy Spirit, &c. In the year 1840 they entered Switzerland, and extended themselves also to Germany, where they are to be found, perhaps, in their greatest strength in the Prussian Rhine provinces, and in the once dukedom of Nassau. They do not at all like the name of Darbyites; they prefer to be called "Christians" only. They hate everything of the nature of sects, something of which they see in all names, and churches, and societies, and with such ideas they set up their party.

32. The *Nazarener*, or *Lindlianer*. These have much resemblance to the Darbyites. Each brother in the church is also a preacher. In the year 1869 their number amounted in Würtemberg to 366.

33. The *Schwenkfeldites* (*Schwenkfeldianer*). Schwenkfeld, who was born in 1490, separated himself from the Protestants because he recognised in the bread and wine of the Lord's Supper only symbols and emblems, and rejected all positive enactments and usages in the constitution of the church, on account of which he was persecuted, and in 1561 died in banishment at Oepffingen, in the neighbourhood of Ulm. His adherents emigrated from Silesia, mostly to North America. Since religious liberty has been proclaimed in Prussia they are again to be found there.

34. *Members of the Protestant Union*, called also *Schenkelites* (*Schenkelianer*), from Dr. Schenkel, in Heidelberg, one of their foremost leaders. The Protestant Union was founded about the year 1860. Its principles are rationalistic.

35. The *German Catholics*. This rationalistic body was founded in the year 1844, by J. Ronge, a Catholic priest, who protested against the superstition of the holy coat at Treves, which had been exposed to view by Bishop Arnoldi. He separated himself from the Papacy, and founded churches of his own, which sprung up rapidly one after another. They are also called *Rongites* (*Rongeaner*), and *New Catholics*, whilst they call themselves *The Religious Reform Union* (*der Religiose Reformverein*). Some of them have joined Protestant Churches, but most of them united with

36. The *Friends of Light*, who owe their origin to the excitement between 1841 and 1848, caused by Ulich of Magdeburg; became for a while the depositories of all religious and political discontent and opposition to the Prussian Government, and hold the lowest views possible on Christianity.

37. The *Cogitanters* (*Cogitanten*), a party in Berlin, founded in the year 1765, by Dr. L. Löwenthal. The term "Cogitanten" means the thinking ones, "die Denkenden," which expression is here used in opposition to those who *believe*. Their novelty is said to be a religion without confession of faith, like that of the Latitudinarians. They acknowledge no God. This party appears, however, to have already ceased as such.

38. *Société agis comme tu penses*, or Society "Do as you think"; an international union of Freethinkers in Heidelberg, who formed themselves into a body in 1866. Their programme is drawn up in the French language, and their members are bound to send for no priest at births and deaths. No more is heard, however, of this society.

39. *The Roman Catholics*. Many of these, especially the so-called enlightened part, do not share the superstition of their church, but fall away into the opposite extreme of infidelity.

Besides the various orders that are found in Romanism, this great machine, which up till now has been held together with iron power, is ready to burst, and threatens to divide itself, even outwardly, into different camps, where on the one side Ultramontanism and Jesuitism hold on firmly with all tenacity to the absurd dogma of the Pope's Infallibility, and on the other the more enlightened portion of Catholics send forth earnest protests, and will perhaps declare their independence.

40. *The Orthodox Greek Catholics*, who are to be found likewise in Germany. They do not acknowledge the Pope of Rome as their head, but have nevertheless seven sacraments. The Lord's Supper is administered with both kinds, and children may partake of it. The Holy Scriptures are more respected, and more widely circulated than among the Roman Catholics.

41. The *Philipponians* (*Philippönen*) who are to be found in Prussia, as separatists from the Orthodox Greek Church. They do not recognise the ministry of the Greek Church, consider its consecration as spurious, and in general are opposed to an ordained ministry. Elders conduct their worship.

42. The *Orthodox Jews*, or *Talmudists*, and *Rabbinists*, who strictly uphold the laws and traditions of Judaism.

43. The *Reform Jews*, with whom Moses and the Prophets have just as little authority as the

traditions of the Elders. They are Rationalists, and introduce what innovations and novelties they please.

44. The so-called *Middle Party*, who, along with the orthodox Jews, receive Moses and the Prophets as a divine revelation, but do not respect what is merely required by the Talmud, and not prescribed by the Old Testament.

There are still many additional German religious parties to be found in times more or less modern, which might be added to this list; for instance, the *Bordelumschan* (*Bordelum'sche*) *party*, the *Zionites* (called also the *Ronsdorf* sect), the *Order of Abel* (a society at Greifenwalde in the eighteenth century), the *Böhmists* (adherents of Jacob Böhme, the theologian), the *Gichtelites*, or *Brethren of the Angels* (a fanatical party founded by J. G. Gichtel, who died in 1710), the *Buttler Sect* (founded by Eva von Buttler, at Allendorf in Hesse, in the year 1706), also the *Muckers* followers of two preachers called Diestel and Elial (who rose at Königsberg in the year 1835), then the *Mengelianer, Brackhausianer, Inspired Ones*, Edwardites, Freemasons, and so on.

NATIVE CHRISTIANS OF INDIA.*

BY DR. GEORGE SMITH.

THE spiritual characteristics and ecclesiastical prospects of the Indian Church is, of itself, a subject which would demand a volume for its discussion and illustration. Even when all have become one in Christ Jesus, the Bengallee and Madrassee convert differs as much from the Punjabee and the Affghan as the Latin races of Europe differ from the Teutonic. All are Orientals; and so far we are prepared to find what is really the case, that a universal religion, Oriental in its local origin, delights in the southern Asiatic in one of the two forms of a meditative pietism, or a fervid, but still somewhat unpractical, intensity. Again, the spiritual characteristics of native Christians will be found to vary according as they are mere catechumens, or new converts, or have been born of Christian parents. No one, even if he be not a missionary, can have held much intercourse with the educated youth of India without being greatly moved by the number who find a certain kind of spiritual life in Christ, but either are not convinced of the duty of cutting themselves off from their kindred by a public profession of their faith, or lack the moral courage to do so, and so go on struggling and suffering, and yet secretly rejoicing, all their days. From such the ranks of the Brahmo Somaj are recruited; to such it is a compromise — a half-way house. The undoubted devoutness, vague longings, and purified lives of many Brahmos are the direct result of Christianity, arrested in the process of development, not only by the iron restrictions of Hindoo civil society, but by the real intellectual difficulty which one who abandons polytheism naturally finds in receiving the doctrine of the Trinity, or even of the divinity of Christ, into his heart by faith. The struggle through which Dr. Duff's first convert passed is precisely that to which all Hindoo inquirers are exposed, and by evading which, for the time, Brahmoism lays hold of so many who would otherwise now be in the Christian Church, by its exaltation of an intuitional rationalism above the necessity for a divine revelation.

"The doctrines of Trinitarian Christians," wrote the Rev. K. M. Banerjea, soon after his baptism, "which I thought were really according to the plain import of Scripture language, were all against my feelings and inclinations. Socinianism, though consonant with my natural pride, seemed yet so insignificant as a professed revelation, that I could not conceive how, with propriety, an Allwise God should work miracles for its sake; so that I remained in a state of doubt and perplexity for a long time, till God, by the influence of his Holy Spirit, was graciously pleased to open my soul to discern its sinfulness and guilt and the suitableness of the great salvation which centred in the atoning death of a Divine Redeemer."

The number of young men who are not far from the kingdom of heaven, in the sense in which our Lord used the words, is large in India. To a Hindoo, or even a Mussulman, especially if he belong to one of the physically and morally weak races, the sacrifice involved in the public pro-

* From a pamphlet by Dr. George Smith, late Editor of *Friend of India*.

fession of Christ is so great, that it must either be the result or the cause of a more than usually high order of spirituality. And this will be found to be the case if the lives of the earliest converts in every Indian mission be studied. There are exceptions, where worldliness or formalism has caused the "first love" to wax cold, but they are few. Nor, although so many of the converts are led by the desires of their newly-formed nature to become professional teachers and preachers, is it only in their case that the Christian who has inherited his faith and its privileges through centuries, rejoices in the grace of God. Clerks in offices, merchants at their desks, deputy magistrates in their courts, peasants in their fields, show daily how, like the apostles of old, they cannot but speak the things which they have seen and heard. Of the great body of the native church, however, it may be said that their Christianity is of much the same type as that of the rest of Christendom.

The prospects of the Church of India are brighter than at any previous period. The Church seems to have passed that early stage of which St. Paul said: "Not many wise men after the flesh, not many mighty, not many noble are called." Of Hindooism it is doubtless true, as it was of the old paganism, that God hath chosen the weak things, the base things, the despised things of the world to confound the things that are mighty; yea, and things which are not, to bring to nought things which are. But while no flesh may glory in His presence, we may rejoice that as years pass on Christ shows his power as of old to yoke all that is wise and noble and great to his triumphal car—that kings are wise, and judges are instructed to "serve the Lord with fear." Brahminism has sent its brightest ornaments in Krishna Mohun, Banerjea, and Pundit Nilakantha Gore, now ministers of Christ. Cultured teachers of Government schools like Gunga Ram and Professor Ramchunder of Delhi; distinguished University graduates like Kalee, Mohun Banerjea; Government clerks enjoying large incomes like Behari Lal Singh; deputy-magistrates, like Tarini Churn Mitter, have either sacrificed much to preach Christ to their countrymen, or as judges, merchants, and physicians, commend the truth by their lives, and seek to propagate it by their purses and their pens. Not less remarkable are the recent converts in Upper India from Islam. Of the Moulvies who conducted the controversy with the late Dr. Pfander at Agra, three have yielded to the truth of Christ, and of these two are very learned men—Moulvie Safdar Ali of Jubbulpore, and Imad-ood-deen, who, before his death, was enabled to write one able work for his former coreligionists, and was ordained by the Bishop of Calcutta.

Nothing has been said of the question of missionary success. If the facts we have stated, if the one stubborn fact of the existence of such a Christian community and Church of 350,000 souls and its annual growth have no meaning, argument is at an end. This is what God hath wrought by a handful of men, destitute of what have been termed the five grand auxiliaries to their missionary labours which the apostles enjoyed—the power of working miracles, the gift of tongues, the use of one oral language, the universal power of one empire, and the cosmopolitan character of Jewish influence. Nor has any reference been made to the conflicting methods of missionary operations, as denoted by the preaching and teaching systems. Both are equally evangelistic, the former when directed to the aboriginal and uneducated classes; the latter when applied to the strongest fortifications of Hindooism and Mahommedanism, so as to saturate and consecrate the marvellous intellectual and material progress of India with Divine truth, and to hasten indefinitely the disintegration of a corrupt society, fast becoming as hopeless as that of the Roman empire. Of the two, the more potent and successful, in Northern India at least, has been that of evangelising by schools and colleges, with which the Scotch Churches and the Church Missionary Society are so honourably identified. Since the Serampore missionaries projected, and Dr. Duff elaborated that policy, every other Protestant sect has been led by experience to follow it in the great cities, till now the capital of Calcutta and its suburbs alone enjoy the advantages of six great missionary colleges.

SPEECH OF BISHOP STROSSMAYER ON INFALLIBILITY.

A CORRESPONDENT of the *Guardian* gives a translation of an Italian version of the celebrated speech of Bishop Strossmayer in the Vatican Council, which has been published in Florence under the title of "The Pope and the Gospel" :—

"Venerable Fathers and Brethren,—It is not without trembling, yet with a conscience free and tranquil before God who lives and sees me, that I open my mouth in the midst of you in this august assembly.

"From the time that I have been sitting here with you, I have followed with attention the speeches that have been made in the hall, hoping, with great desire, that a ray of light, descending from on high, might enlighten the eyes of my understanding, and permit me to vote the canons of this holy Œcumenical Council with perfect knowledge of the case.

"Penetrated with the feelings of responsibility, of which God will demand of me an account, I have set myself to study with the most serious attention the writings of the Old and New Testament, and I have asked these venerable monuments of truth to make me know if the Holy Pontiff, who presides there, is truly the successor of St. Peter, Vicar of Jesus Christ, and infallible doctor of the Church.

"To resolve this grave question, I have been obliged to ignore the present state of things, and to transport myself in mind, with the evangelical torch in my hand, to the days when there was neither Ultramontanism nor Gallicanism, and in which the Church had for doctors St. Paul, St. Peter, St. James, and St. John—doctors to whom no one can deny the Divine authority without putting in doubt that which the Holy Bible, which is here before me, teaches us, and which the Council of Trent has proclaimed the *rule of faith and of morals.*

"I have, then, opened these sacred pages. Well! shall I dare to say it? I have found nothing either near or far which sanctions the opinion of the Ultramontanes. And still more, to my very great surprise, I find no question in the Apostolic days of a Pope successor to St. Peter and Vicar of Jesus Christ, no more than of Mahomet who did not then exist.

"You, Monsignor Manning, will say that I blaspheme; you, Monsignor Pie, that I am mad. No, Monsignori, I do not blaspheme, and I am not mad! Now, having read the whole New Testament, I declare before God, with my hand raised to that great Crucifix, that I have found no trace of the Papacy as it exists at this moment.

"Do not refuse me your attention, my venerable brethren, and with your murmurings and interruptions do not justify those who say, like Father Hyacinthe, that this Council is not free, but that our votes have been from the beginning ordered (*in precedenza imposti*). If such were the case, this august assembly, on which the eyes of the whole world are turned, would fall into the most shameful discredit. If we wish to make it great, we must be free.

"I thank his Excellency Monsignor Dupanloup for the sign of approbation which he makes with his head; that gives me courage, and I go on.

"Reading, then, the sacred books with that attention with which the Lord has made me capable, I do not find one single chapter, or one little verse, in which Jesus Christ gives to St. Peter the mastery over the Apostles, his fellow-workers.

"If Simon son of Jonah had been what we believe his Holiness Pio IX. to be to-day, it is wonderful that He had not said to him, 'When I shall have ascended to my Father, you should all obey Simon Peter as you obey Me. I establish him my Vicar upon earth.'

"Not only is Christ silent on this point, but so little does He think of giving a head to the Church that when He promises thrones to his Apostles, to judge the twelve tribes of Israel (Matt. xix. 28), He promises them twelve, one for each, without saying that among these thrones one shall be higher than the others—which shall belong to Peter. Certainly if He had wished that it should be so, He would have said it. What do we conclude from his silence? Logic tells us that Christ did not wish to make St. Peter the head of the apostolic college.

"When Christ sent the Apostles to conquer the world, to all He gave equally the power to bind and to loose, and to all He gave the promise of the Holy Spirit. Permit me to repeat it: if He had wished to constitute Peter his Vicar, he would have given him the chief command over his spiritual army.

"Christ, so says Holy Scripture, forbade Peter and his colleagues to reign or to exercise lordship,

or to have authority over the faithful like the Kings of the Gentiles (St. Luke xxii. 25). If St. Peter had been elected Pope, Jesus would not have spoken thus, because, according to our tradition, the Papacy holds in its hands two swords, symbols of spiritual and temporal power.

"One thing has surprised me very much. Turning it over in my mind, I said to myself, if Peter had been elected Pope, would his colleagues have been permitted to send him with St. John to Samaria to announce the Gospel of the Son of God? (Acts viii. 14.)

"What would you think, venerable brethren, if at this moment we permitted ourselves to send his Holiness Pius IX. and his Excellency Monsignor Plantier to go to the Patriarch of Constantinople to pledge him to put an end to the Eastern schism?

"But here is another still more important fact. An Œcumenical Council is assembled at Jerusalem to decide on the questions which divide the faithful. Who would have called together this Council if St. Peter had been Pope? St. Peter. Who would have presided at it? St. Peter or his Legates. Who would have formed or promulgated the canons? St. Peter. Well! nothing of all this occurred. The Apostle assisted at the Council, as all the others did, and it was not he who summed up, but St. James; and when the decrees were promulgated, it was in the name of the Apostles, the Elders, and the brethren (Acts xv.).

"Is it thus that we do in our Church? The more I examine, O venerable brethren, the more I am convinced that in the Holy Scriptures the Son of Jonah does not appear to be First. Now, while we teach that the Church is built upon St. Peter, St. Paul, whose authority cannot be doubted, says in his Epistle to the Ephesians (ii. 20) that it is built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone.

"And the same Apostle believes so little in the supremacy of St. Peter, that he openly blames those who say, 'We are of Paul, we are of Apollos' (Corinthians i. 12), as those who would say, we are of Peter. If, therefore, this last Apostle had been the Vicar of Christ, St. Paul would have taken great care not to censure so violently those who belonged to his own colleague.

"The same Apostle Paul, counting up the offices of the Church, mentions Apostles, Prophets, Evangelists, Doctors, and Pastors.

"Is it to be believed, my venerable brethren, that St. Paul, the great Apostle of the Gentiles, would have forgotten the first of these offices, the *Papacy*, if the *Papacy* had been of Divine institution? This forgetfulness appeared to me to be as impossible as if an historian of this Council were not to mention one word of his Holiness Pius IX." (Several voices, "Silence, heretic, silence!")

"Calm yourselves, venerable brethren, I have not yet finished. Forbidding me to go on, you show yourselves to the world to do wrong, and to shut the mouth of the smallest member of this assembly. I continue—

"The Apostle Paul makes no mention in any of his letters directed to the various Churches of the Primacy of Peter. If this Primacy has existed, if, in one word, the Church had had in its body a supreme head, infallible in teaching, would the great Apostle of the Gentiles have forgotten to mention it? What do I say? He would have written a long letter on this all-important subject. Then when, as he has actually done, the edifice of the Christian doctrine is erected, would the foundation, the key of the arch, be forgotten? Now, unless you hold that the Church of the the Apostles was heretical, which none of us would either desire or dare to say, we are obliged to confess that the Church has never been more beautiful, more pure, or more holy than in the days when there was no Pope. (Cries of 'It is not true; it is not true.') Let not Monsignor di Laval say 'No.' Since, if any of you, my venerable brethren, should dare to think that the Church which has to-day a Pope for its head is more firm in the faith, more pure in its morals, than the *Apostolic Church*, let him say it openly in the face of the universe, since this enclosure is the centre from which our words fly from pole to pole. I go on.

"Neither in the writings of St. Paul, St. John, or St. James, have I found a trace or germ of the Papal power. St. Luke, the historian of the missionary labours of the Apostles, is silent on this all-important point.

"The silence of these holy men, whose writings make part of the canon of the divinely-inspired Scriptures, has appeared to me burdensome and impossible if Peter had been Pope, and as unjustifiable as if Thiers, writing the history of Napoleon Bonaparte, had omitted the title of Emperor.

"I see there before me a member of the Assembly, who says, pointing at me with his finger, 'There is a schismatic Bishop, who has got among us under false colours.'

"No, no, my venerable brethren, I have not entered this august assembly as a thief by the window, but by the door, like yourselves: my title of Bishop gave me the right to it, as my Christian conscience forces me to speak and to say that which I believe to be true.

"That which has surprised me most, and which, moreover, is capable of demonstration, is the silence of St. Peter. If the Apostle had been what we proclaim him to be—that is, the Vicar of Jesus Christ on the earth, he surely would have known it; if he had known it, how is it that not once did he act as Pope? He might have done it on the Day of Pentecost, when he pronounced his first sermon, and he did not do it; at the Council of Jerusalem, and he did not do it; at Antioch, and he did not do it: neither in the two letters directed to the Church. Can you imagine such a Pope, my venerable brethren, if St. Peter had been the Pope?

"Now, if you wish to maintain that he was the Pope, the natural consequence arises that you must maintain that he was ignorant of the fact. Now, I ask whoever has a head to think, and a mind to reflect, are these two suppositions possible?

"To return. I say, while the Apostles lived, the Church never thought that there could be a Pope: to maintain the contrary, all the sacred writings must have been thrown to the flames, or entirely ignored.

"But I hear it said on all sides, Was not St. Peter at Rome? Was he not crucified with his head down? Are the seats on which he taught, and the altars at which he said the Mass, not in this eternal city?

"St. Peter having been at Rome, my venerable brethren, rests only on tradition; but if he had been Bishop of Rome, how can you from that Episcopate prove his supremacy? Scaligero, one of the most learned of men, has not hesitated to say that St. Peter's Episcopate and residence at Rome ought to be classed with ridiculous legends. (Repeated cries, 'Shut his mouth, shut his mouth; make him come down from the pulpit!')

"Venerable brethren, I am ready to be silent; but is it not better, in an assembly like ours, to prove all things, as the Apostle commands, and to believe what is good? But, my venerable friends, we have a Dictator, before whom we must all prostrate ourselves and be silent, even his Holiness Pius IX., and bow our heads. This Dictator is history.

"This is not like a legend, which can be made as the potter makes his clay, but is like a diamond, which cuts on the glass words which cannot be cancelled. Till now I have only leant on her, and if I have found no trace of the Papacy in the Apostolic days the fault is hers, not mine. Do you wish to put me into the position of one accused of falsehood? You may do it, if you can.

"I hear from the right these words—'Thou art Peter, and on this rock I will build my Church.' (Matt. xvi.)

"I will answer this objection presently, my venerable brethren; but, before doing so, I wish to present you with the result of my historical researches.

"Finding no trace of the Papacy in the days of the Apostles, I said to myself, I shall find what I am in search of in the annals of the Church. Well! I say it frankly—I have sought for a Pope in the first four centuries, and I have not found him.

"None of you, I hope, will doubt the great authority of the holy Bishop of Hippo, the great and blessed St. Augustine. This pious doctor, the honour and glory of the Catholic Church, was secretary in the Council of Melive. In the decrees of this venerable assembly are to be found these significant words—'*Whoever wills to appeal to those beyond the sea shall not be received by any one in Africa to the Communion.*'

"The Bishops of Africa acknowledged the Bishop of Rome so little, that they smote with excommunication those who would have recourse to an appeal.

"These same Bishops, in the Sixth Council of Carthage, held under Aurelius, Bishop of that city, wrote to Celestinus, Bishop of Rome, to warn him not to receive appeals from the Bishops, Priests, or Clerics of Africa; and that he should send no more legates or commissaries; and that he should not introduce human pride into the Church.

"That the Patriarch of Rome had from the earliest times tried to draw to himself all the authority is an evident fact; but it is an equally evident fact that he had not the supremacy which the Ultramontanes attribute to him. Had he possessed it, would the Bishops of Africa—St. Augustine first among them—have dared to prohibit the appeals of their decrees to his supreme tribunal?

"I confess without difficulty that the Patriarch of Rome held the first place. One of Justinian's laws says—'Let us order, after the definition of

the Four Councils, that the holy Pope of ancient Rome shall be the first of the Bishops, and that the Most High Archbishop of Constantinople, which is the new Rome, shall be the second.' 'Bow down, then, to the supremacy of the Pope,' you will say to me.

"Do not run so fast to this conclusion, my venerable brethren, inasmuch as the law of Justinian has written in the face of it.

"*Of the Order of the Patriarchal Sees.*—Precedence is one thing—the power of jurisdiction is another. For example, supposing that in Florence there was an assembly of all the Bishops of the kingdom, the precedence would be given to the Primate of Florence, as among the Easterns it would be accorded to the Patriarch of Constantinople, and in England to the Archbishop of Canterbury. But neither the first, nor the second, nor the third could deduce from the position assigned to them a jurisdiction over their colleagues.

"The importance of the Bishops of Rome proceeded not from a divine power, but from the importance of the city in which they had their seat. Monsignor Darboy is not superior in dignity to the Archbishop of Avignon; but, in spite of that, Paris gives him a consideration which he would not have if, instead of having his palace on the banks of the Seine, he had it on that of the Rhone. That which is true in the religious order is the same in civil and political matters: the Prefect of Florence is not more a Prefect than he of Pisa; but civilly and politically, he has a greater importance.

"I have said that from the very first centuries the Patriarch of Rome aspired to the universal government of the Church. Unfortunately, he very nearly reached it; but he had not succeeded assuredly in his pretensions, for the Emperor Theodosius II. made a law by which he established that the Patriarch of Constantinople should have the same authority as he of Rome.—*Leg. cod. de sacr., &c.*

"The fathers of the Council of Chalcedon put the Bishops of the new and the old Rome in the same order on all things, even ecclesiastical.—*Can.* 28.

"The Sixth Council of Carthage forbad all the Bishops to take the title of Prince of the Bishops or Sovereign Bishop.

"As for the title of Universal Bishop, which the Popes took later, St. Gregory I., believing that his successors would never think of adorning themselves with it, wrote these words:—

"'None of my predecessors have consented to take this profane name, for when a Patriarch gives himself the name of *Universal*, the title of Patriarch suffers discredit. Far be it then, from Christians to desire to give themselves a title which brings discredit on their brethren.'

"The words of St. Gregory are directed to his colleague of Constantinople, who pretended to the Primacy of the Church. Pope Pelagio II. calls John, Bishop of Constantinople, who aspired to the High Priesthood, *impious and profane.*

"'Do not care, he said, for the title of *universal*, which John has usurped illegally,—let none of the Patriarchs take this profane name, for what misfortunes may we not expect, if among the priests such elements arise? They would get what has been foretold for them—"He is the king of the sons of pride."'—*Pelagio II.*, lett. 13.

"These authorities, and I might have a hundred more of equal value, do they not prove, with a clearness equal to the splendour of the sun at midday, that the first Bishops of Rome were not till much later recognised as *universal Bishops and heads of the Church?* And on the other hand, who does not know that from the year 325, in which the First Council of Nice was held, down to 580, the year of the Second Œcumenical Council of Constantinople, among more than 1,109 Bishops who assisted at the six First General Councils, there were not more than nineteen Western Bishops?

"Who does not know that the Councils were convoked by the Emperors, without informing, and sometimes against the wish of, the Bishop of Rome? That Hosius, Bishop of Cordova, presided at the First Council of Nice, and edited the Canons of it? The same Hosius presided afterwards at the Council of Sardica, excluding the legate of Julius, Bishop of Rome. I say no more, my venerable brethren, and I come now to speak of the great argument which you mentioned before—to establish the *Primacy* of the Bishop of Rome.

"By the rock (*pietra*) on which the holy Church is built, you understand Peter (*Pietro*). If this were true, the dispute would be at an end; but our forefathers—and they certainly knew something—did not think of it as we do.

"St. Cyril, in his fourth book on the Trinity, says—'I believe that by the *rock* you must understand the unshaken faith of the Apostles.' St. Hilary, Bishop of Poictiers, in his second book on the Trinity, says—'The *rock* (*pietra*) is the blessed and only rock of the faith confessed by the mouth

of St. Peter ;' and in the sixth book of the Trinity he says 'it is on this *rock* of the confession of faith that the Church is built.' 'God,' says St. Jerome, in the sixth book of St. Matthew, 'has founded his Church on this *rock*, and it is from this *rock* that the Apostle Peter has been named.' After him, St. Chrysostom says in his fifty-third homily on St. Matthew—'On this *rock* I will build my Church—that is, on the faith of the confession. Now what was the confession of the Apostle? Here it is—*Thou art the Christ*, the son of the living God.'

"Ambrose, the holy Archbishop of Milan (on the 2nd chapter of the Ephesians), St. Basil of Seleucia, and the Fathers of the Council of Chalcedon, teach exactly the same thing.

"Of all the doctors of Christian antiquity, St. Augustine occupies one of the first places for knowledge and holiness ;—listen, then, to what he writes in his second treatise on the First Epistle of St. John—'What do the words mean, "*I will build my Church on this rock*"? On this faith, on that which said, "Thou art the Christ, the Son of the living God."'

"In his 124th treatise on St. John, we find this most significant phrase—'*On this rock which thou hast confessed I will build my Church, since Christ was the rock.*'

"The great Bishop believed so little that the Church was built on St. Peter that he said to his people in his thirteenth sermon—'Thou art Peter, and on this rock (*pietra*) which thou hast confessed, on this rock which thou hast known, saying "Thou art the Christ, the Son of the living God," I will build my Church above myself, who am the Son of the living God: *I will build it on me, and not me on thee.*'

"That which St. Augustine thought upon this celebrated passage was the opinion of all Christendom in his time. Therefore, to resume, I establish—

"1. That Jesus had given to his Apostles the same power that He gave to St. Peter.

"2. That the Apostles never recognised in St. Peter the Vicar of Jesus Christ and the infallible doctor of the Church.

"3. That St. Peter never thought of being Pope, and never acted as if he were Pope.

"4. That the Councils of the four first centuries, while they recognised the high position which the Bishop of Rome occupied in the Church on account of Rome, only accorded to him a pre-eminence of honour—never of power or of jurisdiction.

"5. That the holy fathers, in the famous passage, *Thou art Peter, and on this rock I will build my Church*, never understood that the Church was built on Peter (*super Petrum*), but on the rock (*super petram*), that is, on the confession of the faith of the Apostle.

"I conclude victoriously with history, with reason, with logic, with good sense, and with a Christian conscience, that Jesus Christ did not confer any supremacy on St. Peter, and that the Bishops of Rome did not become sovereigns of the Church but only by confiscating one by one all the rights of the Episcopate. (Voices: 'Silence, impudent Protestant! silence!')

"I am not an impudent Protestant! No, a thousand times, no!

"History is neither Catholic, nor Anglican, nor Calvinistic, nor Lutheran, nor Arminian, nor schismatic Greek, nor Ultramontane. She is what she is—that is, something stronger than all Confessions of Faith of the Canons of the Œcumenical Councils.

"Write against it, if you dare! but you cannot destroy it, no more than taking a brick out of the Coliseum would make it fall. If I have said anything which history proves to be false, show it to me by history, and without a moment's hesitation I will make an honourable apology; but be patient, and you will see that I have not said all that I would or could; and even were the funereal pile waiting for me in the Place of St. Peter's, I should not be silent, and I am obliged to go on.

"Monsignor Dupanloup, in his celebrated *Observations* on this Council of the Vatican, has said, and with reason, that if we declare Pius IX. infallible, we must necessarily, and from natural logic, be obliged to hold, that all his predecessors were also infallible. Well! then, venerable brethren, here history raises its voice with authority to assure us that some Popes have erred. You may protest against it or deny it as you please, but I will prove it!

"Pope Victor (192) first approved of Montanism, and then condemned it.

"Marcellinus (296—303) was an idolater. He entered into the temple of Vesta, and offered incense to the goddess. You will say that it was an act of weakness; but, I answer, a Vicar of Jesus Christ dies, but does not become an apostate.

"Liberius (358) consented to the condemnation of Athanasius, and made a profession of Arianism, that he might be recalled from his exile and reinstated in his see.

"Honorius (625) adhered to Monothelitism; Father Gratry has proved it to demonstration.

"Gregory I. (578—90) calls any one *Antichrist* who takes the name of *Universal Bishop*, and contrariwise Boniface III. (607—8) made the parricide Emperor Phocas confer that title upon him.

"Pascal II. (1088—1099) and Eugenius III. (1145—1153) authorised duelling; Julius II. (1509) and Pius IV. (1560) forbad it. Eugenius IV. (1431—39) approved of the Council of Basle, and the restitution of the chalice to the Church of Bohemia. Pius II. (1458) revoked the concession. Hadrian II. (867—872) declared civil marriages to be valid; Pius VII. (1800—23) condemned them. Sixtus V. (1585—1590) published an edition of the Bible, and by a Bull recommended it to be read. Pius VII. condemned the reading of it; Clement XIV. (1700—21) abolished the order of the Jesuits, permitted by Paul III.; Pius VII. re-established it.

"But why look for such remote proofs? Has not our Holy Father here present, in his Bull which gave the rules for this Council, in the event of his dying while it was sitting, revoked all that in past times may be contrary to it, even when that proceeds from the decisions of his predecessors? And certainly if Pius IX. has spoken *ex cathedrâ*, it is not when from the depths of his sepulchre he imposes his will on the sovereigns of the Church. I should never finish, my venerable brethren, if I were to put before your eyes the contradictions of the Popes in their teaching. If, then, you proclaim the infallibility of the actual Pope, you must either prove that which is impossible, that the Popes never contradicted each other, or else you must declare that the Holy Spirit has revealed to you that the infallibility of the Papacy only dates from 1870. Are you bold enough to do that?

"Perhaps the peoples may be indifferent and pass by theological questions which they do not understand, and of which they do not see the importance; but though they may be indifferent to principles they are not so to facts.

"Now do not deceive yourselves. If you decree the dogma of Papal Infallibility, the Protestants, our adversaries, will mount in the breach, the more bold that they have history on their side, whilst we have only our own denial against them. What can we say to them when they show up all the Bishops of Rome from the days of Luke to his Holiness Pius IX.?

"Ah! if they had all been like Pius IX., we should triumph on the whole line,—but, alas! it is not so. (Cries of 'Silence, silence; enough, enough.') Do not cry out, Monsignori! To fear history is to own yourself conquered; and, moreover, if you made the whole water of the Tiber pass over it, you would not cancel a single page. Let me speak, and I will be as short as it is possible on this most important subject.

"Pope Vigilius (538) purchased the Papacy from Belisarius, Lieutenant of the Emperor Justinian. It is true that he broke his promise, and never paid for it.

"Is this a canonical mode of binding on the tiara? The Second Council of Chalcedon had formally condemned it. In one of its canons you read 'that the Bishop who obtains his Episcopate by money shall lose it, and be degraded.'

"Pope Eugenius III. (IV. in orig.) (1145) imitated Vigilius. St. Bernard, the bright star of his age, reproves the Pope, saying to him, 'Can you show me in this great city of Rome any one who would have received you as Pope if they have not received gold or silver for it?'

"My venerable brethren, will a Pope who establishes a bank at the gates of the Temple be inspired by the Holy Spirit? Will he have any right to teach the Church infallibly?

"You know the history of Formosus too well for me to add to it. Stephen XI. made his body be exhumed, dressed in his pontifical robes; he made the fingers which he used for giving the benediction be cut off, and then had him thrown into the Tiber, declaring him to be a perjurer and illegitimate. He was then imprisoned by the people, poisoned, and strangled. But look how matters were readjusted.

"Romanus, successor of Stephen, and after him John X., rehabilitated the memory of Formosus.

"But you will tell me these are fables, not history. Fables! go, Monsignori, to the Vatican Library and read Platina, the historian of the Papacy, and the annals of Baronius (A.D. 897).

"These are facts which, for the honour of the Holy See, we should wish to ignore; but when it is to define a dogma which may provoke a great schism in our midst, the love which we bear to our venerable mother Church, Catholic, Apostolic, and Roman, ought it to impose silence on us? I go on.

"The learned Cardinal Baronius, speaking of the Papal Court, says—(give attention, my venerable brethren, to these words)—'What did the Roman Church appear in those days—how in-

famous, only all-powerful courtesans governing in Rome? It was they who gave, exchanged, and took bishoprics; and, horrible to relate, they got their lovers, the false Popes, put on the throne of St. Peter.'—(Baronius, A.D. 912.)

"You will answer—these were false Popes, not true ones: let it be so; but in that case, if for fifty years the see of Rome was occupied by anti-Popes, how will you pick up again the thread of the Pontifical succession?

"Has the Church been able, at least for a century and a half, to go on without a head, and find itself acephalous? Look now! The greatest number of these anti-Popes appear in the geneal-logical tree of the Papacy, and assuredly it must have been these that Baronius described; because Genebrardo, the great flatterer of the Popes, had dared to say in his Chronicles (A.D. 901)—'This century is unfortunate, as for nearly 150 years the Popes have fallen from all the virtues of their predecessors, and have become *Apostates* rather than *Apostles*.'

"I can understand how the illustrious Baronius must have blushed when he narrated the acts of these Roman Bishops. Speaking of John XI. (931), natural son of Pope Sergius and of Marozia, he wrote these words in his annals—'The Holy Church, that is, the Roman, has been vilely trampled on by such a monster.' John XII. (956), elected Pope at the age of eighteen, through the influence of courtesans, was not one bit better than his predecessor.

"I grieve, my venerable brethren, to stir up so much filth. I am silent on Alexander VI., father and lover of Lucretia; I turn away from John XXII. (1316), who denied the immortality of the soul, and was deposed by the holy Œcumenical Council of Constance.

"Some will maintain that this Council was only a private one: let it be so; but if you refuse any authority to it, as a logical sequence you must hold the nomination of Martin V. (1417) as illegal. What, then, will become of the Papal succession? Can you find the thread of it?

"I do not speak of the schisms which have dishonoured the Church. In these unfortunate days the see of Rome was occupied by two, and sometimes even by three, competitors. Which of these was the true Pope?

"Resuming once more, again I say, if you decree the infallibility of the present Bishop of Rome, you must establish the infallibility of all the preceding ones, without excluding any; but can you do that when history is there establishing, with a clearness equal only to that of the sun, that the Popes have erred in their teaching? Could you do it and maintain that avaricious, incestuous, murdering, simoniacal Popes have been Vicars of Jesus Christ? Oh! venerable brethren, to maintain such an enormity would be to betray Christ worse than Judas: it would be to throw dirt in his face. (Cries, 'Down from the pulpit, quick! shut the mouth of the heretic!')

"My venerable brethren, you cry out; but would it not be more dignified to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, history cannot be made over again; it is there, and will remain to all eternity, to protest energetically against the dogma of the Papal Infallibility. You may proclaim it unanimously; but one vote will be wanting, and that is mine!

"The true faithful, Monsignori, have their eyes on us, expecting from us a remedy for the innumerable evils which dishonour the Church: will you deceive them in their hopes? What will not our responsibility before God be, if we let this solemn occasion pass which God has given us to heal the true faith?

"Let us seize it, my brethren; let us arm ourselves with a holy courage; let us make a violent and generous effort; let us turn to the teaching of the Apostles, since without that we have only errors, darkness, and false traditions.

"Let us avail ourselves of our reason and of our intelligence to take the Apostles and Prophets as our only infallible masters with reference to the question of questions, 'What must I do to be saved?' When we have decided that, we shall have laid the foundation of our dogmatic system.

"Firm and immoveable on the rock, lasting and incorruptible, of the divinely inspired Holy Scriptures, full of confidence, we will go before the world, and, like the Apostle Paul, in presence of the freethinkers, we will 'know none other than Jesus Christ and Him crucified.' We will conquer through the preaching of 'the folly of the Cross,' as Paul conquered the learned men of Greece and Rome, and the Roman Church will have its glorious '89. (Clamorous cries—'Get down! out with the Protestant, the Calvinist, the traitor of the Church!')

"Your cries, Monsignori, do not frighten me. If my words are hot, my head is cool: I am neither of Luther, nor of Calvin, nor of Paul, nor of Apollos, but of Christ. (Renewed cries—'Anathema, anathema, to the apostate.')

"Anathema! Monsignori, anathema! you know well that you are not protesting against me, but against the holy Apostles, under whose protection I should wish this Council to place the Church. Ah! if covered with their winding-sheets they came out of their tombs, would they speak a language different from mine?

"What would you say to them, when by their writings they tell you that the Papacy has deviated from the Gospel of the Son of God, which they have preached and confirmed in so generous a manner by their blood? Would you dare to say to them—We prefer the teaching of our own Popes, our Bellarmine, our Ignatius Loyola, to yours? No, no, a thousand times no; unless you have shut your ears that you may not hear, closed your eyes that you may not see, blunted your mind that you may not understand. Ah! if He who reigns above wishes to punish us, make his hand fall heavy on us, as He did to Pharaoh, He has no need to permit Garibaldi's soldiers to drive us away from the eternal city. He has only to let them make Pius IX. a god, as we have made a goddess of the blessed Virgin.

"Stop, stop, venerable brethren, on the odious and ridiculous incline on which you have placed yourselves: save the Church from the shipwreck which threatens her, asking from the Holy Scriptures alone for the rule of faith which we ought to believe and to profess. I have spoken: may God help me!"

These last words were received with the signs of disapprobation like those of the pit of a theatre (con i più plateali segni di disapprovagrosi). All the fathers rose; many left the hall. A good many Italians, Americans, and Germans, and a little sprinkling of French and English, surrounded the courageous speaker, and, with a brotherly grasp of the hand, showed that they agreed in his way of thinking.

This discourse, which in the sixteenth century would have procured for the courageous bishop the glory of dying at the stake, in this present century provoked the contempt of Pius IX., and of all those who desire to abuse the ignorance of the peoples. Poor blinded ones, they will fall themselves into the pit which they made for others—(Psalm vii. 16).

THE principal difficulty in the way of union among the Presbyterian denominations of Canada is not theology, but the educational institutions. There are four theological seminaries among them to be cared for separately, or to be consolidated, besides several colleges. Then the Canada Presbyterian Church, by far the largest of the negotiating parties, is, as a body, opposed to denominational education; but gives its support liberally to McGill College, Montreal, and the University of Toronto, both unsectarian institutions.—*New York Independent.*

CONGREGATIONAL MUSIC.—A writer on this subject, in the *Jewish Record*, says—"Meyerbeer was well acquainted with the ancient music of the Jews, and he turned his knowledge of it to good account, as it made his fame and fortune, while it charmed and delighted the world. The music of our race is as remarkable as the people, for, like them, it has been preserved, as by a miracle; for, in spite of persecution, dispersion, oppression, and every evil short of annihilation, it still exists without a note having been preserved in writing. But this curious fact is accounted for at once by their solemn prayers having been set to music which has never been changed from the time of the Temple to this very day, so that it has lived for ages by oral transmission from generation to generation. I believe that we of the present day cannot form an idea of the wonderful effect produced by the music in the Temple, as, according to Josephus, 200,000 musicians were there engaged. In the present hour, and in spite of want of arrangement and proper instrumentation, and often executed by inferior vocalists, it is impossible not to be struck with the grandeur of the compositions, many of which will stand proudly in comparison with those of the incomparable Handel, and any one who has heard one of their triumphant marches, particularly the one chaunted on the festival of the Rejoicing of the Law, when the sacred scrolls are carried in procession, will have observed the similarity to 'See the Conquering Hero comes,' and other specimens of martial music by the same enchanting musician."

INTELLIGENCE.

England.

(From our own Correspondent.)

THE following statistics are given of the provision made for the three millions and a quarter persons residing in London in the Metropolitan District:—Church of England, 461 places of worship; Congregationalists, 200; Baptists, 176; Wesleyan Connexion, 102; Primitive Methodists, 77; United Methodist Free Churches, 60; Plymouth Brethren, 31; Undenominational, 25; English Presbyterians, 21; Methodist New Connexion, 12; Society of Friends, 11; United Presbyterians, 6; Bible Christians, 6; Wesleyan Reformers, 5; Church of Scotland, 3; Countess of Huntingdon's, 2; Calvinistic Methodists, 2; Moravians, 2; and Calvinists (not otherwise described), 2—making a total of 1,204. This is, of course, independent of religious services held in schoolrooms, mission halls, &c. Supposing, however, there were as many of these places as of the regular churches and chapels, each building would have to contain 1,350 souls, to hold the entire population; the average capacity is, however, only about one-fourth of this; so that, with efficient men to minister, and a disposition to attend religious worship, about as many more churches and chapels as these would have to be erected.

A very serious loss has been experienced by the friends of missions in the recent death of the Rev. Joseph Ridgeway, for many years editor of the *Church Missionary Intelligencer*. That periodical has done much to give intelligent views of mission work. It has always been conducted with great ability. We extract from it the following notice of its beginning, and of Mr. Ridgeway's connection with it:—"Mr. Ridgeway became first officially connected with the Society in 1844, when he became Association Secretary for the Eastern Counties, being then Rector of High Roding, Essex. About that time many of the friends of Missions felt that, while the periodicals and the annual reports of various missionary societies supplied missionary information adapted to the tastes of their zealous supporters, there yet remained a wide circle of educated persons for whom missionary information was not provided in a sufficiently interesting form; that there was need of a periodical which would commend itself to the attention of intelligent and thinking minds, and be admitted as a welcome visitant to the drawing-room and library table, to plead with happy influence the claims of the missionary cause. The leading Missionary Societies held conferences upon this subject, and the late Isaac Taylor met the Secretaries of these Societies to devise some means of supplying him with information from various sources, which would enable him to edit such a periodical. But the undertaking was given up under the apprehension of the difficulties to be encountered. Mr. Ridgeway then proposed singly to undertake the task, and devised the scheme of the *Church Missionary Intelligencer*, the first number of which was published in May, 1849; and it has been continued monthly to the present year. The success of the publication was remarkable. The papers on the East Coast of Africa, on the various languages of India, on Ethnology, the exposition of great Missionary principles, and the sketches of particular Missions, attracted the attention of various scientific societies, and of many literary men both at home and in Germany. The secretaries of the various Protestant Missionary Societies have borne frequent testimony to the value of the *Church Missionary Intelligencer*, as having placed the general cause of Missions in a more favourable light with the public than it had before attained. Nor is this all. Our readers will readily testify not only to the interest and ability which marked his contributions to these pages, but even more to his zealous support and able vindication of those great spiritual and evangelical principles on which the Church Missionary Society has always relied for prosperity and success, and in the maintenance of which her Committee can alone hope for a blessing from above. Mr. Ridgeway's health began to fail towards the end of last year, but it was not till the middle of February that he was compelled to resign the editorship of these pages into other hands. His last contribution, written under so much suffering that he was unable either to complete or revise it, formed the opening article of our March num-

ber;* and it is with a feeling of mournful gratification that we now recall the fact that his last official act in connection with a Society which he loved so much, and had served so faithfully, should have been to vindicate its action in regard to a matter in which such vital principles were at stake, and to assert the great Christian duty of non-interference with fields of labour already occupied by another Protestant and sister society."

The Wesleyan Conference Preparatory Committees are now sitting. We defer any notice till next month, when we hope to give a survey of the proceedings.

Scotland.

(From our own Correspondent.)

THE National Bible Society of Scotland has been one of the most remarkable successes of recent times. The following figures, taken from its report, indicate its progress:—

The income for 1870, from all sources, amounts to £20,768.

Annual subscriptions	£1,006
Donations and collections	4,386
Auxiliary Societies in Edinburgh, Glasgow, and the country	4,327
Legacies	1,040
Received through the Edinburgh Bible Society	254
Rents and interest	1,084
Total free income	£12,097
Returns for Scriptures sold	8,517
Total income	£20,614

The rate of progress for ten years past will be seen from the figures underneath:—

Year.	Free Income.	Returns for Scriptures.	Total Income.
1861	£3,881	£4,006	£7,887
1862	3,494	4,491	7,985
1863	4,219	5,581	9,800
1864	4,586	6,873	11,459
1865	4,821	7,325	12,146
1866	5,700	8,133	13,833
1867	6,214	8,105	14,319
1868	7,860	7,865	15,725
1869	9,527	8,269	17,796
1870	12,097	8,517	20,614

A very large increase of circulation falls to be reported this year.

	Bibles and Testaments.	Portions.	Total.
In U. Kingdom	151,888	16,863	168,751
„ Colonies	23,386	382	23,768
In Germany	44,403	75,674	120,077
„ Austria	3,154	241	3,395
„ France	15,753	12,944	28,697
„ Italy	4,880	1,958	6,838
„ Spain	10,599	45,758	56,357
„ Belgium	3,016	4,584	7,600
„ Holland	3,268	—	3,268
„ China	807	3,788	4,595
„ other Foreign countries	1,541	383	1,924
Total	262,695	162,575	425,270

Compared with the issues of 1869, the increase upon Bibles and Testaments is 36,926, and upon portions 49,670. The total increase is accordingly 86,596.

The *Westminster Review* has an article on "Religious Life and Tendencies in Scotland." The article is written by one who thoroughly misunderstands the spirit of the country. He glorifies Dr. Wallace, of Edinburgh, who has scarcely any followers, either in his own or in other churches. When Dr. Wallace, in the General Assembly, propounded his idea of having an institute for "free religious teachers and thinkers," he found no response. Scotland will continue to be a stronghold of intelligent evangelical religion notwithstanding the prophecies of the *Westminster*.

A farewell meeting with the Rev. Alexander Williamson, LL.D., who is about to proceed to Chefoo as a missionary of the United Presbyterian Church and agent for the National Bible Society, was recently held in the Chamber of Commerce, Glasgow. Mr. Williamson noticed the difficulties which beset the path of the missionary who prosecuted his labours amongst the Chinese, laid them all at the door of ignorance, and fervently prayed that nothing would be done by the chief authorities in this country to aid in any degree the efforts of those who aimed at retarding the mission work, which was the safest means of propagating the truths of civilisation. He trusted the British Government would see to the due execution of whatever treaties might be entered into, as it went a great way to the maintenance of good relations—the knowledge that Britain would not be trifled with.

The death of Dr. A. Keith Johnston, the well-known geographer, is much felt in the Christian

* "The Mutual Relations of Protestant Missionary Societies."

Church. He was a warm and earnest Christian man—an elder in Dr. Candlish's Church in Edinburgh.

The most venerable minister of the Established Church of Scotland died recently at Montrose. Dr. Paterson was in his ninety-third year, and had been sixty years a minister. His funeral was attended by the magistrates, and by many thousands in the town and neighbourhood.

France.

(From our own Correspondent.)

THE INTERNATIONAL—THE LESSON IT IMPRESSES—THE ELECTIONS—THE POPE AND THE LATE ARCHBISHOP OF PARIS—CALLS TO CHRISTIAN EFFORT AND ACTIVITY — THE ISRAELITE ALLIANCE, ETC.

COMMON consent regards the present aspect of things as cheering. The national loan so rapidly obtained, and the elections favourable at once to liberty and order, the prospect of a liberal amnesty of the majority of the Parisian prisoners, the discouragement of the ultra-Legitimists since the majestic and unpopular manifesto of the Duc de Chambord, all point hopefully to a calmer future. We believe the present to be a reprieve, an interval of time graciously granted after a tremendous warning, and during which opportunity will be again given to Christians to offer the full free gift of God's salvation and means of peace and happiness to man; but also that it will be a time of private formation and ultimate marshalling of opposing forces which have learned their power, and are by no means discouraged by their overthrow, is a secret to no one.

Jules Favre warns all governments to have an eye to the *International* as the great danger of the future. In this he is right, though, whatever be the necessity of repression, prevention is better than cure. "Thou shalt love thy neighbour as thyself" is ever the true policy, with good to "overcome evil." And this is what a Berlin workman has replied in a paper: "It is not," he says, "having recourse to gendarmes, police agents, soldiers and cannons, that will eradicate the fanaticism of the International. Quite other means must be used. It is by showing trust and esteem to working men, and in ensuring constant and regular work to the members, and surrounding them with kindly feelings, that the evil may be hopefully overcome." The International is the manifestation of a social malady long lurking within the system—righteous indignation, depraved by jealousy and hatred, against the egotism and heartlessness of the mass of those who apparently live but to enjoy luxury and sinful pleasures. The sin of the one class reacts against the sin of the other. We have had but too many awful proofs of the fact that mere human civilisation in nowise refines the heart, and the cool selfishness and barbarity of many of those who resist among us the full action of the Gospel of God equal, to say the least, those of men born in civilised lands where that Gospel is unknown. The voice of the tremendous deeds done lately in Paris should sound as a trumpet call to the philanthropist and politician to reform abuses, spread sound knowledge, facilitate every effort to develop morally and materially the welfare of the suffering or uncultivated classes, and to the Christian to live so in communion with God, whose name is Love, that so he be the living manifestation of that God, the Epistle of Christ read and known of all men. We know of no other means of stopping, or even of retarding, the progress of the fearful future of which we believe we have had but a foretaste.

The election of the Christian banker member of the Paris Consistory by 131,000 Parisian electors, and that of Pastor Ed. de Pressensé by 118,000, give promise to many hearts that the claims of true religious liberty and philanthropy will not want for talented advocates. Some rejoice to think that the latter will have found his true vocation in the country's councils.

A day for humiliation and prayer was set apart by the Paris pastors: "Let us humble ourselves," they said, "as one man before God, while we praise Him in the name of our people and of our Churches. Let us seek out what has drawn down upon France the terrible judgments of God. Let us ask ourselves what has been our portion of responsibility in her faults and misfortunes; what lessons God intends for us and for France in these solemn and lugubrious events; and what we have to do to repair the evils caused by the sins of our people, and our own." The day chosen was July the 9th, and was observed not in Paris alone, but throughout France; and we hear of little groups of French Protestants meeting in Switzerland and elsewhere for the same purpose.

The lecturer in Notre Dame has done his best to stir up professing Christians to their social and public duties, which he says they have been burying like the one talent in the parable, neglecting every means of influence, from discouragement.

and *nonchalance.* His remedy would be *energetic reaction*, but he declares his hearers incapable of it. But they have the *voting urn*, the *press*, and *association;* let these be used efficiently! The Chapter of Paris declare that they lie prostrate at the feet of Pius IX., seeking there a relief for their sorrows, and asking for the greatest consolation that can be given, viz. the lively part he shall take in them. They assure him of their absolute submission to all that emanates from his supreme and infallible headship, and declare that the Council and its decrees are an immense blessing, a most visible grace of Divine Providence, which measures its relief to the needs of the time, and places the remedy hard by the evil. On hearing of the murder of Archbishop Darboy, the Pope laconically remarked, "Nothing *purifies* like blood. Nothing is so bright as the martyr's robe." The old man had not forgotten the good Archbishop's resistance to his infallibility.

The president of the Young Men's Christian Association expresses a truth more and more acknowledged in religious circles, and somewhat beyond them, when he says in the last bulletin, "If there is one thing clearly demonstrated it is that our nation will alone become truly powerful, great, and free, when she will have laid the gospel at the basis of her institutions. The experiment has been tried: neither the sons of Voltaire nor the disciples of Loyola will ever make us a great people; and if we oscillate much longer between unbelief and superstition, all is over with us. . . . Only restore the Gospel to France, and all is saved; and our people, so richly endowed in many respects, will yet be the advanced sentinel of mankind, preparing the way towards a future of light, peace, and liberty." The National Conference of the Young Men's Associations is appointed to meet in Nîsmes during the second fortnight in August.

In the last of a remarkable series of articles on the *Problem of the Reformed Church*, Pastor Gustave Meyer says: "If the lack of faith is the spring of all our evils, the revival of a living and personal faith will alone save our Church. . . . . When the Church will have become what she should be, *the body of Christ*, she will no longer rest on anything else than her faith, and will detach naturally and without effort the bonds which unite her to the State, as a ripe fruit from the tree. . . . A living personal faith is the foundation of the edifice we are called upon to construct; alone it will unite the members of *our churches together*, alone it will deliver us from the yoke of Tradition in giving us a clear and immediate intuition of the truth, which will give a sound starting-point to our theology and render our Church strong enough to do without the support and aid of State assistance."

"Young Christian men of France!" cries Pastor P. Cook, "to the rescue! The world needs you, for it is plunged in evil, and you can enlighten it and bring it to the feet of the Saviour. The Church cannot do without you, for to you belong self-devotion, activity, enthusiasm! To work, then! Be the first in prayer-meetings, the most zealous distributors of tracts and of the Scriptures; show yourselves the most courageous in attacking evil, the most energetic in resisting it; the boldest in reproving other young men, and for preaching Christ in season and out of season, and remember, for your encouragement, that your work shall not be in vain in the Lord, and that your recompense shall be great in Heaven."

"Up!" says another, "with our loins girt, and using the things of the world with unleavened bread and bitter herbs! Can it be true that the generality of believers have so little faith that they prefer human glory, earthly position, social rank, to *testimony*? Is sacrifice become impossible to the children of God? Are they so beside themselves that they cannot understand that, were such a calamity possible, the ruin of all social order would be declared in principle, and that the inevitable fall toward which we should advance would in nowise spare that temporal position for which we had given up the duties of our glorious vocation? . . It is upon us and upon our testimony that depends the safety of the world. By our faithfulness we may transform the public mind. We are the salt of the earth. . . ."

We might give many more similar quotations from other quarters; we hail such appeals as a sign of quickening life from within, and, joining with those from without, we believe they will be an efficient means of stirring French Protestants to sterling activity. A quiet deputation of Friends are visiting France with acceptance; other brethren are expected and longed for from England and Switzerland. We also expect much good from the seed lovingly sown in the soldiers' hearts when 80,000 were received, and clothed, and fed, and nursed, and cared for last winter by the Cantons.

The Israelite Alliance has not been injuriously affected by the year's disasters, but its centre of influence is now passed from Paris to London.

Its agricultural school near Jaffa is vigorously learning to till the land freely conceded to them by the Sultan.

Among the many innocent prisoners on the pontoons are a certain number of pious Protestants, taken up by mistake, who are making the best of their captivity quietly to spread the Gospel among their fellow-prisoners. They are supplied through the pastors with portions of Scripture, tracts, and Testaments. We know of seven who have this peculiar privilege at Brest alone.

Germany.

(From our own Correspondent.)

THE GREAT RELIGIOUS CONFLICT—THE TENDENCY TO SEPARATE CHURCH AND STATE—PRINCE VON BISMARCK AND THE ULTRAMONTANES—GERMANY AND ITALY—EXTREME POLICY OF THE ULTRAMONTANES IN SOUTH GERMANY—ATTEMPTS TO WIN BACK DR. DÖLLINGER.

YOUR readers must be aware through the daily press that a religious crisis is evidently at hand in Germany as important in its issues perhaps as the great war with France. Even before the war there were ominous signs, as regards the Church of Rome, that its latest Vatican Council would not receive the support of the more educated Catholic laity and clergy of Germany—now this is still more apparent. The great events that have restored the German Empire have infused a new life into its people. They will be still less inclined than ever to yield to Latin ideas. They have already shown their superiority to the most martial of Latin races. Their national victories will not incline them less to assert their superiority in the regions of thought and culture. The national German genius is likely now to assert itself as seldom before. Now the whole dogmatism of Rome runs counter to its principles of investigating historical truth, as the course pursued by Döllinger and of many other Roman Catholic theologians has shown. Then, while the question must, in the first instance, be fought on the battlefield of religious truth, and here the Ultramontanists are sure to be signally beaten, it has wider political relations than at the Reformation period. At that time political science in Christendom had not taken the place which now it has. A whole system of government has since been developed, assuming what may be called the constitutional form of government, and entering vitally into the whole order of modern society. Against all this the Papacy, in its Syllabus, lifts up its indignant protest, and, strengthened by the dogma of Infallibility, either modern society must retire or the Papacy must fail. Fortunately there is an alternative in modern times which did not exist in the days of the Reformation. Then, if Church and State could not agree, there was necessarily a decidedly bloody strife; now they can agree to differ by the separation of Church and State. This will only, indeed, be a partial relief, and Romanism will still, in the bosom of modern society, continue to assert its baneful claims, as it is doing in America. Still there may be thus a relief. To this probably Germany is tending; for none of its governments, nor Austria either, can accept the recognition of the Syllabus in the rule of a State-Church. Political justice in the present day is stronger than the Church. What renders it the more likely that there will be some such consummation in Germany, is that the very fact of the existence of the new Empire must bring, is already indeed bringing, matters to a crisis. Your readers will have the proofs of this in the action of the Ultramontane centre in the Reichstag, and in the energetic steps taken by Prince Bismarck. The Ultramontane party, from the very outset, in the German Parliament has taken its ground. It offers, if not in words yet in reality, an alternative to the new German Protestant Kaiser. Either let him at once support the temporal claims of the Pope, or their policy will be *particularismus*, that is to say, to give to the Imperial power as little influence as possible, leaving the centre of gravity to rest on the individual states; only thus can they avoid Protestant predominance. Hence, as they know that Bavaria is the sheet-anchor of Ultramontanism, their anxiety to have any liberal ministers expelled from the Bavarian Government, and King Louis compelled to submit to their exclusive influence. But here they have various difficulties to encounter. In the first instance, any plots against the Empire may lead Imperial influence to be exercised against them, and they know that, with the intense desire of Germany to be and to remain one, this is an immense force which Bismarck can wield. Then there is the will of King Louis, a very important integer, as the action of princes was at the Reformation period. King Louis showed remarkable firmness in his action against them in the French war—will he manifest this less now? Some complimentary expressions of

his to the Archbishop of Munich have been thus read, but I think without any sufficient reason. Then, apart from all these influences, there is the general tone of German society and the convictions of the more educated Catholics that Papal Infallibility is a myth.

The letter of Prince von Bismarck to Herr von Franckenberg seems clearly to show that the Prince thoroughly understands what the designs are of the Ultramontane party in the Reichstag, and that he is determined to baffle them. Only in the first instance it must be known if the Papal Court really will assume the responsibility of supporting the movement. Through Count von Sauffkercheh at Rome he did ascertain some facts. Antonelli disowned the action of the central Ultramontanist party in attempting at once to force on the Diet the question of the Papal Temporal Power. But then the Bishop of Mainz, Ketteler, obtains a fuller explanation of this from Antonelli, that he entirely approved of the principles of the Ultramontane German party in all they did to defend the Pope and their own ecclesiastical rights and privileges, only that their action had been inopportune. What, in these circumstances, is Germany likely to do? First, from political reasons it is not probable that it will aid the Pope. If France is to throw its ægis over him, it will in all likelihood espouse on the other side the cause of Italy. The German Empire will naturally, after its old traditions, wish now to have influence in Italy, and on the Mediterranean. It comes far more into contact with these than Prussia did alone. There are, for instance, the interests of Bavaria on the Danube, and its frontiers nearly touch on Italy. Strangely enough, the old battle of the Guelphs and the Ghibbelines may yet be resumed; but the principles for which the parties contend will be reversed. It will be the *rôle* of the Ghibillines to unfurl the banner of liberty.

Matters have not yet reached a crisis, but a number of facts all point in the direction we have stated. A Dr. Wollmann, a Roman Catholic religious teacher in a Prussian gymnasium, has been excommunicated because he does not teach Papal Infallibility. The course to be pursued in this case has been made a matter of study not only by Herr von Mühler, Minister of Religion, but has been referred to the Ministry itself. It is in fact a Cabinet question. The fact that 20,000 followed the corpse of Professor Zenger to the grave at Munich is also significant. *He refused to bind* himself to the new dogma, hence he received the last rites only from Professor Freidrich, one excommunicated as he himself had been. Rome seems to have been able to act with more success on Herr von Rohden, a high Prussian functionary. From the testimony of his family, it would seem that it was only at the last moment he yielded, but the statement of his confessor seems to show that he had ultimately done so. But it is a poor triumph to terrify a dying man into the acceptance of an article, without which he is led to fear that he is separate from the Church, and thus from all hope in eternity.

Other instances may be given of Ultramontane action. A Bavarian Count writes that the confessions of his wife will not be received, nor absolution granted, unless she abandon the reading of the *Augsburg Allgemeine Zeitung*, one of most moderate and intelligent journals in Europe, only it has waged a terrible war against Papal Infallibility. The Bishop of Passau denounces it as a sin to read the *Passau Journal*, and has so calumniated it in a sermon to the inhabitants of that city that the magistrates have drawn up an indignant reply. Among other things he charged them with indifference to the Bavarian wounded in the war—a statement they repudiate as utterly false. In Hungary it is affirmed many Roman Catholics are going over to Protestantism, as they will not accept the new dogma.

Great efforts are being yet made to gain over Döllinger. No less than three agents, it is said, have been employed in this. One of them, Canon Semmers, had recently been the Pope, and said that Pio Nono had not ceased to hope for Döllinger. It was suggested to him to put himself in communication with the Papal Nuncio at Munich. He was assured that the dogma of Infallibility was to be esteemed rather a theological doctrine than anything more—that Rauscher and the Austro-Hungarian Bishops, acting on this idea, still maintained their relations with Rome; that the Council had not been yet closed, and that the door was not shut. From all accounts these efforts have turned out abortive as regards Döllinger. He maintains, it is said, that it is the Pope and the Cardinals who have left the Church, not the old Catholics. These statements I give with due reserve. I have not seen them contradicted, however, on any authority.

In Vienna Professor Michaelis has lately attracted large audiences to hear his lectures on Infallibility. In these he has striven to prove that Papal Infallibility is a heresy; that the

decision of the Council regarding it was based on a procedure altogether irregular and un-Catholic; and thirdly, that the dogma is contrary to faith and reason. His whole argument and its conclusions were accepted by large, intelligent, and enthusiastic audiences.

Russia.

(From a Correspondent.)

THE RELIGIOUS SECTS—THEIR GREAT VARIETY—POSITION TOWARDS THE STATE CHURCH—CIRCULATION OF THE BIBLE.

It is an almost universal custom to associate in one's mind every foreign nation with certain characteristics which seem to belong to the same. But in proportion as we gain personal acquaintance with those nations it is not unfrequently found necessary to materially correct, or altogether to dismiss, all such preconceived notions.

Now, if there is one thing concerning the religious condition of the vast Russian empire which everybody seems to know, and which to outsiders seems well established, it is the iron-uniformity with which the Greek State-Church embraces the great bulk of Russian subjects. Have we not all heard of how in Russia not even Bibles can be introduced except the Holy Synod of the State-Church stamp each copy? Have we not read over and over again that the Greek Church encroaches upon the domains of Roman Catholics and Protestants, because it wishes even those comparatively few millions of Dissenters to be absorbed in its own ranks? and, certainly, these are facts which cannot be gainsayed; nevertheless, the power of the State-Church is *deeply undermined*, and with all its erroneous teaching, and with all its superstitious ceremonies, it has not been able to repress all independent thought. Yea, the establishment of religious sects in Russia (though they can only live in secret and without the possibility of formally leaving the State-Church) has been carried on to such an extent that a pretty accurate account made lately in a leading Russian journal (the *Golos*) gives the number of "Raskoluiks," or Dissenters, as about fifteen millions.

This strikes me as a stupendous fact, which nobody, to whom the promotion of God's kingdom is dear, ought to lose sight of.

Of course we know that everywhere tares grow together with the wheat, and do not wonder that some of the Russian sects are even more pernicious than the State-Church, against which they revolt. There is one, for instance, which forbids the lawful state of marriage as defiling; allows, however, its weak members concubinage for a time, and by nevertheless declaring that children then born are unclean, induces many parents to let their offspring die neglected and uncared for. Such sad aberrations will spring up where the desire for independence is not chastened and rightly directed by the word of God; but the remedy is at hand—circulate the word of God far and wide, give to those who are dissatisfied with the deadening influence of the State-Church the means of learning to know what the pure and undefiled Gospel is, and the result will be as life from the dead. A population is that of Moscow of whom it can be stated as a fact, that there can scarcely a village be found in which there are not five or six distinct religious sects, is more than ordinarily active as regards spiritual matters; give to such a population the Bible without stint, and the most salutary consequences are sure to follow.

It was by such considerations that the committee of the Bible-Stand, Crystal Palace, have felt constrained to make their utmost efforts to gain permission for the distribution of the New Testament in Russia. It has pleased God to give them success herein, and since 1868, when the first steps were taken, 80,000 copies of the New Testament, whole and in parts, have been circulated, chiefly among soldiers, prisoners, and in hospitals. My recent presence in the capital has greatly increased my sense of the importance of this work, and I was delighted to see how eagerly and gratefully the books I distributed were accepted. I visited some of the prisons, and helped in giving the Scriptures to a transport of 500 prisoners, who were on their way to Siberia. I trust that the setting forth of the above statement will induce many to participate in this important work by their prayers and contributions.

It is perhaps not out of place to state here that the distribution of the Scriptures in Russia is gratuitously undertaken by Christian friends, whose co-operation has been secured, and that, therefore, all contributions for the work are spent exclusively upon buying the New Testament and portions.

Contributions for this work may be sent to Mr. W. Hawke, Bible Stand Office, 23, Finsbury Circus, E.C.; or to Messrs. Barclay, Bevan, Tritton & Co., Lombard Street, E.C.

Greece.

PROPOSED REFORMS IN THE GREEK CHURCH.

THE *Orthodox Review*, the organ of the Orthodox Greek Church, published in Athens, announces its purpose to make Church Reform the subject of leading articles henceforward. The following headings in large type indicate its meaning:—1. The clergy must be educated and paid by the State. 2. The Gospel must be regularly preached in all the churches. 3. Public worship must be made more attractive, and especially must the church music be improved. The *Review* gives an account of a collision which has taken place between the Archbishop and the Society of Presbyters, whose organisation we have recorded. The Archbishop denounced this Society and commanded its dissolution, whereupon a large body of honorary lay members waited upon the prelate and endeavoured to persuade him to recall his official order. The Presbyters offered, through this committee, to modify their organisation, so that it should please the Archbishop, only asking to be permitted to maintain Sunday-schools and to raise a relief fund for their own benefit. The request was scornfully refused. The Archbishop would himself provide for the poor priests; and as for the Sunday-schools, he would have none of them. On this the Society determined to see whether there was any law except the will of the Archbishop, and they carried their appeal before the Minister of Ecclesiastical Affairs. The most enlightened and influential men of the capital have taken the part of the parish priests, and the prospects are fair that his High Mightiness will be taught the limits of his prerogative. The indications of reform in the Greek Church are very cheering.—*New York Independent.*

Turkey.

MISSION TOURS.

MR. BARNUM, of the Eastern Turkey Mission, reports incidents of encouragement gathered up in several recent exploring and preaching tours. At one place the native helpers were daily invited into the old church to translate the Bible from the ancient Armenian and expound it to the people. At another forty-five boys were at the helper's school, and every evening several adults at his room to study the Scriptures. At another he found two Protestants, one of them the only son of the wealthiest Armenian in the place, once and again turned out of doors and threatened with disinheritance, but remaining steadfast to Christ. At another the beginnings are prepared; and at yet another the last thing nearly done for a new chapel, to be finished without debt, in which already a daily prayer-meeting, half an hour before sunset, gathers some 125 attendants. While at still another place, where he spent Sabbath, he preached three times, "the work looking hopeful, and the brethren subscribing about 1,000 piastres for the year's expenses while I was there." We learned of a stolen Testament, whose story shows that the "word of God is not bound." When Dr. Nutting was there, years ago, one of the wild young fellows stole from him three books, one of them a little pocket Testament. By reading it he and his brother were convinced of the truth, and are now the leading men of the community. They gave it to their brother-in-law, and he, in turn, was convinced. Then they put it into the hands of two young gunsmiths, and they have become Protestants. It has now passed to still another man, and he seems friendly. No wonder that Testament seems "precious." At Chermook, he adds, things are most hopeful. The interest among the women is at the white heat. Forty of them are under instruction. New faces appear in the chapel, and opposition is disarmed. "Now is the time to strike. We propose putting two good workers there for the summer."—*New York Independent.*

India.

A NATIVE CHRISTIAN ALLIANCE IN THE BOMBAY PRESIDENCY.*

WE made mention in our last of the happy inauguration of the native Christian Alliance. The excellent spirit manifested in the first meeting continued without any abatement through the eight meetings that were held last week, and no one that took part in these meetings could doubt that the Spirit of God was present; anticipated hindrances disappeared, difficulties were solved, and the deliberations of all were guided to harmonious issues. Papers on particular subjects had been prepared by different members: one on systematic beneficence, by Rev. R. V. Moduk; one on the nurture and training of children, by Rev. Baba Padamanji; and one on Christian privileges, by Rev. A. Bapooji. Many of the members took part in the discussions; at one meeting

* From *Bombay Guardian.*

as many as thirty spoke. They were obliged to use different languages, but for the most part what was said was generally understood. The Marathi was the vernacular of the majority; but there were a good many present from the churches in Gujarat; the vernacular of some was Canarese (these were from Dharwar and Hooblee); and others spoke in Hindustani. Most of the members were previously unacquainted with each other, and all had great delight in becoming acquainted with Christian brethren whom they had never seen before, in hearing them speak, in praying with them and discovering that they all had one spiritual tongue, one common teacher—the blessed Spirit. The Deccan Christians were glad to recognise the grace of God largely resting on those from Gujarat; and the Gujarat Christians had similar joy in perceiving the gifts of the Spirit in the Christians of Bombay, the Deccan, and the Southern Marathi Country. We believe that this single result was worth the trouble that the origination of this Alliance had in connection with it; these native Christians go back to their respective homes with a very different conception of the church in Western India, its attainments, interests, and needs, than they had before. The feeling of mutual Christian love has been a good deal intensified.

At one of the meetings it was resolved that the Alliance should establish a mission, and Rutnagherry was fixed upon as the field; 450 rupees was subscribed towards the expenses of this mission. A boarding-school for the sons of native Christians was also felt to be a desideratum, and the Alliance decided to establish one. A polyglot periodical, as an organ of the Alliance, was also spoken of and agreed upon. Whether all these measures shall be carried into effect remains to be seen; but quite apart from these we regard the Alliance as a success, and the recent meetings as having been most profitable; and we are strongly of opinion that the results will be valuable and important, especially in the development of a feeling of the responsibility of the Christians of India to labour independently for the propagation of the Gospel.

A very interesting and in some respects remarkable meeting was held on Friday evening, March 31, in the Free Church, Esplanade. Missionaries and other European Christians had been invited, and a considerable number were present. The President, Rev. Dhunjibhai Nouroji, opened the meeting with prayer and remarks. Rev. Appaji Bapooji made an address, contrasting the privileges of native Christians with their condition before conversion, and showing their obligations to the Gospel. Rev. Narayan Sheshadri read a resolution expressive of the gratitude of the Alliance to the Foreign Missionary Societies and to their agents in this country; and remarks in a corresponding strain were made by Rev. Baba Padamanji, Mr. G. Raghoonath, and others. These addresses were in the different vernaculars and in English. Brief addresses in reply were then made by the Rev. Messrs. Robertson, Harding, Hazen, and Bowen.

On the Lord's-day, April 2, the Lord's Supper was partaken in the American Mission Chapel by more than 250 native Christians of different denominations.

On Monday afternoon the native brethren went forth into all parts of Bombay to preach. About fifty different localities had been fixed upon, and three speakers went to each place, so that there were about 150 natives of the country simultaneously engaged in preaching Christ and Him crucified.

Monday evening there was a *Kirttan*. There was present a very large audience, the non-Christians being perhaps as numerous as the Christians; among them were native gentlemen and ladies of high social standing. The subject was the Way of Salvation, and the simple Gospel was set forth most lucidly and impressively. The musical element in this performance was the great attraction; the audience would have sat till midnight; none the less, they heard the great truths of the Gospel, and many of the words will abide in their memories.

Tuesday evening, European Christians were the hosts and the native Christians the guests. A number of gentlemen had been led to consider the present as a suitable opportunity for the manifestation of their own feelings of sympathy and Christian regard towards their brethren of this country, and had invited the members of the Alliance and their families, the missionaries and other Europeans, to a social gathering in the Free Church Institution; you may call it an *agapè* or love-feast. There could not have been much less than 500 present. This was a delightful meeting, and one that will long be remembered by all who were present. In the latter part of the evening, when opportunities for mutual acquaintance had been afforded, Mr. Bowen took the chair, Mr. Dhunjibhai assisting; and after prayer, reading, remarks in Marathi, and some remarks by Mr. Dhunjibhai in English, Messrs. A. Bapooji, and

R. V. Moduk, Robertson, Small, and Hazen spoke, some in English and some in Marathi, and Mr. Narayan Sheshadri offered a closing prayer. Had time allowed, many others would have been gladly heard. An excellent spirit breathed in all these addresses.

Burmah.

BAPTIST MISSIONARY CONVENTION.

We have been favoured with a copy of the Report of the Burmah Baptist Missionary Convention, which met at Tounghoo last November. In the Convention were present 12 American missionaries, 9 ordained native preachers, 54 unordained; besides lay delegates 46, together 121, of whom 84 were of the Tounghoo Karen Mission, the remainder from other districts of Burmah. 1,088 adults were baptised last year; total number of communicants 19,846, in 416 churches, with 78 ordained and 393 unordained native preachers; total religious contributions, Rs. 27,927. We have marked for selection some passages of this Report.—*Bombay Guardian.*

Fiji Islands.

A QUARTERLY WESLEYAN MEETING.

One Monday early in the afternoon there were signs of a coming to the *Bose vakavulatolu* (such is the native name of our Quarterly Meeting), canoe after canoe hove in sight until the horizon was dotted with sail, and the bay swarmed with small craft. Some were soon moored at the edge of the expansive mud-flat, and the living portion of their freight came straggling over the mud with all sorts of bundles and boxes on their shoulders. Succeeding canoes came racing on by twos and threes to the landing-place, while seaward the view was kept lively by a constant supply of mat sails skimming before the breeze. From the hills descended little files of men who had taken the overland route, and were walking leisurely along with their wardrobe swung in a swag over their backs.

The mission-house was beset by teachers and others who came to report matters or to bring strange-looking bundles and parcels. The study verandah soon presented an odd appearance. One part of it was occupied by a heap of native cloth, and the other by long baskets of cocoa-nut leaf, which were stuffed with cotton. The former was the circuit, baptism, and marriage fees; the latter, payment for Bibles, Catechisms, copies of Bunyan's "immortal Pilgrim," and other books. A missionary must needs add to his medical, legal, and other accomplishments, that of warehouseman.

It was now time for the prayer-meeting drum to be beaten; and, in answer to its clanging beats, a numerously-attended assembly was soon formed, and teachers from widely-separated sections of the circuit lifted up their voices in prayer for a blessing on the business of the morrow.

On the next morning (Tuesday), the Quarterly Meeting commenced. Contrary to the orthodox manner, the local preachers' meeting came second, and the genuine Quarterly Meeting, with the circuit stewards, took the lead. The chapel was a good-sized building, and thoroughly filled by a large company, every one dressed in a shirt, in addition to the usual two or three yards of cloth. There was evidently scope for the exercise of individual taste in the matter of clothing, for great was the variety in shirts—every material, colour, and shape was to be seen; still each garment was a shirt, and the individual possessing it was consequently in full ecclesiastical uniform, and a highly respectable member of the meeting: indeed, one or two lavish gentlemen were arrayed in waistcoats, and some in coats.—*Wesleyan Notices.*

West Africa.

THE NATIVE CHURCH IN ABEOKUTA.

The following interesting particulars, showing the growing spirit of liberality in the Yoruba Native Church, are given in a recent letter from the Rev. W. Moore, Native Pastor at Oshielle:—

"Besides Oshielle station, there are three stations and two branch chapels in the city of Abeokuta, with two preaching-places at the farms a good way off from the city. One of the branch chapels above alluded to, has been completed and opened for divine service during the year, and the other has also been enlarged and re-opened for divine service during the year at the expense of the converts. As my ministerial duties require my frequent visits to the different congregations to administer the Sacrament of the Lord's Supper to the communicants, I am, thank God, enabled to witness a steady increase in the number of the communicants of the different congregations in Abeokuta. As Mr. Allen has to

Igbore station, I have only to write of Ake, and Ikija stations.

pirit of charity is increasing among the converts. All have learnt, in a greater r measure, that it is their duty as s to contribute to good objects. Besides kly collection at the classes, and con- towards other good objects, they have, ing from Mr. Townsend a copy of the ns he had brought out from the Society o pecuniary matters, made a handsome ion in compliance with the same, in wing manner, viz.: Ake congregation, 9d.; Igbore, £27 0s. 7½d.; Ikija, .; Oshielle, £14 19s. 6d.; Kemta, 14s. 3d.; e first week of August we held a mis- eeting, when a collection amounting to 3½d., was made. All the Christians in n with the Church Missionary Society uta were invited to attend. The meet- held at Ake church, and it was well

The collection made at the meeting, others made by the different congrega- ount to some £134 4s. 11½d. The whole was, of course, made in cowry shells: dous heap indeed it would be if put

e I am happy to record that the con- continues to be kept up by Mr. D. the native catechist, and Mr. J. Gerber, re-reader, and two others, and the Scrip- r of a lower class. One of the readers ng his entire monthly pay from the ollection of the converts of the con- here. I have baptised 11 adults—nine two women—and 45 children, that is, nd 24 girls. There are 291 communi- connection with this station, and 100 s for the Lord's Supper, 82 candidates m, and 149 school children, that is, 82 67 girls. The attendance at church in egation is always very large, seldom less souls.

ja station I have also thankfully to state ongregation here continues in good order care of Mr. S. Cole, the native catechist, V. Goodwill, an old experienced Scrip- r, and one other Scripture-reader of a s, who receives half of his pay from the of the converts of the station. The on consists of 79 communicants, eight s for the Lord's Supper, 16 candidates m, and 43 school children: the whole on is 153 souls. The spirit of liberality towards religious objects has been manifested by this congregation during the year to a pleasing degree. Besides their exertions and contributions towards the rebuilding of their church, they have also, during the year, freely undertaken to repair the roof of the missionary dwelling-house in the station, which was very much out of repair. But for this, their gratuitous effort, the houses would have been totally broken down.

"We hope (D.V.) to be able next year to report something favourable respecting the *Igbein* ruined station, as the place has been recently given back to us by the heathens who had taken possession of it since the outbreak. The Mahommedans had made an effort to take possession of it by bribing the heathens who had it in their possession to build their mosque on the site where our church was built; but the heathen refused to grant it to them: they would rather that we should have it back than for the Mohammedans to have it, so they gave it back to us. Thus far the mission work in Abeokuta is hopeful.

"Of *Oshielle* I am thankful to record that things are going on with us as hopefully as ever. The converts continue to give satisfaction in their attendance at the means of grace. There are seven candidates for baptism. Though five of them have joined the class during this year, yet two of them only I can report as persons who have renounced idolatry and joined the candidate class during the year; the rest are related to some of the converts, and have been attending church for years back, having renounced idolatry long ago, though they delay to join the Church or class. I hope (D.V.) to baptise some of the candidates on Christmas-day. Three persons died in the Christian faith during the year: one of them, Fanny by name, was the elder daughter of Josiah Olumide, my head leader, about nineteen years of age. Her mother died last year on the 1st of December, and she died this year on the 21st of November, which thing is a great trial to Josiah; but he bore it with becoming Christian submission to the Divine will, to the great surprise of his heathen friends, and satisfaction of us Christians. The child, too, gave us much reason to believe that she died in the Lord. Some days after she was taken ill she said to her father, 'Father, my prayer to God at the beginning of my illness was positively that it might please Him to spare my life; but I am not praying so now: the language of my prayer now is, "Lord, if it please Thee to spare my life, well; if not, please, for Christ's sake, to let my soul be accept-

able in Thy sight."' We trust that He who willeth not the death of a sinner heard this prayer, and granted her heart's desire, and took her to Heaven to meet her mother, there to enjoy with her the end of their faith, even the salvation of their souls."

Statistics of the Abeokuta Mission.

Station.	Native Clergy.	Lay Teachers.		Christians.	Communicants.	Baptisms during year.
		Male.	Female.			
Ake Station..	..	5	2	720	291	238
Igbore „....	1	3	5	332	148	10
Ikija „....	..	3	1	153	79	25
Oshielle „....	1	2	2	130	75	27
Total....	2	13	10	1335	593	300

—*Church Missionary Record.*

South Africa.

THE WESLEYAN MISSION FIFTY YEARS AGO AND NOW.

THE following sketch of progress is given in the reports:—"In the Annual Report for the year, February, 1814, to February, 1815, we read, 'Being desirous of spreading the Gospel in the south as well as the west of Africa, we have sent a missionary to the Cape of Good Hope.' The missionary was the late Rev. John McKenny, who found on his arrival a band of pious soldiers gathered by Sergeant Kendrick, recently deceased. He was much hampered in his endeavours to do good in Cape Town, and was removed to Ceylon on the appointment of Barnabas Shaw as his successor. This excellent man, the founder of our Cape mission, landed in Cape Town, 14th April, 1816. He met with similar hindrances to those which had troubled his predecessor. These are noticed in the Report of 1816 in the subdued tone with which our fathers were accustomed to speak of the petty tyranny of the Colonial authorities of their day—'The committee are sorry to say that some obstacles exist at present to the public ministry of the missionaries in Cape Town, which, however, they hope are but temporary, as his Majesty's Government at home have met the application made to them on this occasion, as indeed on many similar ones, with the most prompt and condescending attention to its object. The patience of the committee was somewhat tried; there was no promptitude in the action of the 'condescending' home authorities; and no preaching-place was allowed to be erected in Cape Town until the year 1819, when the then Governor 'kindly granted' permission to use certain premises purchased in Cape Town 'as a free school for the heathen and a place for the expounding of God's Word and public worship.' Meanwhile Barnabas Shaw had proceeded to Namacqualand, finding his way hedged up in Cape Town. On the road (October, 1816) he was, as we believe, divinely guided by meeting with a petty chief of a little Namacqua kraal and five Hottentots, on their way to Cape Town in search of a missionary. In this opportune rencontre, on the 4th April, 1816, at eight p.m., the mission in Khamiesberg originated. Apart from the spiritual good resulting from this mission, the letters and journals of Barnabas Shaw contributed largely to raise and foster the missionary spirit among the Methodist Societies in England. The missions of this Society in the eastern province of the Cape of Good Hope, and beyond as far as Natal, originated in the establishment of the English colony in and near Algoa Bay. In the Report for 1820 the committee remark that 'considerable effect, it is hoped, may ultimately be produced by that extensive colonisation which, under the encouragement of Government, has lately taken place, in spreading the knowledge of Christianity among the barbarous tribes which lie in that direction' (that is to say, the Kaffirs to the east of the colonial frontier). 'This hope is further supported by the circumstance that a number of the colonists were members of religious societies at home; and, that they might have religious ordinances continued to them in the distant land which they had chosen for their residence, the committee, at the request of a party of settlers proceeding to Algoa Bay, appointed Mr. William Shaw to accompany them as their minister, that so the spirit of religion might be maintained among them, and that they might be the means of communicating it to the natives of Africa as they might have intercourse with them.' In the *Notices* for February, 1820, the colonists (then detained by ice in the Thames) and their probable future influence upon their savage neighbours are again pointedly brought before the public: 'We trust that sentiments of love and pity for the heathen are felt by many of the colonists now going to South Africa; that they will be taught to their children, and that from their settlements the light and influence of Christianity may spread to many of the tribes which lie upon their borders. Mr. W. Shaw has special instructions to avail himself of every opportunity which may offer for this purpose; and should favourable circumstances occur, the mission in that part of South

Africa will be reinforced.' This reads like prophecy. The aspirations of the young minister of the British settlers were in perfect accordance with those of the committee. . . . . What a contrast between 1820 and 1870! In south-eastern Africa we have now 46 mission stations, 66 missionaries, 136 chapels, 639 regular preaching-places, 95 day schools, 5,559 day scholars, 10,790 full and accredited members, and above 60,000 regular attendants on public worship. The Cape of Good Hope district is not included in this enumeration."

Madagascar.

STATISTICS OF THE MISSION—INCREASE OF CONGREGATIONS.

THE following is the translation of an article in the February number of *Teny Soa* (*Good Words*), a monthly magazine printed in the Malagasy language, and published in the Island :—

"Last year we gave an account in *Teny Soa* (*Good Words*) of the state of our congregations, and we do the same this year. God has greatly blessed our numerous congregations, and multitudes of people have grown in knowledge and faith. If we examine the statistics we shall see the increase of our congregations during the past year; the number of chapels, adherents, members, children in the schools, and the amount of money that has been collected. There has not only been a growth in mere numbers, but also a growth in spiritual enlightenment and Christian consistency. The wanderer has turned into the right path; the hesitating have become decided; the timid have become bold; the slothful have become diligent; the stingy have become generous. And wherever this is the case, there, we may say, is the fruit of the Gospel. The two parables of our Lord have been in some measure fulfilled here in Madagascar :—'The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. . . The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.'

"Nevertheless, although we all rejoice, whether we who are missionaries, or you who are guided and taught by us, there are some things to make us sad. We have a proverb in our language which says, 'It is not all gold that glitters.' That is true, for brass, and steel, and many other things glitter, and *gilded things*, which are very similar in appearance to real gold, also glitter. Something like this is the character of many people. Of the 231,759 persons who go to the house of God, there are some who are led to assemble there through fear of the Queen, and their Christianity consists simply in abstaining from work on the Sabbath, and attending the house of prayer. If fear leads the people to pray, then hypocrisy will be the result; for in their hearts they do not wish to be wise, they do not think of their sin, they do not desire to know Jesus Christ.

"Therefore our rejoicing will be vain, if we consider only the prosperity, and close our eyes to the evil which mingles with it. The preachers especially should seek wisdom and zeal. Great multitudes of people assemble, and it behoves us to preach to them in love. The preachers should not make use of the names of the Queen and the officers, in order to impel the people by fear, but should preach the word of God only, for there is far more power in love than in fear."—*Chronicle of the London Missionary Society.*

United States.

ANNIVERSARIES CONTINUED.

THE anniversary of the American and Foreign Christian Union was held on May 9th. The total receipts were reported at 93,677.56 dols. In Northern Mexico, twenty persons have joined the church in Monterey, and fifteen in Codereyta. Two new churches and six schools have been organised in Lenares and Hualaquises. In Mexico City and Valley there are sixteen missionaries employed. Upwards of fifty congregations have been regularly maintained in this field through the year, and the number is steadily increasing. As an independent enterprise, a few men in New York and Philadelphia have contributed funds for the purchase of a large church edifice in the capital, which they propose to sustain in the future under the supervision of the chief missionary, the Rev. Henry C. Riley. Another church of 110 members has been organised at Cos, near Zacatecas. Progress is reported in South America and Italy. The Training School at Milan has been transferred to a Committee of Evangelisation appointed by the Free Christian Church of Italy. This body was formally organised at Milan in June last, and consists of a considerable number

of evangelical churches, two-thirds of whom (more than twenty) represent the results of the previous expenditure and labour of this Society. These churches and their pastors are still sustained by the Board.

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The sixth anniversary of the National Temperance Society and Publication House was held on Thursday, May 11th. During the year the Society has published 30 new books, 4,300 twelve-page tracts, or 3,596,000 printed pages. During the same period the receipts were 53,945 dols. and expenditures 53,774 dols.

The anniversary of the American Congregational Union was held in Brooklyn, May 11th. The total year's receipts (including balance in the treasury at the beginning of the year) were reported at 65,469.37 dols.

The forty-third anniversary of the American Seamen's Friend Society was held May 8th, in Association Hall, Mr. Wm. A. Booth presiding. The annual report showed the Society in a healthy and vigorous condition abroad and at home. There were 720 libraries sent to sea during the year, 24 being given to vessels in the navy. The Sailors' Home in Cherry Street is prosperous. The Home for Coloured Sailors has been removed to 153, Thompson Street. Expenditures of the year, 63,830.66 dols.; total receipts, 60,360.94 dols.

The first Annual Report of the "New York Branch of the Women's Foreign Missionary Society of the Methodist Episcopal Church," covering the time from its organisation, June 10th, 1869, to March 16th, 1871, brings before us another of those societies of women whose rapidly increasing number quite warrants the following eloquent extract taken from the report just named, viz.:—

"The time has been when our sex could have little part in the missionary work at home or abroad; but now the door is open. The world seems open to woman in all its avenues of usefulness, enterprise, or profit. Whether she seeks the professions, the boards of finance, the mercantile enterprises, all are free to her, and her success is applauded. A brave-hearted woman has gone alone into the household of the King of Siam, as a bearer of civilisation, and thus of Christianity, to his harem, and has gained her point, albeit with sore difficulty. A sister society has sent a lady single-handed to found an orphanage in the same kingdom."—*American Paper.*

Mexico.

THE *New York Christian World* contains the following extract from a letter written by a gentleman in the city of Mexico to a prominent merchant in New York:—

"The scene presented to me a large congregation of Mexicans, both men and women with their little ones, worshipping an actual God in simplicity and in truth, contrasted strangely with all that I had before seen in Catholic Mexico. Through the indefatigable efforts of Messrs. Riley and Romero, and others, against a fierce and relentless opposition, Protestantism is firmly planted in our sister Republic, so long benighted. And I know personally the Government of Mexico is desirous that success shall follow the work, as a means of advancing her people in civilisation and the knowledge of their duties as citizens. . . . Since Mexico has been in name a republic, the power of Catholicism has decreased, and extensive nunneries and immense churches have been converted into stables and shops, while thousands of the people, with confidence lost in their priests, have abjured their ancient faith, and are now groping in darkness for the truth. In my judgment there is no field so promising as that for missionary work. To Mexico the cause is everything, and to our country (with its probabilities of the future) an incalculable benefit, while to humanity it is Christianity and civilisation with all attendant blessings."

Ireland.

(*From our own Correspondent.*)

THE Churches are steadily pursuing their work, and so smoothly does the great change run through its course that on the surface there is little to draw the notice of a stranger, yet here and there are sufficient indications of a new order of things, and the quiet must be taken to indicate that the old order may safely change, giving place to the new, while "God fulfils himself in many ways."

According to official statements, the net annual produce and value of the Episcopal Church property, previous to the Act of 1869, was £613,984, by which 2 archbishops, 10 bishops, various cathedral chapters, 1,518 incumbents, and 550 curates were maintained. It is supposed that 1,068 of these ministers, or one-half, may be dispensed with. There will then remain for the

support of the reduced ecclesiastical body the interest of the commutation capital, the annual sustentation fund, and certain compensation moneys from the Government, amounting at the beginning to half a million. The first amount must still be uncertain; but as a very large majority of the clergy have decided on commutation, it will be considerable. The donations to the sustentation fund amount to £350,000 and the subscriptions now reach to £40,000 a year, while fresh proofs are given every day of a determination to maintain the activities of the Church, not only by such generosity as that of the Bishop of Derry, who gives £50,000 of his commutation capital, but by the increasing number of small contributions over the country. Putting all these sums together, there is no reason to doubt that it will be quite possible, if not easy, to maintain, as is proposed, two archbishops at £2,000 a year, 10 bishops at £1,200, and 1,000 beneficed clergymen at an average of £250; and to have this a more compact, easier handled, more vigorous, and certainly more popular church than before.

The extreme Ritual party is quiet, but unbroken. One of its mainstays has accepted an English benefice, and its journal piteously appeals for subscribers to keep it from extinction; yet it leavens a large number both of the clergymen and laymen of social influence, and those who actively toil express confidently their hope of succeeding in the long run. Some of the clergymen, including Dr. Lee, the Archdeacon of Dublin, openly refuse to accept the recent legislation of the Synod, and protest against the canons as vigorously as men in England protest against the Purchas judgment: and throughout the country these men stand up boldly, and in their churches and diocesan synods affirm their disobedience. As yet, however, they have not shown anything like united strength, and on the other hand confidence is expressed, with some reason, that as the body of the people is sound in the faith, and the legislation is much in their favour, the errors of Ritualism will be combatted and gradually expelled. A new monthly penny Church journal has made its appearance, the *Church of Ireland Parochial Magazine*, representing moderate opinions, and intended for wide circulation: and a weekly Church paper is contemplated.

The union of the Primitive Wesleyans with the Episcopal Church does not proceed rapidly. They claim the freedom to continue their organisation, and many of them express their determination not to unite if this is withheld; while others point, in that case, to a union with the Wesleyans. The bill which has recently passed through Parliament incorporates them as a distinct ecclesiastical body.

The Conference of the Wesleyan Church met in Belfast, and sat during many days of painstaking labour and review. Methodism has largely increased in Belfast, and had the advantage there for the last three years of the Rev. Wm. Arthur as President of the New College. Mr. Arthur now returns to England followed by sincere regret; the presentation of a bust of her husband to Mrs. Arthur, and of plate, being one of the last public occasions on which he appeared. During the Conference, the missionary meeting and the ordination services attracted, as usual, the largest audiences, and were full of interest. On the Education question the Wesleyans take a decided stand against the threatened outbreak of denominationalism.

The Roman Catholic Ultramontane party are unceasingly active in their efforts to break up united education. Meetings of the Bishops have been recently held, and the programme oozes out, in Parliament, pastorals, and leaders of newspapers. The demand is enormous: the primary education of three-fourths of Ireland under Roman Catholic management, supported but not controlled by the State, and £30,000 or £40,000 a year to establish a Roman Catholic university. It may be an Oriental demand, of which the half or less than half is all that is expected; but it is at present determined, and will be no less dangerous if only partially granted. In the existing conditions of the country, twenty years of honest united education would effect the revolution of opinion which centuries have failed to produce. The special meeting of the General Assembly of the Presbyterian Church was held in Belfast on the 13th July, and agreed to the bye-laws for the management of the Commutations Fund. A melancholy interest attached to the occasion, as, in the short interval between the Dublin and Belfast meetings, the Rev. J. R. MacAlister, the life and soul of the Sustentation Fund and the convener of its committee, had passed away from earthly labour to heavenly rest, and the Assembly was unexpectedly required to appoint a successor. Mr. MacAlister had devoted his life to raise the standard of support accorded to the ministry, and had laboured through the difficulty of creating a strong public opinion in his favour. His efforts

prepared the way for the Sustentation Fund, which owed to him much of its force and much of its success; and within a few hours of his fatal illness he was working for the object for which he may be said to have not only lived but died. He was apparently in good health on the Lord's Day, preaching three times, and by Tuesday afternoon tidings of his too early death were spreading sorrow through the Church. The Assembly unanimously appointed in his room the Rev. Professor Smyth, D.D., the recent Moderator.

THE NUMBER 666.

(*From a Correspondent.*)

In reading 2 Chron. ix. 13, a few days ago, it all at once flashed into my mind, here is the solution of the enigma contained in Rev. xiii. 18, "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and the number is six hundred three score and six." In 2 Chron. ix. 13 (or 1 Kings x. 14), it is written—"Now the weight of gold that came to Solomon in one year, was six hundred three score and six talents of gold."

I shall endeavour to show that the answer to Rev. xiii. 18, is that Solomon was the man to whom the number belonged, and the number counted is 666 talents of gold, or, reckoning the talent about £6,000 sterling, nearly four millions sterling, which is a very large annual revenue.

Solomon was the richest, wisest, most splendid monarch spoken of in Scripture, or perhaps that the world ever contained. He stood at the head of that dispensation by which the glories of the heavenly world were represented by things visible. The splendour of Solomon's temple, its furniture, and all its ceremonies and services, directly pointed the eye of faith to the surpassing glories of the heavenly Jerusalem, and can never cease to fill the heart of a true spiritual Christian with delight, in contemplating the eternal and unsurpassable glory of his heavenly abode.

After the ten bloody persecutions inflicted on the Christian Church by heathen Rome, the day of respite came, when Constantine, a professed Christian, was elevated to the throne of the Cæsars. But this was soon attended with many evils. The Church became inundated with multitudes of members to whom spiritual religion was unknown; and who soon began to contend for worldly honours and emoluments. At no distant period the spiritual Christian was driven into the wilderness, and the Great Red Dragon usurped the throne of the world. In a few centuries the Romish bishop, supported by the riches and power of the sovereign city of the world, shot up his head above all his compeers. In place of taking for a pattern the meek and lowly Jesus, his eye and heart became intensely fixed on the wealth, magnificence, and sovereignty of the earth's highest monarch. He must now have a church, and splendid services, like those of Solomon's temple. He must have a gorgeous palace to reside in, and he must maintain the splendour in dress and equipage of the highest of earthly princes. But to secure all this, he required a royal annual income. The 666 golden talents of Solomon's annual revenue were quite suited to his taste, and to obtain such an amount he strove with untiring energy and marvellous success.

Splendid dresses, such as belonged to the Jewish High Priest, were introduced to fascinate the eye of the world, and bishops and priests were decorated with robes beautiful and variegated, and such as our Ritualists have become so much enamoured with. The golden lamps, such as those of Solomon's Temple, were now introduced into Christian worship; the golden tables and censers, the costly lavers, basins, salvers, and incense, all from the Temple of Jerusalem, although all such ceremonies and services had terminated nearly a thousand years before—at the death of the Saviour.

To create a sufficient income the services of God's sanctuary must be corrupted, and all its sacraments be converted into sources of income. The two sacraments instituted by the Saviour are now increased to five, and all of them used as a means of making money. All the abominations of auricular confession must be resorted to, as well as the sale of indulgences. The flames of Purgatory must be invented by lies and deceit, and all must be converted into fruitful sources of income. Thus this corrupted Roman Church soon earned for itself the appropriate name of the *beast*, and must now soon be swept to perdition.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE event of chief interest in the past month is the progress of the division among the Roman Catholics of Germany. The election of Dr. Döllinger to the Rectorship of the University of Munich is an event of greatest importance. It is thus commented on by the *Cologne Gazette*:—"By taking this step, the University of Munich has placed itself in the foremost ranks of the great ecclesiastical conflict of our age, and has gained a position which even Berlin cannot claim. The States to which the Universities of Northern Germany belong, the way in which they were founded, and their confessional character, render them the representatives of Protestantism. Munich, on the other hand, is the oldest German University which has assumed the character of a school for all branches of science, and until very lately it was considered the stronghold of the strictly Catholic party. Now, fifty-four professors out of the sixty-three who were entitled to a vote have elected Dr. von Döllinger, who is excommunicated, and more than this, the leader of the Old Catholics, as next year's Rector of the University. By so doing they have in the most distinct manner confirmed the protest made a year ago by forty-four professors and teachers of the University against the claims of the Vatican Council to be considered œcumenical, and the binding character of its decree with respect to the infallibility of the Pope."

The *Staats-Anzeiger*, of Berlin, published on the 8th ult. a Royal Cabinet Order abolishing the separate sections which had till then existed in the Ministry of Instruction and Public Worship for the affairs of the Protestant and the Catholic Church, and transferring all public business connected with either Church to one single Department for Ecclesiastical Affairs. The object of this important change is to prevent the Roman Catholic section from being used for any of its purposes by the Ultramontanes.

Professor Schulte, of Prague, a Roman Catholic theologian, has published a memorial addressed to the Governments of Germany and Austria. He thus states his position—"1. The Church which accepts this decree is not the Catholic Church that existed before the 18th July, 1870. 2. The July Church has no longer an episcopate; it has only a universal bishop. 3. Whoever desires to have a part in the Catholic and Apostolic Church must not, and cannot, accept the decree of the 18th July. 4. Pius IX., and all bishops, priests, &c., who have submitted to the dogma of the 18th July, have forfeited their right to be considered representatives of the Catholic Church, and no one is bound to acknowledge their jurisdiction. The German States have entered into no contract with the Church of the 18th July. It does not exist for their constitutions; it is a new religious society which, according to the existing law, can only obtain the rights and position of a corporation by means of a special enactment." He urges the States to refuse to recognise the dogma in any way, and to hand over the Church property to its opponents.

The "Old Catholic" committee in Vienna has published a programme, showing the objects for which it is labouring. The following are the

principal points of this document:—"The Commune must again be given the right of electing its own priests. The clergy should have fixed salaries, sufficient in amount to keep them respectably. Celibacy must be abolished; every Catholic priest should have the right of marrying, as in the first ten centuries of Christianity. Cathedral chapters should be abolished. The mass should be read in German or any other language usually spoken by the congregation. All the theological branches of education in the seminaries should be taught in German. All masses, marriages, funerals, &c., should be performed gratuitously; the clergy should be compensated for the loss of their fees on this account." It thus appears that the conflict becomes every day more important. The German Government has clearly chosen its position. The Austrian Government is also inclined to act in opposition to the Papal party. The conference of the two Emperors at Gastein is thought to have been chiefly connected with this question.

Sir Bartle Frere, at a recent Conference of the Society for the Propagation of the Gospel, read a paper, in which he stated that the Nonconformist bodies that have done most in India have adopted a form of government closely resembling Episcopacy, using that term in an historical sense. Where Presbyterian missions have been most successful there has been one missionary who, like Dr. Duff, has been the acknowledged leader. Where Lutheran missions have succeeded best, as at Chôta Nagpore in its earlier days, they have been guided by one leading mind. Indeed, the Lutheran missionaries to the Kôl tribes have shown from the very first a strong tendency towards the Church of England, which circumstances afterwards led their successors to join. There are, indeed, in India, Episcopalian missions which are not of the Church of England, but of the Church of Rome. In their case, however, the good fruits of Episcopal government are marred by interference from those with whom they are connected in Europe. The chronic quarrels and the frequent schisms or threats of schisms at Goa and elsewhere are instances of this. Indeed, the native Roman bishops cannot endure the interference of the Vicars Apostolic. For the tendency of the Indian mind is towards Monarchical government, modified by Consultative Assemblies. This would find its requirements satisfied in a form of Church government which provided for each diocese its bishop and its synod; in other words, by the system of our Church. But to carry out this form of government, the number of our bishops must be very largely increased. It is plain that Episcopal government has not fair play while dioceses remain of their present enormous size—the diocese of Calcutta, for instance, covering, as Bishop Wilson often said, a distance equal to that from Orkney to Jerusalem; while, too, the Bishop of Calcutta must, if he would address the different races in his diocese each in their own tongue, learn six languages as different from each other as French is from Hungarian; and while the Bishop of Bombay must, if he would address his people, learn four such languages. Yet, imperfectly developed as the system of Episcopal government is at present in our own Church, it suits the character of the people of India better than any other.

The following statistics are given in a paper written by an American clergyman, the Rev. Lewis E. Jackson, in reference to New York. It will be observed that New York, as almost all American cities, is much better supplied with church accommodation than London or the other cities of England:—

1. *The Population of the City.*

1656	1,000	1825	166,089
1673	2,500	1830	202,589
1696	4,302	1835	270,068
1731	8,628	1840	312,852
1756	10,381	1845	371,223
1773	21,876	1850	515,394
1776	23,614	1855	629,810
1790	33,131	1860	814,254
1800	60,489	1865	726,386
1810	96,373	1870	943,337
1820	123,706		

2. *Number of Churches in the City.*

1785	9	1830	109
1790	16	1835	143
1795	20	1840	170
1800	22	1845	195
1805	31	1850	236
1810	43	1855	300
1815	51	1860	347
1820	62	1865	395
1825	84	1870	470

THE NEW HEBRIDES MISSION.

BY THE REV. DR. STEEL, SYDNEY.

SCARCELY one hundred years have elapsed nce Captain Cook visited Western Polynesia id completed the discovery of those islands to hich he gave the name New Hebrides. Two ıvigators had previously been there—Quiros in 06, and Bouganville in 1768. The first dis- vered the northern island, and supposed it to part of a great southern continent. The cond dispelled this fancy by ascertaining that ere was a group of islands. The inhabitants ere so savage that very little was known of them l recent years. They are composed of thirty lands, extending over an area of four hundred iles, between latitude 14 deg. 29 min. N. and deg. 4 min. S., and longitude 166 deg. 41 min. id 170 deg. 21 min. E. Most of them are ıall, but two are reckoned to be at least 200 iles in circumference. The largest is Espiritu ınto, the most northerly. The next in size is alicolo. Eight others are of considerable extent, id include the Isle of Lepers, Aurora, Ambrym, pi, Fatè, Erromanga, Tanna, and Aneityum, hich is the most southerly. The islands are ıiefly of a volcanic origin, full of beauty and rtility. The estimated number of their inhabi- nts is about 150,000; but great reductions have ıen made by their barbarous practices, their ars, the introduction of foreign diseases, and the cent removal of so many to Queensland and iji. The climate is not very healthy for Euro- ans, or even for the natives of Eastern Poly- sia; but elevated spots can be found on almost very island suitable for the residence of reigners. One very great peculiarity prevails this group—that though so near each other, id evidently of the same race, every island has own language, and where it is large even veral distinct languages. The Samoan group as one language, so has the Tongan, and so has ıe Fijian; but this is an extraordinary ex- ıption, and makes the New Hebrides a abel.

The condition of the people has been very low the scale even of barbarism. Cannibalism, fanticide, the strangling of widows, and oppres- on of females prevailed. The most degraded ıperstitions possessed their minds, and they lived perpetual fear of the gods they served.

John Williams was the first who wished to evangelise the New Hebrides. His large soul could not be confined to a "single reef," and he was ever planning and executing schemes for the extension of the Gospel. He set sail in the missionary vessel *Camden*, with great anxiety as to the efforts about to be made. An extract from a letter written four days before his melancholy death will express the state of his mind: "I have just heard dear Captain Morgan say that we are sixty miles off the Hebrides, so that we shall be there early to-morrow morning. This evening we are to have a special prayer meeting. Oh, how much depends upon the efforts of to-morrow! *Will the savages receive us or not?* Perhaps at this moment you or some other kind friend may be wrestling with God for us. I am all anxiety —but desire prudence and faithfulness in the management of the attempt to impart the Gospel to these benighted people, and leave the event to God. I brought twelve (native) missionaries with me; two have settled at a beautiful island called Rotuma; the ten I have are for the New Hebrides and New Caledonia. The approaching week is to me the most important of my life." This was after he had won his greatest success, and had published his *Missionary Enterprises*, which made the Archbishop of Canterbury say that a new chapter had been added to the Acts of the Apostles. On the 19th November, 1839, teachers were landed on Tanna, and on the 20th Mr. Williams and Mr. Harris were massacred at Erromanga.

From that hour the New Hebrides possessed a deeper interest, and Christians in Great Britain longed to win these islands to the cross. But the missionaries in Samoa were ready to take up the fallen standard of Williams, and one of their number was deputed to hazard his life in an effort to introduce Christian teachers on Erromanga. This devoted missionary, the Rev. T. Heath, stipulated that, in case he was cut off as Williams had been, the work should not be abandoned, but that another should follow in the same Christian enterprise. He was successful, and located teachers at Erromanga in May, 1840; but their sufferings were soon begun, and had not a mission vessel touched at the island five months after, they would have perished. At Dillon's Bay, where Williams had been murdered, teachers

were located on this visit, and also on Fotuna. In 1845, native teachers were settled on the beautiful island of Fatè or Sandwich. These efforts were nearly all fruitless, and resulted in the murder of teachers on Fotuna and Fatè, and in their sufferings and death at Tanna. In the year 1842, two European missionaries, Messrs. Turner and Nisbet, were settled on Tanna, but an epidemic having appeared among the natives shortly after, the murder of the missionaries was resolved upon. Having suffered much anxiety, the doomed brethren put to sea in an open boat, and, after being driven back towards the shore they had left, were providentially picked up by a vessel bound for Samoa. In 1848, Messrs. Geddie and Powell attempted missionary work on Aneityum. Mr. Powell after a year's residence returned to his former sphere in Samoa. Mr. Geddie was a Presbyterian missionary from the Church in Nova Scotia. Thus began the work of missions by Presbyterians in the New Hebrides. For three years Mr. Geddie and his wife laboured alone. God blessed their labours, and after many difficulties and trials, the missionary had the joy of seeing conversions to God from among the heathen. Thirteen were baptised on the 18th May, 1852, and the Lord's Supper observed for the first time. There were then sixty catechumens, eighty learning to read, and a disposition to receive instruction rapidly growing among the people.

It was at this juncture that the *Border Maid*, the missionary schooner of Bishop Selwyn, arrived, bringing another Presbyterian missionary —the Rev. John Inglis—from New Zealand to labour on the island. It was an interesting sight to behold the English bishop generously and gratuitously taking a Covenanter to a mission field. It was like an atonement for the past when the Covenanters were driven from their churches by the bishops. It was, however, a Christian service. The Bishop of New Zealand always took a lively interest in the work of missions in the New Hebrides; and Bishop Patteson has shown equal regard, and has done many acts of kindness to the Presbyterian missionaries when on his voyages pursuing his own self-denying and evangelistic career.

Messrs. Geddie and Inglis have continued on Aneityum to the present time. The island is entirely Christian. The whole population are under instruction. Portions of the Scriptures have been printed in the language of the island. The New Testament was in 1863 put into the hands of the people, and they have paid for the printing by native produce of arrowroot. The Book of Psalms was printed in 1864, and this has also been paid for. The Old Testament from Genesis to Job is now in the press, under the supervision of the Rev. Dr. Geddie. The Christian natives have sent forth several teachers to other islands, and there are twenty-one of these evangelists from Aneityum at present employed. There are about sixty employed as teachers on the island in as many schools.

The congregation of Mr. Inglis on the island of Aneityum contains 320 communicants, who reside in different parts, and worship ordinarily at four stations. There are twenty-nine schools all taught by natives of the island. There is a Teachers' Institution kept up by the missionary for four months of the year. Last year eighty-three attended, forty-one males and forty-two females. The branches taught are reading, writing, arithmetic, geography, and English. The whole population on that side of the island is 763; in 1859 it was 1,900. There are only sixty-four females to every hundred males. This is very significant. Notwithstanding all the conservative influence of Christianity, the race is decaying very rapidly. Whatever is to be done on behalf of these islanders on the New Hebrides must be done quickly. In the heathen islands the decaying rate must be much greater. It is observable everywhere. Even in the Sandwich Islands, though the rate of decrease has vastly diminished, it still continues. But by the influence of Christianity the decay reduced from 49 per cent. between 1823 and 1853 to 5 per cent. between 1853 and 1860.

The effect of Christianity on the morals of the people has been very striking. The natives are clothed and in their right mind. War has ceased, and so have the vices and cruelties of their heathen state. Marriage is sacred, and infant life is precious. Widows are held in honour, and the needy supported. The voice of song and prayer to God rises from almost every home, and the house of God is filled by devout and decorous worshippers. Life is pure and property respected. And though Aneityum is a small island, it consumes more British manufactures than all the other islands of the New Hebrides. May we not truly say, "What hath God wrought?"

PROTESTANT MISSIONS IN JAPAN.

THE Empire of Japan was opened to foreign trade and intercourse in 1867. Protestant missionaries immediately occupied the ground at Kanagawa, near Yedo, and in Nagasaki, the extreme southern port. Kanagawa was soon abandoned by the foreigners, who have made Yokohama the "New York of Japan." Yokohama and Nagasaki have been, and perhaps will continue to be, the centre of operations for the christianisation of Japan.

The missionary pioneers of Japan were R. Brown, D.D., and J. C. Hepburn, M.D., with their wives. They landed among the first at Kanagawa, and lived in Buddhist temples. Dr. Hepburn opened a medical dispensary, and began the study of the language, with a view of translating the Scriptures. Rev. Dr. Brown also began the study of Japanese, and was the first to produce a good working grammar for the English-speaking people in Japan. Rev. Messrs. Thompson, Goble, and J. H. Ballagh afterwards arrived on the ground, and began missionary labours as soon as they were able to use the language. Rev. Messrs. Carrothers and Cornes, who came two years ago, located in Yedo. Rev. Mr. Wolff, who came to Japan in February of this year, will remain either at Yokohama or Yedo. At Kobe, Rev. Mr. Greene, who has been in Japan one year, has been joined by Rev. Mr. Gulick. At Nagasaki, Rev. Guido F. Verbeck arrived in 1859, Bishop Williams and Rev. J. H. Liggins a few months afterwards, and Rev. Henry Stout in 1869.

All these missionaries are at work in Japan at the present writing, except Rev. J. H. Liggins, whose health failed, and Rev. Mr. Cornes, who, with his wife and one child, was killed by the explosion of the *City of Yedo*, in Yedo Bay, August, 1870. All the missionaries except one are married, and have helpful wives. If any argument or fact were needed to show the fallacy of the objections against married missionaries, the history and present condition of the missions in Japan are signal instances of the blessing and efficiency of missionaries, like Adam and the rest of us, having helpmeets.

There are other working women in Japan, however, beside the missionaries' wives. Miss Tidder has been four years in Yokohama, engaged in the instruction of Japanese girls. Mrs. Pruyn, of Albany, assisted by two young ladies, sailed for Yokohama last May, to establish a home and training-school for destitute Japanese children.

Let us see what work has been accomplished. Rev. R. H. Brown, besides writing a Japanese grammar, which, in spite of hasty composition and appalling typographical errors, is still the best working grammar to the American and Englishman learning Japanese, also translated a large portion of the New Testament. Unfortunately, this translation, the labour of years, was entirely destroyed by fire. Dr. Brown is now engaged in teaching in the Government school in Yokohama. Dr. Hepburn, besides being constantly occupied in the dispensary, healing the sick and instructing Japanese young men in medicine, has produced a large dictionary of the Japanese language, which will soon be reprinted in a revised form. It is a splendid achievement of hard work and scholarship, and has been incalculably useful, not only to the missionaries, students, and all English-speaking people, but to all foreigners in Japan. He has also translated the four Gospels, and will soon repair to Shanghae, to have them printed.

Rev. Mr. Goble, of the American Baptist Free Mission, has also translated most of the New Testament into the vernacular, and is engaged in printing it in roman letters.

Rev. Messrs. Ballagh and Thompson have been busily engaged in instructing the Japanese in a knowledge of the Bible, and under their ministrations about ten Japanese have professed Christianity. All the missionaries have Bible-classes in their houses, and distribute the New Testament, printed in Chinese characters, which educated Japanese can read. Rev. Henry Stout is teaching in the Government school at Nagasaki. The religious instruction given by Rev. Mr. Carrothers in Yedo has been interfered with and stopped by Government officials. The recently arrived missionaries, of course, are not yet able to use the language sufficiently well to teach or translate. Rev. Guido F. Verbeck occupies one of the highest posts of influence and responsibility within the gift of the Imperial Government. He is president of the Japanese Imperial University, at Yedo, containing 1,000 students, with sixteen foreign and about fifty native teachers.

All the missionaries in Japan are from the United States, and their connections are as follows: from the Reformed Church in America, Messrs. Verbeck, Brown, Ballagh, Stout, and Wolff; from the Presbyterian Board, Messrs. Thompson, Hepburn, and Carrothers; from the American (Congregational) Board, Messrs. Gulick and Greene; Baptist, Mr. Goble; Episcopal, Bishop Williams.

Judged by the number of actual converts thus far, the missions in Japan have been a failure. It is doubtful whether in all the empire thirty converts actually profess the faith and practise the life of the Christian. There are missionary houses in Yedo, Yokohama, Kobe, and Nagasaki; but there is only one real missionary chapel, and that is a very small one in Yokohama. The amount of money given by native Christians would not burden a child to carry it. A lack of unity among the missionaries accounts for the slow, or rather the non-translation of the Scriptures. There seems to be little concentration of effort, and each one seems to work independently of the other. There seems to be an eagerness on the part of the Japanese to learn the truth of Christianity; but the Imperial Government, with sleepless eye and iron hand, is perpetually interfering with the pupils of the missionaries, and is determined to crush out the first blade of Christianity that rises from the soil. All over the country, the Ko-Sats (wooden frames where the Imperial laws are published) contain slanderous and blasphemous edicts against Christianity, threatening death to the convert. Roman intrigue and Jesuit enthusiasm once deluged Japan with blood; and, remembering only these, the Japanese Government and officials look on Christianity as a pestilent and treasonable doctrine. Is it wonderful, then, that converts are not yet numbered by thousands?

Yet the Japanese have allowed the acorn to be planted in the bottle. They have opened their ports to foreigners; the interior is being gradually opened to teachers; and, because they are the best instructors and most faithful servants, they invite the missionaries to teach in their schools. They send their sons to Christian countries to be educated; and there some of them become Christians. They set their children to study English and German. Is there no Bible or Christian literature in those languages? If ever there was a religion going to decay and ruin, it is Buddhism in Japan. The temples and shrines are being deserted. The number of priests has decreased nearly one-third within five years. Geography and chemistry are sapping its foundations. Foreign customs—especially the eating of the wholesome animals, whom the Christians "kill and eat"—are shaking its dogmas and practice. The Buddhists know it. They send their young priests to school and begin to study the Bible. In case the Christian religion *should* be the popular religion of Japan, they wish to hold the bag; or, to look with more charitable eye on the brethren of the shaved head, they wish sincerely to examine the religion of the foreigners, if perchance it be true. While Buddhism is dying from internal decay and external injury, Sintooism is in a transient flush of power. The Imperial Government is renewing old temples, erecting new ones, and trying to rejuvenate the ancient system, and make it universal and single in Japan. In its higher form Sintooism is simply a cultured and intellectual Atheism, with no faith, no tradition, no hope. In its lower forms it is blind obedience to governmental and priestly dictates. It is too cold, lifeless, and abstract to be a religion for common people, unless it become a mere ritual. Of the thinking men of Japan, young Japan, it may be said that they have no religion. They are now entering on that scepticism which must be the prelude to new and better truth.

Evidently it is the height of folly and the shallowness of thought to judge of the success of missions by the number of converts. No one in Japan can mingle among the students, the young men, and the discerners and makers of the times, without feeling that he moves among the forecast shadows of coming events. In spite of old Japan and the Imperial Government, with its swarms of spies—in spite of threatened death, and now incarcerated prisoners for conscience' sake—the acorn will break the bottle and become a great oak. And the leaves of that tree shall be for the healing of the nation.

We have not space to speak of the Roman Catholics in Japan. They have chapels in Yokohama and Nagasaki; but the services are attended by none but the immediate servants of the priests. Last April a Dutch doctor and his wife, a young Englishman, and a German engineer, with his wife, passed inland to the Province of Kanga. They were under oath not to say anything concerning Christianity. No such provision, so far as we know, is in the contract of a single American in Japanese service.—*New York Independent.*

A NOBLE MISSIONARY LIFE.

MISS MARY E. REYNOLDS.

BY REV. H. A. SCHAUFFLER.

THE collecting of material for a sketch of the life of Miss Mary E. Reynolds has been to me a most grateful task—a labour of love. The record of our departed sister's life is one of faithful, conscientious, unpretending, affectionate, and successful service for the Master. Born October 29th, 1837, she so early felt the influence of the Holy Spirit that neither she nor her parents could ever tell when she gave her heart to Christ. She was from infancy remarkably conscientious in the performance of every duty. She never willingly was absent from divine service or the Sabbath-school, and seemed to take especial pleasure in the prayer meeting. Her mother often spoke with her of the foreign missionary work, and expressed the wish that her daughter might become a missionary. Miss Reynolds often referred in after life to a visit by Dr. Scudder to the Sabbath-school of which she was a member. He requested all those children who would like to become missionaries to rise, when she, without hesitation, stood up.

Her mother died in October, 1858, but the effects of her influence and of her unreserved consecration of her child to the Lord's service did not die with her; for on the 1st June, 1863, Miss Reynolds bade adieu to her father and only sister, and sailed for Turkey, under appointment as the first American lady principal of the mission school for Bulgarian girls at Eski Zagra, at the foot of the Balkan Mountains in European Turkey.

The missionary work among the Bulgarians was then in its infancy. Not a single convert had yet cheered the hearts of the missionaries. It was the "night of toil," when the missionary met with little but opposition, hatred, slander, and persecution. But Miss Reynolds entered on her work with much enthusiasm and fervent zeal. It is true that, in consequence of her natural modesty and self-depreciation, as well as her delicate health, she often laboured in weariness and much discouragement, but she was borne up and divinely strengthened for her work. To a Turkish family, who had curiously questioned her about her parents and friends and the far-off home, and then inquired whether she were not depressed in spirits, she was able to answer cheerfully and promptly in the negative.

The conflicting emotions of those years of missionary life may be vividly presented by a few quotations. To one of her missionary brethren Miss Reynolds once remarked, "I don't think another person in the world feels as useless as I do." To a friend she writes, "Should I be so indolent in the work God has given me to do, if I were truly his?" Yet, "every day I see new proofs of his love to me: I have no right to doubt it." Still, looking away from self, she exclaims, "How blest I have been above so great a portion of the world! I am so thankful for the privileges I have received, and will try now to redeem the time."

On a thanksgiving-day she writes: "What have I to be thankful for? First of all, I am thankful for my Saviour; that He is mine, and that He gave himself for me; that it is my privilege to suffer somewhat in his service, and that He comforts me with the assurance that my labour is not in vain in the Lord."

Her labour was *not* in vain. Before she had been on missionary ground two years, in company with those who had laboured with her and before her, she was overjoyed at perceiving that the Holy Spirit was at work in the school. After experiencing deep conviction of sin, the assistant teacher was the first to find peace in believing, and it was not long before the whole house resounded with the voice of prayer,—the weeping of those who for the first time in their lives felt that they were *sinners*, and the thanksgiving of those who had found Christ precious to their souls. Miss Reynolds wrote: "Our little school is a garden of lilies where Jesus loves to feed. Such sweetness of temper, such humility, such purity, I would not have thought possible in heathen (or such darkened) hearts! God has shown me what He is able and willing to do. I have been, and am still, very happy. I do not now regret a single self-denial I have been called upon to make in leaving home-joys, for I have found the highest possible joy here."

Miss Reynolds was more blessed than are most missionaries, in being permitted, during her short missionary life of six years, to reap as well as to sow. What an honour was it to be allowed to help gather in the firstfruits of a spiritual harvest among a new and noble race—a harvest which

it will yet be the glory of the (American) church to bring, with shouting, into the garner of the Lord.

Of her character as a missionary, Mr. Byington, for awhile associated with her at Eski Zagra, says: "She was devoted to the Master; her zeal consumed her; she doubtless did labour beyond her strength; she accomplished a blessed work. Her self-denying labours, her unselfish spirit, her devotion to Jesus, have made their impress on Bulgarian character—an impress which will never, never be effaced."

After failing health compelled her reluctant return to this country, her worthy successor, Miss Norcross, overheard some of the pupils praying the Lord that He would be to Miss Reynolds' father so much more than even his daughter could be, that He would be willing to let her return to them. After Miss Norcross was taken from them, last summer, the girls of the school sent a message to Miss Reynolds, begging her to return to their bereaved school. Her heart responded so strongly to this appeal that, although in quite delicate health, she determined, last February, to start again for Turkey. But the Lord's ways were higher than hers. From that time she began to fail until a week before her decease, when she went down very rapidly into the valley of the shadow of death. After some severe struggles she was enabled to gain a decisive and lasting victory over unbelief and the fear of death, and for several days before her end her peace was like a river. She said: "How sweet to lie in the arms of Jesus, and know no will but his." To ministering friends she was wont to remark, as they entered her room, "I am still waiting; I am watching for the last breath."

On Thursday evening, June 1st, just eight years from the day of her sailing for Turkey, she was called to her reward. Unable to speak or to hear, a few minutes before her end she opened her eyes, and, as a sweet smile lighted up her face, she looked straight up, with a gaze so clear and joyful that it seemed to penetrate the veil that hides the other world from this. Then peacefully she breathed out her life.

"Blessed are the dead which die in the Lord; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

To the foregoing sketch by Mr. Schauffler it will be appropriate to append the testimony of the Rev. C. F. Morse, who was a missionary in European Turkey during the residence of Miss Reynolds at Eski Zagra. On hearing of her death he wrote: "She was successful as a teacher, but her pre-eminence was in her religious influence over her pupils. Seven had united with the church before she left, in regard to about as many more hopes were entertained that they were Christians, and over every pupil who came under her instruction did she exert a more or less powerful religious influence. She not only abounded in prayer, but had a peculiar tact in conversing and praying with her pupils. She literally led them to that Saviour whom she so much loved. She has made an impression upon the Bulgarian nation which will never be effaced. Her love for her pupils was surpassed only by their love for her, and deep will be the mourning when they hear of her death."—*Boston Missionary Herald.*

Of how much value are the Old Testament Scriptures for spiritual life! The *Burman Missionary* tells this story of an old and now blind man, who thirty years ago came into possession, through a countryman stopping over night at his house, of a book printed in Burmese, and containing only the Psalms and a part of the Prophets. Before he had finished the Psalms he cast away his idols and Buddhism, and believed in a living God—Creator, Preserver, and Judge of men; and from that time he has worshipped and prayed to the Eternal God. He committed many of the psalm prayers to memory, and daily offered them, especially the 51st. For twenty years he lived in this way before ever hearing of Christ and the atonement. Coming then from the interior to Prome, he heard of a foreign teacher residing there, and from him received a copy of the New Testament. He says that if a man should go about and attend to his business twenty years by starlight, and the sun should then rise on him in all its glory, he thinks it would produce about such a change in his eyes and vision as the Gospel of Matthew produced on his mind; that then the long night of praying to God and hoping for mercy without a Mediator or an atonement came to an end, and for the past ten years his hope has been firmly fixed on Christ, and there it rests.

INTELLIGENCE.

England.

(From our own Correspondent.)

IE WESLEYAN CONFERENCE—SCHOOLS—CHAPEL BUILDING—CANDIDATES FOR THE MINISTRY —MR. PUNSHON—DESIRE OF CHANGE AND PROGRESS—ALLEGED DECREASE—METHODIST FREE CHURCHES—DEATH OF DEAN MANSEL.

THE Wesleyan Conference met this year at anchester. The meeting was preceded, as usual, the meetings of committees. In the Education mmittee of Review it was stated:—The number Wesleyan day-schools is 889, an increase of 4; scholars 150,765, an increase of 21,955; erage attendance 76,691, an increase of 13,029. ıe amount of Government grants to Wesleyan y-schools in 1870 was £40,209 17s. 4d., being an :rease on the previous year of £4,015 13s. 10d. ıe Committee of Review on Chapel Affairs re- rted that during the year the committee have ıctioned the erection of 136 new chapels, at an imated cost of £142,191; 13 ministers' houses, a cost of £7,322; 41 schools, the outlay on ıich would be £20,462 more. Besides these, :re were alterations, enlargements, and modifi- ions of buildings, to cost £18,107; 27 new ans, to cost £4,799: making a total of £229,874. e following figures show how remarkable has :n the progress during the past year:—255 :ctions have been completed, at a cost of 28,364. These chapels, schools, and other ildings are not overburdened with debt—not re than about £50,000, with an arrangement its speedy liquidation. Many of the older ıpels which were burdened with debt have :n relieved by means of grants and loans with- : interest, to be repaid according to certain ulations to a considerable extent. Joined to : local efforts the sum amounts to £53,120. e expenditure throughout the year has reached : noble sum of £281,484, and the amount ually raised that of £216,896. The Foreign ssionary Committee reported that two new ssions of special interest had been undertaken ne in Oporto, and the other in Rome. It had n resolved to build chapels in Rome and ples: a site for the chapel and schools in Naples had been secured, and "a hired house in Rome." The Rev. H. Piggot had begun to preach on Easter Sunday last. An Italian minister was now regularly conducting services in Rome. The New Testament Scriptures had been translated into several languages by the agents of this Society, and a valuable dictionary of the Kaffir language had been prepared by the Rev. Mr. Davies.

The Conference gave a very cordial reception to the Rev. Mr. Punshon, who appeared as one of the deputation from Canada, and whose sermons were attended by immense crowds.

Dr. James was elected President. He delivered an earnest and comprehensive address. Forty-five candidates for the ministry were recommended for home work, twenty for mission work and the institution—making sixty-five in all who were publicly received in the usual manner.

Several motions were made, indicative of the desire of change and progress. Mr. Arthur proposed a committee to make arrangements for lay attendance at the Conference. The proposal was by request postponed, but was not rejected, as it would have been a few years ago. Dr. Rigg proposed that ministers should be allowed in certain cases to remain permanently in one district: his motion to this effect was lost, but there were many expressions of opinion in its favour. Mr. Arthur spoke strongly in favour of national unsectarian education: he regretted that the Wesleyan body had not gone in for national Bible schools, in which case they would probably have been carried. Dr. Waddy condemned the use of the Church Liturgy, as fraught with many dangerous Romish tendencies: if a liturgy were to be used, the Wesleyans ought, he considered, to have one of their own.

The alleged decay of Methodism led to a spirited correspondence in one of the Manchester newspapers, in which the truth of the allegation was denied to a certain extent. Some of the best informed of the writers taking part in the discussion were willing to admit that there has been a falling off in the number of members, but they said that a large yearly increase takes place in the number of professing Wesleyans and of communicants, so that more chapels have constantly to be

erected and others enlarged for their accommodation; but the test of membership consists in attendance at the class-meetings, which many of the wealthier Methodists neglect. Probably most of our readers are aware how zealously Wesley promoted these meetings, and the value he attached to them, not only as means for mutual instruction and advice, but for the promotion and extension of Methodism. There are a great many modern Methodists, however, who openly avow their distaste for these classes, and who are opposed to them as a test of membership.

The fifteenth annual assembly of the United Methodist Free Churches has been held in the Central Metropolitan Chapel, Willow Street, City Road, London. This denomination was formed by the amalgamation in 1857 of the Wesleyan Methodist Association, which had its origin in 1835, and of the Wesleyan Reformers, who came into existence in 1849. At the time of the union about 40,000 members were reported. Last year the number returned was 68,167, with 6,274 on probation.

The death of Dean Mansel has been greatly felt as one of the severest losses that could have befallen the Church of England. The melancholy event took place suddenly at his cousin's seat, Cosgrove Hall, near Stony Stratford, Northamptonshire, early on Monday, 7th ult. The Dean had been making a short stay here, and retired to rest early on Sunday evening intending to proceed to town next morning. It would appear that he had been seized with what was at first supposed to be a fainting fit, and no time was lost in summoning Dr. Daniell, of Stratford. On his arrival, however, life was found to be extinct, and it was discovered that the cause of death was the rupture of a blood-vessel on the brain. Intelligence of the mournful event reached the Deanery in the course of the morning; but when the usual morning service commenced in St. Paul's, few were then aware of it. The sad news was first diffused by the organist playing the "Dead March" in *Saul*; and the public were soon apprised of the death by the tolling of the great bell of the cathedral, a ceremonial only allowed in the case of the death of a member of the Royal family, or of the Bishop or Lord Mayor of London, or Dean of St. Paul's. What must increase the general regret is the circumstance that Dr. Henry Longueville Mansel was in his prime, not having yet completed the fifty-first year of his age. He was born at Cosgrove, where he died, on the 6th of October, 1820, his father being then rector of the parish. He received his early education at Merchant Taylors' School and St. John's College, Oxford; and in 1843 took a Bachelor's degree as a double first-class in the Classical and Mathematical Schools. He was a disciple of the school of Sir William Hamilton, whose principles he ably advocated. His "Bampton Lectures" have passed through five or six editions, and they called forth the criticism of Professor Maurice. In January, 1867, Dr. Mansel was appointed to the Regius Professorship of Ecclesiastical History (to which is attached a Canonry at Christ Church), and finally, in October, 1868, on the death of Dean Milman, he was promoted to the Deanery of St. Paul's. He published a number of works, all more or less of a metaphysical character; and he was also a co-editor, with Professor Veitch, of the late Sir W. Hamilton's works on logic and metaphysical science. Lately the deceased had been working for "The Speaker's Commentary on the Gospel according to St. Matthew and St. Mark."

Scotland.

(From our own Correspondent.)

BRITISH ASSOCIATION—THE ANTHROPOLOGISTS—EDINBURGH MEDICAL MISSION—THE MEDICAL MISSION IN GLASGOW—TOUCHING INCIDENT—GENERAL PROGRESS.

At this season of the year there is, as usual, no ecclesiastical intelligence of the least interest. The British Association has had a successful meeting in Edinburgh. Its proceedings were generally apart altogether from subjects of religious interest.

In the Anthropological section there were many theories broached, as usual, in opposition to Christian ideas. Some discussion, in which the Darwinians had decidedly the worst of it, took place on a paper read by a Mr. Wake. Several ministers took part, among them Dr. Cairns and Dr. Thos. Smith. Dr. Cairns stated that "the anthropology advocated involved a pantheistic basis, and was therefore totally incompatible with a belief in the personality of God, and with a belief in the reality of moral distinctions." Mr. Wake made a reply to Dr. Cairns, in which he announced his belief that "nature is God, a personal God, and that every part of nature is a part of that personal God." Dr. Cairns thanked him for his frankness.

The Quarterly Paper of the Edinburgh Medical

Missionary Society gives the following statements indicative of progress :—"Our work in the Cowgate goes on quietly but prosperously, and the attendance at the Sabbath Evening Services far exceeds our expectations at this season of the year. Our students in the Training Institution are prosecuting their studies with diligence and success, and, as they finish, doors of usefulness are opened for them. We have received several applications from young men desirous of studying medicine, with a view of becoming missionaries, and their cases are now under the consideration of the Board. Both from Home and Foreign Mission fields, direct from labourers engaged in the work, and from our great missionary societies, we have had, of late, urgent requests for medical missionaries." There is a very interesting notice of the progress of the Glasgow Medical Mission. Dr. Lyell writes :—"The Glasgow Medical Mission has grown to a large work now ; upwards of 3,000 a month are attending the Dispensary Hall, hearing the Word, and getting relief to their bodily diseases, and I have had the intense satisfaction of seeing many receive the truth, and go forth to the Christian warfare, to live soberly, righteously, and godly in the present world." He relates the following touching incident :—As a faithful interpreter between God and man, I do not reckon it right to keep a patient in the dark regarding his trouble, if labouring under a fatal malady ; cautiously and kindly it must be done, and, when shut up to face the worst, the patient is often shut in to flee for refuge, to lay hold of the hope set before him in the Gospel. The messenger of death has often, in such cases, become the messenger of life. The following is a case in point : About the end of July, a poor woman came to the Hall for advice. I found she was labouring under a painful and deadly disease. At her own urgent request, I revealed to her her malady, spoke to and prayed with her ere she went away. Being utterly unfit for exertion, I got her laid up in bed, and attended her at her own house. About a week after her visit, she thus spoke to me—"When you told me what was the matter with me, I thought I would have sunk through the floor, it was just as if the judge had put on the black cap, and passed sentence of death on me. I am not afraid to die now, though." "Are you not ?" "No, for if I die now my soul is saved." "But how do you know that ?" "Because I believe in Jesus." "And Jesus has delivered you from the fear of death ?" "Yes." "What led you to this state of mind ?" "The words I heard at the Hall, and especially the prayer you prayed over me, after I heard my sentence passed, took hold of me. I was in a terrible state of mind for some days, but I'm at peace now, for I'm trusting in Jesus, and my soul is safe." It is upwards of four months since this took place, and the hope of glory is her portion still. One of the last days she was visited, it was observed to her, "You are getting very low down now." "Yes," she answered, "but I'm getting up too." Truly, indeed, had she drunk of the new wine of the kingdom. Early in December she died in peace.

This Quarterly Paper we would warmly recommend for the perusal of all interested in missionary work. The medical department becomes daily of more importance, and to the Edinburgh Society belongs the honour of leading the way, and of continuing to maintain most actively the work.

France.

(From our own Correspondent.)

THE LEGITIMISTS—THE HELPLESSNESS OF ALL PARTIES—DECOMPOSITION OF SOCIETY—THE PEACEFUL STATE OF NISMES SUDDENLY DISTURBED : THE CAUSE—PANICS IN ALGERIA AT RELIGIOUS PROCESSIONS—NEW ALLEGED MIRACLES—INTERESTING REPORTS OF WORK FROM THE SOUTH OF FRANCE.

"HENRI V., *the way, the truth, and the life !*" Such is the title of a chapter in one of the multitudinous publications circulated by the Legitimists. For the time being, however, France has completely turned her back upon him and the clerical cause. She will not fight for a papal restoration, and leaves the bishops in the lurch. Strange that certain Protestant members—Messieurs De Witt, Mettetal, De Chabaud Latour—should have voted with the bishops ! They see in the Pope a sort of keystone binding society together—the representative of the principle of Authority. Alas for Protestantism when it sees nothing better for the preservation of social order than the very quintessence of tyranny ! The seventy Protestant representatives were, however, generally on the other side, with Messieurs André and De Pressensé. The sort of decomposition of Legitimism and of Roman Catholicism is progressing, and the unadhesive potter's clay bids fair to predominate. All are looking with anxiety to Paris ; the return of so many innocent persons after two months' hard captivity is necessarily bringing its contingent of irritation. The muni-

cipal elections having introduced an unexpected number of advanced Republicans into its municipality, and the hesitation of the Assembly to return to Paris as the seat of government, are also elements of instability. It awakens a painful feeling to witness the helplessness of all parties, and their bootless efforts to work anything like a moral renovation. Honest efforts there are, however. A little book, with counsels to the working man, has the following lines as conclusion:—"Yes, France is in danger! foreign war and civil war have torn her and stained her with blood! Her greatness and prestige are no more; two of her finest provinces have been torn from her, and yet the most terrific part of all this desolation which should bring tears of blood, is the state of *souls*. The thoughtful man asks himself with terror, Where are we going? and the firmest spirit trembles in face of the future; . . . deep divisions, implacable hate, burst out ever and anon among us. The moral sense fails, patriotism is undermined by secret societies, right is disowned, disorganisation is everywhere. What can come of a society thus in decomposition? the strangest, most absurd, and most perverse doctrines find numerous adepts. Mankind would seem to have lost their way, and to wander hopeless in the land of chimera. . . . Doubtless Christianity is imperishable, but, like the sun when it leaves our horizon to enlighten other regions, it might withdraw and leave us in darkness. Does not this darkness, indeed, appear to be even now descending upon our heads? The people no longer see the heavens, and soon they will not even perceive the unfathomable depths yawning beneath their feet! For France to recover her destiny, manly resolutions are necessary; all the bad novels, bad newspapers, bad pamphlets—the shame of our literature—must be turned out of our houses, as Jesus cast the money-changers from the temple! We must break for ever with the revolutionary spirit. . . . Every man's right must be respected in high places as well as in low. . . . The future is within our grasp. Let each of us prepare it by becoming better. Let us repel energetically false doctrine, but hate no one. Let us bring back with gentleness those poor erring workmen whose sufferings render them so liable to error, and so easy to pervert. Let us associate together to help each other in difficult times. Let no kind of suffering find us callous. And above all, let us not forget that if we would establish something durable, we must establish it on a religious basis." . . . .

Not a word is said of Romanism, though published by Romanists, and it is a hopeful sign when fanaticism in some gives place publicly to patriotism.

The terror and nervous excitement of late events have caused strange panics in various places during the *Corpus Christi* processions. In Nîsmes, the starting of a horse sufficed to throw confusion in the cortège; girls flew one way, priests another; the rose-coloured vase of incense fell to the ground; the whole town was filled with rumours; reports that the bishop had been shot, that the Host was desecrated, struck terror into all Catholic hearts. But no violence occurred. In years past such a panic would have been visited on the Protestants, but calmness is become the order of the day, and for the last twelve months Nîsmes has been the model city of the south; not an outburst, not a symptom of insurrection! To those who have not the key, the mystery is wonderful; but to those who know of the secret as well as the public spiritual work ever increasing there, and the ever-bountiful blessing on those who humbly pray and labour, it is no marvel. In Algeria similar panics, with more serious results, took place on the same occasion. In the city of Algiers, a miraculous Saint Joseph, brought from Italy, fell and broke its own neck! Banners, crosses, statues of Mary, plaster saints, were all cast away by the terror-stricken processionists, who thought the Arabs were upon them, and fled. In Oran, and in Bone, the same panic produced the same effects, and wounds and even death ensued to several. The priests, however, are getting up a few miracles to counteract the disastrous effect of these and other events. A girl is reported to have been cured by Notre Dame de Lourdes, and another by contact with the body of one of the Jesuits slain under the Commune. But those who visit the places of these miraculous fountains or shrines, and question the neighbouring inhabitants, get the invariable answer, "*a very good thing for trade!*" and so hotels, coach-drivers, shopkeepers and priests, tacitly play into each other's hands and reap the benefit — dearly bought by the deceived, and dearly bought by France! How can the regeneration of the country be expected from men who abet, allow, or promote such frauds? The point which connects Catholicism with the governing powers and directing classes is its supposed centre of authority, which, although decomposing and shaken to its very foundation, still preserves sufficient prestige in

the absence of knowledge of the true Rock to afford an imaginary shelter. "The basis of repentance and regeneration is missing," says a paper, "missing almost everywhere, and evangelical truth, which alone can form that basis, and has power upon souls, has remained veiled and hidden in France." "I affirm," says another writer, "and with bitter pain, that the most pious and candid child who enters the public school (Lycée) returns home a boasting sceptic, or mocker, because his professors are incapable of showing him the beauty and the evangelical and sublime spirit of Christianity, forced, as they are, to shrug their shoulders at the narrownesses and the follies of Catholicism. Twenty more years of this system, and France would be low indeed in the scale of depravation and ruin!" "Where is the man," says a Lyonese journal, "who, since the fall of the Empire, and the cruel lesson inflicted upon us by our vices, has applied himself to seek one single virtue that he lacked? Where is he that has taken serious thought on the moral regeneration of France, and even dreamt of commencing in himself the work of the future which he is preaching to others from the house-top?"

We receive from Lyons the following, from a Christian's pen:—"We cannot yet see all the effects of the terrible catastrophes of the past twelve months, but if some few individuals are more accessible to Protestantism because of Switzerland and the United States, on the other hand prejudice rises high; hatred to Romanism increases; but it is to the profit of infidelity, which is making rapid progress. No one blushes to declare himself a materialist, but most men fear to declare themselves Protestants. Nor do any signs of awakening appear in the Protestant Churches among us; yet there are interesting facts to be found in the present experience of evangelists and Bible-women." In Marseilles almost the same report might be given, and yet, while here and there a few fanatics mock the tract distributors, some taking them for bigots and Jesuits, and others for ardent Protestants or revolutionists, the mass of civilians and military accept and read their books. In Toulon the same; and in Cette, where the people are of a deep *red*, the *white* is also strong, and much prudence is requisite. It is singular how quickly those priests are put to flight by the people who venture to put in an unfavourable word when the crowd are listening to the distributor. Surely in the yearning of all that have a higher degree of moral feeling, we may read the most earnest call for Christian work; and in the blessing God is continuing to grant in various places where the Gospel is preached with power, we may look up to Him in faith and hope. In various places in the south of France the faithful pastors and evangelists are reaping where they or others have sown in tears. At St. Jean du Gard, after the Free Church Conference, some remarkable meetings took place for exhortation and prayer, in answer to a real and intense desire in many for conversion, or of renovation of spiritual life. All the characteristics of a genuine quiet revival were observed. Persons coming anxiously to their pastors for private converse, or to ask for more frequent meetings, many staying *until they found peace.* One prayer-meeting is stated to have lasted *four hours*, which passed like a few minutes. About *fifty* persons in various churches have been added to the number of Christians; in another place twenty, and in others fewer; but the work is not stopped, although, as is too often the case, opposition comes from quarters least expected, and trial accompanies the joys of conversion and of revival. Among various new attempts to reach the general population, is the plan of inserting articles paid as advertisements in some of the public journals; it is yet too recent an experiment to state effects; also new efforts in tract distribution by individuals and by the Society of Friends, who have recently circulated above 400,000, printed by themselves.

The last remaining venerable brother of the Messieurs Courtois passed away in July, with childlike faith and trust in his Saviour, like a shock of corn fully ripe.

Spain.

(From our own Correspondent.)

THE GENERAL ASSEMBLY OF THE ANDALUCIAN CHURCH—BEGINNING OF THE WORK IN 1854—CONGREGATIONS REPRESENTED—CONFESSION—CODE OF DISCIPLINE.

IN the end of my last communication I intimated that the General Assembly of the Andalucian Church was about to meet in Sevilla. I regret I am not able to report on the meeting as an eyewitness, but I believe I am as fully possessed of all the particulars as if I had been present.

Before, however, beginning to report the proceedings, I may be allowed in a few lines to glance

over the past history of the various missions that were represented in the Assembly. This may be all the more necessary, as I do not recollect seeing in *Christian Work* any reference to the work in Andalucia.

The work in Andalucia dates as far back as 1854-5. At that time a Society was formed in Edinburgh, under the name of the Spanish Evangelisation Society. Its objects were the following:—The printing of tracts and the larger evangelical works; the establishing of depôts for these in Edinburgh, London, Lisbon, and Gibraltar; the introducing of them into Spain by every available channel. Such channels were, Christian people visiting Spain, the ships sailing to Spain from British ports, paid agents, and even the post-office. Hundreds and thousands of tracts and gospels were sown broadcast over the country by the last-named agency. Naturally the head-quarters of the work of this Society were Gibraltar and Bayonne, and from these places, as bases of operation, no inconsiderable amount of work was effected. By and by a congregation was formed in Gibraltar, and this was successively ministered to by Señors Ruet and Cabrera, now two of the principal preachers in the peninsula. A short time before the Revolution, apparently seeing that the horizon was whitening to dawn, a few of the refugees on the Rock met and constituted themselves an assembly, drawing up a provisional statement of their beliefs, or confessions of faith, in order that the moment Spain was opened they might be able to step in and have in their hand something definite in the shape of doctrine to offer to their countrymen. The Revolution came, and at once the Spanish Reformed Church—for so had they called themselves—transferred its headquarters to Sevilla. Of course it is understood that all this was done with the sanction of, and supported by, the Committee of the Spanish Evangelisation Society. Very speedily missions were organised in Malaga, Granada, Cordova, Cadiz, and Huelva—Sevilla being the centre of all the operations. After a short delay a training institution was opened in Sevilla and a tutor appointed.

Thus was there a regular Church organisation established in the south of Spain, its spiritual affairs managed entirely by an Assembly, or Consistory, chosen by itself, and the financial part of the work carried on by the Society in Edinburgh.

The readers of *Christian Work* are already aware, from the manifesto published in the number for December, of the course of events in the capital of Spain. So that we had in the beginning of April two chief Churches dividing Spain between them—the Reformed Spanish Church in Andalucia with its confession of faith, and the Evangelical Union of Churches in Spain with its confession of faith. Besides these there were various other separate congregations without any definite organisation or creed.

As was to be expected, such a state of things was neither satisfactory nor desirable. In the circumstances which prevailed unfortunately at the beginning of the work, it was inevitable that such should be the course of events; but once fairly in working order, there could be no reason for its continuing, and it was the earnest wish and prayer of every right mind that it should come to an end.

This was done in the General Assembly of the Evangelical Churches of Spain, which met in Sevilla on the 12th of April. The principal object for which the meeting was called was to treat of union among the various Christian congregations already established in this country. With the strong desire for union above referred to, the Reformed Church, through her President, issued an invitation to the representatives of the Evangelical Union and to those of the other independent congregations throughout Spain to attend the Assembly, which was about to be held in Sevilla. On the part of the Evangelical Church and several others this invitation was accepted.

The number of congregations represented in the Assembly was thirteen, viz. of the Reformed Church—Sevilla, Cadiz, Malaga, Granada, Cordova, Huelva, and Constantia; of the Evangelical Union—Madrid, Zaragoza, Cartagena, and Camuñas; and besides these, an independent congregation in Madrid, and another in Cadiz.

The Assembly was constituted by prayer, praise, and the reading of the word, and an *interim* President and Secretaries elected to preside over its deliberations. The following bases of union were then discussed and approved:—

1. The fusion of the two Confessions of Faith already existing—those of Madrid and Sevilla.
2. The drawing up of a Code of Discipline from the two already existing.
3. A Directory of Worship accommodated to the forms of the different Churches.
4. A Catechism agreeable to the Confession of Faith.
5. A Psalter for the whole Church.

The execution of these labours was entrusted to Commissions appointed for the purpose.

The union having been agreed to in principle, the Assembly proceeded to the discussion of the Code of Discipline, which occupied several days; and the animated debates which from time to time took place, proved the interest with which each question was treated, and the anxiety manifested to establish the most perfect régime. Notwithstanding these warm and prolonged debates, it was not found necessary even once to take a vote.

The Code of Discipline completed, the Assembly next took up the Directory for Worship, which was discussed and approved in a few sessions.

Considering the injury which might be done to the cause by the prolonged absence of the pastors from their respective churches, most of whom were unable to provide substitutes, the Assembly resolved to adjourn till the 15th of November next, in order to conclude the labours undertaken and perfect the negotiations for a complete and lasting union. The next meeting of Assembly will be held in Madrid.

Before rising, the Assembly elected from among its own members a consistorio, which is to have the spiritual direction of all the congregations in connection with the Assembly for the ensuing year.

This body is a sort of Executive Committee of the Assembly, and is composed of five active members and two supernumeraries. The Rev. Don Antonio Carrasco was elected President, and the Rev. Messrs. Moulet and Moore Secretaries. The Churches thus united have adopted the distinctive title of "Iglesia Cristiana Española."

Such, then, is the Report of the First General Assembly of Spanish Christians, friends of order, and of a well-defined system of doctrine. Scarcely too highly can its importance be estimated. It may seem very unimportant and indifferent, but by it a very great and sad evil has been happily averted—that of two separate communities of Christians growing up in the land, rival if not antagonistic. It is also subject of remark and satisfaction and thankfulness to God, that although the country has been open to the Gospel for only two years and a half, so many Christian congregations have not only been gathered out of this semi-pagan system of Rome, but organised upon the New Testament pattern and united under one name. The moral effect of presenting a united front to Rome will be appreciated by all who know what capital that system has always made out of the divisions of Protestants. Let the friends of Spanish Evangelisation thank God and take courage.

MADERA BAJA—RAPID PROGRESS—COLLEGE MEETINGS—ZARAGOZA, CAMUNAS, ETC.

The work hitherto carried on by the *Comité Central* continues to enjoy the Divine blessing in all its operations.

In *Madera Baja* the usual interest in all the services continues unabated, and the numbers are only limited by the accommodation. The membership of the church goes on increasing, and in the middle of June the number of members had risen to 464—that is, that number of persons had passed satisfactorily the examination for admission. The number of adherents—that is, of those who without being examined have signified their adherence to the Protestant faith—exceeds 1,300. According to custom there was a celebration of the communion on Whitsunday. At this, 200 persons partook with the utmost solemnity and decorum of the memorials of our Lord's suffering and death. On Tuesday and Thursday evenings there is a prayer meeting. On the former evening any one of the congregation may engage in prayer, and a short address is given by one of the pastors or evangelists, or one of the English workers. Last Tuesday evening there spoke for the first time a young man of very considerable promise. He was formerly a priest, and though experience makes one exceedingly doubtful of any one who comes from that quarter, yet I do believe he is to-day a thoroughly converted man, and this conviction I base on the grace of humility so evident in his whole character, and one that seems to have died out almost altogether in Spain. He was in Sevilla at the time of the Assembly in April, attended all its meetings, and seemed to enter with great interest into the various questions brought forward for discussion. He was then in a transition state, having finally given up all trust in Romanism, but being by no means well assured of Protestantism. Carrasco was to preach one evening in the church of Mr. Tugwell, Anglican Chaplain in Seville, and who has been instrumental in doing a great and good work in that city. He (Carrasco) had resolved to preach on a certain text, but just on his way to preach he was impressed with the feeling that another text —"Lord, to whom shall we go? thou hast the words of eternal life"—was the one on which he ought to fix his thoughts that evening. Filled with this idea he abandoned his previously prepared discourse. He spoke freely, and from the

heart. A friend present bears witness to the fact that seldom had Carrasco succeeded better. This was evident, too, from the way in which the people listened—and especially from this individual, who at the end came up to Carrasco, and embracing him said, "Now I believe; now my doubts and difficulties are all gone." He came up to Madrid, continues working diligently at the study of the Scriptures, and that of the great Reformation principles. I anticipate much good to the cause from a man like him. Would to God that all our evangelists were more like this one—if in nothing else, at least in his humility and earnestness. Up to last month the upper room had been occupied by a boys' and girls' school, the former presided over by Mr. Armstrong. This month, owing to the increase of the number of girls, the whole place was devoted to the girls—the boys being removed to another room, and placed under the charge of the abovementioned recent convert. These schools are a most important feature in the Spanish Evangelisation movement. In the last appeal to the readers of *Christian Work* they were specially referred to, and it is hoped the appeal will not be made in vain.

With regard to the mission in the Plaza del Simon, it is only necessary to say that it continues to prosper, greatly helped by the cottage meetings in the surrounding neighbourhood. Here too a very interesting part of the work is that amongst the young. Two capital schools have been established, one for boys and one for girls. One incident in connection with the former may be submitted to your readers. Almost at the beginning of the school a bright intelligent-looking lad was observed amongst the scholars. After attending a few times, his mother came with him, and told the following story. Her son had got some of the tracts and books distributed to the scholars, and had been so much taken with what he read, that he pleaded earnestly with his mother to let him attend. His mother is a widow, and depends for her bread on the daily labour of her hands. Her son had been apprenticed to a trade, and was in receipt of a small sum weekly, but being also convinced of the excellence and desirability of the education given in our school, she took him from this trade and brought him to the superintendent, saying, "I give him to you, and will work and labour that he may be able to continue his studies." This was done without the most remote expectation of any help being afforded. The lad is wonderfully bright and intelligent, and it is to be hoped may one day be made very useful in the Lord's work.

In Zaragoza the work prospers, notwithstanding the continued and bitter attacks of the Romanists. This city is reputed to be one of the most fanatical in Spain, yet in few places is the work more satisfactory and encouraging. The place of meeting is more than filled—containing about 800 people. On Sunday evenings it is entirely filled, and nearly 400 outside unable to gain admittance. The number of 749 adults have inscribed themselves as Protestants, and of those who have passed the examination for membership the number has risen to 276. Here, as in few places in Spain, the municipal government is favourable, and has allotted a piece of ground for a Protestant cemetery.

In Camuñas the number of adherents to the Protestant cause continues increasing from day to day. The mission is accommodated in a spacious *locale*, the gift of one of the principal men in the village, though himself not a Protestant. The greater part of the people of the village seem disposed to embrace the Gospel, and this undoubtedly they would do if there were means at our disposal for more vigorous prosecution of the work.

My time does not permit me to enter further into details at present. I should like much to give an account of the opening of a spacious church in Sevilla, under the auspices of Mr. Tugwell, Consular Chaplain in that place. It is a large edifice, and will contain from 600 to 1,000 persons. I ought also to refer to the failure, for a time at least, of our mission in Valencia, through the villany of our agent there. Our friends must hear the shady side as well as the bright side, for of course such a side there ever is, and unfortunately its dimensions are by no means small. We need the sympathy of the home friends in our failures and difficulties as well as in our success. And this we are well assured we really have. We repeat our oft-mentioned prayer, "Brethren, pray for us"; and we would add also, "Pray ye the Lord of the harvest that He would thrust forth labourers into his harvest." There is a great work to be done, but who is there to do it? From Valencia, and from Badajoz, and from Salamanca, we have urgent cries for help, but our hands are tied, our present income barely meets our expenditure, and we dare not take a new work. We are assured that we shall not cry in vain. The two societies

in London that interest themselves in the grand work of Spanish evangelisation give a security that money given for this purpose will not be spent in vain. Funds for this purpose forwarded to Rev. John Shedlock, Secretary of the London Continental Society, 7, Blomfield Street, E.C., or to the Hon. A. Kinnaird, Pall Mall East, Treasurer of the Madrid Evangelical Tract Society, will be sure of being well used, and regular accounts transmitted as to the way the money has been employed.

Switzerland.

THE ST. CHRISCHONA INSTITUTION — NUMBER OF STUDENTS AT PRESENT—TWENTY-TWO SENT OUT DURING THE YEAR—WORK DURING THE WAR—INFLUENCE OF THOSE WHO HAD TO JOIN REGIMENTS—ARREST OF SIX AS SPIES—CIRCULATION OF BIBLES—VISIT TO FRENCH AND GERMANS.

WE find the following interesting facts in the report of the Pilgrim Mission of St. Chrischona. Our readers are already familiar with the character and operations of that mission :—

"The number of students at present is sixty-seven. The whole household, including the Principal and his family, the teachers, the masters in the economical department, and the workmen engaged in the printing-office and bookbinders' shop, consists of 105 members. This large family, which has no fixed income whatever to depend on, has nevertheless been supported by Him whose is the silver and the gold and who has inclined the hearts of many of his children to help us. Notwithstanding the numerous appeals which the war with its attendant misery made upon the liberality of the children of God during the past year, we have yet again received all that we needed, and have even been enabled to pay off a small part of our current debt. We regard this as a peculiar token of the kindness of God.

"During the course of the past year we have at different times sent forth twenty-two labourers into the harvest-field. Before the brethren leave the Institution they are set apart for the service of the Lord in a special meeting, at which, when the weather permits it, several hundreds of friends from the neighbouring towns and villages attend. One old man used, at least once every year, to walk all the way from his native village, a distance of about twenty-one miles, to be present at these solemn services. The meetings are opened by prayer and singing, after which a sermon is preached, and some of the brethren about to leave address the assembly. They then are called upon one by one to answer some earnest questions, and when they have promised by the help of God to serve Him faithfully in whatever sphere they may be placed, to preach his Gospel as well by word as by conversation, and to remain his faithful servants unto their lives' end, they kneel down and receive a parting blessing in the name of Him who alone can consecrate them for his own especial service.

"Six of the twenty-two brethren sent out this year, are working in the service of the British and Foreign Bible Society in Austria, and the adjacent countries. Two have gone as Scripture-readers to China in connection with the same Society. Nine are working in different parts of Germany and Switzerland as evangelists, and five have begun their work as pastors in some of the German settlements in America. May this band of Christians go at the bidding of their Lord into every city and place where *He himself* will come. (St. Luke x. i.)

"Whilst we were permitted here quietly to carry on our work, the countries immediately adjoining our own were bleeding under the fearful scourge of war. Although so near the confines both of France and Germany, we have remained unmolested, and have enjoyed uninterruptedly the blessing of peace. And yet, removed as we have been from the strife and tumult in the political world, the great events happening so near our land have cast their shadows upon us, and have to some extent affected the course of our quiet Institution work.

"Six of our students had to leave us in order to join their regiments as soldiers, in accordance with the strict military regulations enforced in Germany ; but while they have been obliged to render unto Cæsar the things that are Cæsar's, they have been enabled to fulfil the second clause also, and to render unto God the things that are God's. One of these young Christian soldiers has in a most especial manner been blessed of God. Every night his comrades used to gather round him while he read and expounded to them the word of God. He writes, 'The Lord has inclined the heart of the captain of our company so that he encourages me to hold Bible-meetings with the men. Very often the peasants from the neighbouring villages join us, and listen attentively to the one thing that is needful. Once my auditory became so numerous that the captain

bade us go to the village church; and I thus had the opportunity of preaching the Gospel of free grace from the steps of a Roman Catholic pulpit. A few months ago when I first joined my regiment my prayer was: "O Lord, grant that I may be made a blessing to my fellow-soldiers." Now I can say, "I thank thee, Lord, that thou *hast* heard my prayer and given me such abundant opportunities for testifying of thee!" In times of greatest need the Lord is doubly near and precious to his own; I have experienced this daily.'

"A far greater number of our students, however, have left us with the sword of the Spirit which is the word of God, to work amongst the soldiers of both nations. No sooner had the tidings of war spread over Europe, awakening fear and consternation in every heart, than Christians in all countries felt that this would be a time to work. Many appeals came to us from different quarters asking us for labourers, and we were happy in this time of urgent need to be able in some degree to meet these demands. Twenty-two brethren from St. Chrischona have been engaged in doing the work and bringing the message of peace in this time of war and bloodshed. Six of these were employed for two months by the British and Foreign Bible Society; the others were sent at the expense of private individuals or of Christian associations. They have, however, with the exception of five, all returned to the college, in order not to interrupt their studies for too long a time. The experiences which they have made are manifold; with the exception of Brother A. Eggly, they have all been graciously preserved notwithstanding the hardships and privations to which they were exposed. Almost immediately after the declaration of war three brethren, natives of French-Switzerland, were sent to France. At Strasburg they were seized for spies, while an officer, who evidently was vexed at their tract-distributing, encouraged his men to beat them. A furious mob followed them whilst they were being led to prison. Their papers and certificates were examined. Simple directions from their Committee were wilfully misconstrued into secret orders, and they were detained in prison for ten days. They were days of anxiety and prayer. At last, one evening at six o'clock, a policeman came and told them that they were released, but that they must leave the town at once. He conducted them as far as the gate, and then bade them go. That night they had to pass through detachments of Prussian troops, by whom however they were very courteously treated; and thus through a good deal of danger they succeeded in reaching Belfort and Basle, happy to have been accounted worthy to suffer some reproach for the cause of Christ. They soon started again for other parts of the country, and have since laboured with great success almost entirely amongst the French troops. While waiting before the gates of Metz for the capitulation of that fortress, they received eleven cases of Bibles and tracts from Geneva. No sooner had the evacuation of troops begun, than they commenced the work of distribution. In that instance, however, it was not hard work. The prisoners, who were leaving their home and scarcely knowing what lot awaited them in the German fortresses, were most anxious for anything that might cheer and comfort them, and eagerly asked for the books. In a very few days the eleven cases were empty. A young soldier, to whom a New Testament was offered, answered, with beaming eyes, 'I do not need it. Here is the one which my pastor gave me the day I left home'—and he produced from his pocket a copy of the New Testament carefully secured in a red cloth bag.

"The ignorance and superstition among the French troops struck our colporteurs very much. Many hardly knew the name of Jesus, and yet if they chanced to hear the title of a tract such as '*Assurance en temps de guerre*" (Assurance in times of war), &c., they at once wished to obtain it, thinking it must be some amulet which they might wear for safety.

"The German troops were much better provided with Bibles, and altogether far superior; yet there also there was much to be done. Several scoffingly remarked when Testaments were offered them, 'Oh, I made my testament before I left home.' In a town of Germany one of our brethren was showing his precious books to a party of soldiers. A gentleman passing by said, 'Nowadays one does not pray any more.' One of the soldiers, who had just bought a Testament, answered, '*On the contrary, now is the time to pray*, and where prayer is made, there will be the victory.' Another soldier also took a Bible, and said that a friend of his, just returned from France, had told him that on the battlefields he had seen many fallen soldiers still clasping in their lifeless hands the precious book which had given them comfort in their dying hours.

"One of our brethren writes from France: 'I shall never forget the aspect of the battlefield of

(August 16th), where we went two days he fight to render what assistance we could. scattered amongst the dead we found a many wounded soldiers still living. For twenty-four hours they had remained in titude in which they had fallen. They had ed no food, and tasted no water, and their ls had not been attended to. Suddenly came relief, and hope and courage returned ir hearts. I could not help thinking what king image this was of the moment when visits a soul that has been yearning for the hich his presence alone can give. The sight h a battlefield is overwhelming. I did not e formerly that I could endure to see such ole wounds without fainting, but the Lord gives me the strength I need. I have not ıy clothes off for the last three weeks, and spent almost all that time in hospitals in ling upon patients suffering from typhus and tery. Yet I am quite strong and well, and ıought that I am in God's hand shields me every fear of danger.'

In Mars-la-Tour,' writes one, 'I entered a te house, where I found a wounded French-

The unmistakable symptoms of approach- eath were impressed on his features. His soul seeking for peace. I spoke to him of , and before leaving him I could not but down at his bedside, and offer up prayer. hat were present, including several Prussian ers, joined us, and were moved to tears. all gladly accepted New Testaments and s. I have not time to dwell at length upon I think and what I hope with regard to the gelisation of France, but I am sure that this will serve to advance the cause of Christ in countries, and in France in particular. The ıds are very sore, and the hollow doctrines of elity as well as the self-righteousness taught ıe Church of Rome have proved powerless eal. I do not doubt but that men of all es will propose their systems and imagina- ; but I do believe that the people, weary constant deception, will turn to religion as ınly cure. Our task will be to point out to ı what true religion is, and what abundant lies the Gospel contains to satisfy all our s, and to still all our longings. The work is ! God alone can fulfil it. May He do it to his glory, and out of pity for thousands nmortal souls. May this bloody seedtime l an abundant harvest!"

Our students have also found work to do amongst the Swiss militia, and amongst the French army (Bourbaki's) who found shelter on the neutral ground of our own country. For some weeks at the commencement of the war, a company of some thirty to forty men was ordered to St. Chrischona where a post of observation was established. The conduct of these soldiers was exemplary, and they proved throughout that they were friends, and not foes. They seemed much interested in all they saw and heard here, and attended our daily evening services with so much earnestness and zeal that we have every reason to believe that their sojourn amongst us has not been entirely in vain to some of them.

"Without over-estimating the efforts made during the time of war, we may say in truth that much, very much, has been done, and we thank God for having permitted us to lend a helping hand. The promises of our God give us the precious assurance that these labours of love, carried on with earnest prayer, cannot be in vain."

Italy.

(From our own Correspondent.)

THE PAPAL PARTY IN ROME—THEIR INTRIGUES—A PLEBISCITE—PROPOSED NEW TITLE OF THE POPE—THE MORALITY OF PRIESTS AND MONKS—GENERAL IGNORANCE OF THE PEOPLE—STATISTICS—NEW MIRACLES.

NOTWITHSTANDING the strong assertions of the Papal party, that Rome would never become the capital of Italy, and that Victor Emmanuel would never take up his residence in the Quirinal, both of these have now become accomplished facts. The King has been received with the most enthusiastic applause by his new Roman subjects, and most of the Ministers of the Sub-Alpine Government—as Pius IX. delights to style the kingdom of Italy—have opened their offices in Rome, in rooms which once belonged to some of the numerous religious orders. All this is gall and wormwood to the Pope, who still remains shut up in the Vatican.

In order to console him during his self-imposed imprisonment, and lead the foreign Powers to imagine that the majority of the Romans are dissatisfied with the present state of matters, a plebiscite in his favour was proposed by the *Society for Catholic Interests*. At first, this proposal was most violently opposed by the more logical of the Pope's party, who remembered how

strongly he had in his Syllabus condemned universal suffrage. But, as usual, the more violent party carried the day, and the plebiscite was commenced. The journals that express the opinions of the Jesuits affirmed most vigorously that this was simply an address of congratulation on the Pope's having reached the years of St. Peter, and it is true that those papers which the priests bore for signature from house to house bore the title of "congratulations from the Romans to Pius IX. on the occasion of his pontifical jubilee, on the 21st June, 1871." But it is also true that it stated that those who signed it, being unable otherwise to show their devotion to the Pope, had taken these means of showing their deep sorrow at the violation of his rights, and expressing their determination to adhere to his teaching and protests. In procuring names to this address the Roman priests laboured for fully four months, and hoped to be able to present it on the day on which the jubilee was celebrated. This was found to be impossible, and the presentation was fixed to take place on St. Peter's day, but a further delay was caused by the divisions that took place in the camp of the Jesuits, and it was therefore only on the 24th of last month that these papers, bound in two elegant volumes, were presented to the Pope by Don Mario Chigi and the officers of the thirty legions. The Papal papers affirm that the number of signatures amounts to 27,161, and that these are all of Roman citizens of the male sex who have passed their twenty-first year. Other newspapers maintain that the names of women and even children have been affixed to the documents, and loudly demand that a scrutiny of the signatures should be made. Some of the Papal party propose that this examination should be made either by priests, or by the representatives of foreign Powers. The Liberal papers oppose this, because priests are interested in proving that the signatures are genuine, and foreign ambassadors have too limited an acquaintance with the names of Roman citizens to be able to perform this duty in a satisfactory manner, and propose that a committee of well-known Roman citizens be appointed for this purpose. The Pope, in receiving these volumes said, "May God preserve you faithful in these holy resolves, and deliver you from the evils that have overwhelmed this city. . . . They say that I weary. Yes, I am weary of seeing so much iniquity, injustice, and disorder. I am weary of seeing religion daily insulted in a city which was *once a model* to the world for the respect which it showed to faith and morality. I am weary of seeing the innocent oppressed, the ministers of the sanctuary insulted, and all that we love and venerate profaned. Yes, I am weary, but I am not disposed to lay down my arms, or to enter into any treaty with injustice, or to cease from performing my duty." The Papal journals write in the ecstatic manner concerning these signatures, and compare the document to the plebiscite of the 2nd of October. But any impartial mind will at once perceive that the two have nothing in common. Papers carried from house to house, and filled with names which have never been authenticated, cannot be compared to any open plebiscite, where every one went to the urn and publicly gave his vote. Even taking it for granted that those who signed these documents are exactly what the Jesuits describe them to be, there are many circumstances that would go far to explain the fact. Rome has for so many ages been kept in entire subjection by the priests, that even yet many of its inhabitants when brought face to face with them dread to oppose their wishes. The friends of liberty may, however, rest assured that such papers will not produce the slightest change in the policy which Italy or any of the foreign Powers will adopt.

Another means which the faithful followers of the Pope had proposed to show their attachment to him and increase his vanity, was to add the title Great to his name, and raise a sum of money with which to purchase a throne of gold for him. In order to raise the amount required for purchasing this gift, contributions were solicited in Rome and all the principal cities of the Peninsula. But it soon became evident that the money obtained would do little more than defray the expenses connected with raising it. The Jesuits then saw that it was time to withdraw this proposal, and accordingly induced the Pope to write a letter in which he refused to accept of either gift. The manner in which he did so is very characteristic. "With reference to the precious gift of a throne of gold," he wrote, "I have resolved to employ the money which may be received from Catholic offerings for purchasing exemption for those young clergy whom a dark and unheard-of law compels to serve in the army. The clergy is the golden seat which sustains the church, and hence it is that the efforts of the present rulers are directed against them. It would seem that these have undertaken to destroy everything, and especially that which

fers to religion and the Church. While they stow praise and liberal help on those ecclesastics who disobey their prelates and apostate om the faith, they pursue an infernal system of ersecution against the majority of the good, mply because they are opposed to the teaching id antichristian dispositions of their persecutors. ut let us leave these blind rulers to run in the ay of perdition, for, having become deaf to the rst warnings of conscience, and so foolish as to ook at the sound doctrine which is placed before eir eyes, they are rushing along that declivity hich will lead them to the profound abyss."

/ith reference to the other proposal to accept the tle of Great, he refuses to do so at present, but ; the same time hints that it may be given to im after death.

During the past month several very striking tamples have been brought to light of the loose orality that exists amongst the priests and onks. Had any one about a fortnight ago been assing the convent of St. Filippo, in Rome, he ould have seen a large and excited crowd of ople assembled around one of the doors. This ncourse had been attracted there from curiosity see the first trial in Rome of a monk by the ourt of Assize, which is now held in part of that ilding. The monk who had to take his place the bar was a young man of the name of Luigi ntini, who, before he took the monk's dress, had en several times before the magistrates for sault and similar crimes. Even after he entered e monastery his ferocious disposition clung to m. Several times he was heard to say that he ould leave the convent after having murdered me of the brethren. On the 22nd September fête was held in the convent of Civitella, in biaco, where Santini had been placed. During e time that most of the monks were in the choir, quarrel arose between him and a lay brother, hich ended in Santini giving him a mortal ound in the breast with a knife. The truth of is charge was clearly proved by several monks, ho came forward to give their evidence. Before ey appeared in court the presiding judge reinded the audience that no signs of contempt or srespect towards them would be tolerated, and is needless to say that it was not even attempted. fter a patient hearing of the case Santini was ndemned to twenty years' hard labour at the lleys.

A still more shocking case has just been tried the Court of Assize, in Naples. A priest of e name of Michele Cajazzo was educated, and at last provided with a living in the country by a curate named Signor Palmese. As soon as Cajazzo was raised to this position he gave reins to all his evil passions. His house became the resort of all the immoral characters of the neighbourhood, and his scandalous life the subject of constant conversation. His vices, however, soon wasted his means of living; he was obliged to contract debts and live in constant fear of falling in the hands of his creditors. One day he left his house with the intention, as he said, of visiting Naples; but after he had proceeded some distance he changed his course, and went to the house of Signor Palmese, his former patron. There he was invited to spend the night. About twelve o'clock the servant of his host was horrified by seeing him enter her room, covered with blood, and still more terrified when he led her to her master's bedroom, and pointed him out to her lying in a pool of blood that had flowed from fifty-seven stabs which had been inflicted upon him. Cajazzo then informed her that he had perpetrated this bloody deed because her master had not only refused to give him a certificate of good conduct, but even used certain threats against him. After having made her swear that she would say that this murder had been committed by thieves who had entered the house during the night, he compelled her to assist him in washing off the stains of blood, and then fled to Rome, where, as he declared in his evidence, he received assistance from priests in authority to escape to Malta, and afterwards to Egypt. Strange to say, the country in which he committed this crime seemed to have some strange attraction for him, for he soon returned to Naples, where he was recognised and apprehended. Although all these circumstances were clearly proved against him, yet the jury gave a verdict of guilty *with extenuating circumstances*, and thus he escaped the full punishment which he so richly deserved.

The last case which we shall mention, although not of so tragical a character as the two preceding, still shows the power which the priests and monks exercise. While the Syndic of Pian di Sco was, on the 28th of July, calling on a farmer in his province, a monk, with a heavily-laden horse, came to beg corn for his convent. On the Syndic reminding him that this was no longer permitted by the law, he received an insolent reply. The Syndic, therefore, ordered him to accompany him to the office of the municipality, and the two set out together; but they had not proceeded far before the monk felled the Syndic to the ground

by a blow which he aimed at his head, and left him lying there. Strange to say, although the police are in search of the culprit, no one will tell where he went, or where he is now concealed.

When the first census was made in Italy in the year 1861, the number that was given of persons who were unable to read or write was so enormous that many doubted the correctness of the statistics. It has, however, been proved by the military levies and the registrars of civil marriages that these statements were but too true. General Torre has proved, in a report which has just been published, that of the young men born in 1846, 1847, and 1848, who according to Italian law were obliged to present themselves in order that the necessary number of soldiers might be drawn from their ranks, 69 out of every hundred were unable to write. The same dreadful state of ignorance is also proved by the marriage registers. During the year 1869 the number of marriages that were celebrated amounted to 205,287. In 36,923 marriages (18 per cent.) the register was signed by both bride and bridegroom, in 43,116 marriages (21 per cent.) the bridegroom only was able to sign, in 5,243 (2½ per cent.) the bride only could write her name, while in 120,005 (58½ per cent.) neither bride nor bridegroom knew how to write. Thus three-fifths of those who began family life in Italy in the year 1869 were in the deepest state of ignorance, and, consequently, little fitted to benefit their native country. Although 58½ per cent. of the couples who were married in 1869 were wholly uneducated, yet in several of the provinces this proportion was much smaller, while, consequently, in others it was much larger. Thus, in Piedmont it was only 21½ per cent., in Liguria 35 per cent., in Lombardy 35¾ per cent., and in Tuscany 46 per cent., while in the Basilica and some places in the south it rises to about 85 per cent. These statistics are interesting, as showing that, in proportion to the length of time that liberty has been enjoyed, the number of uneducated persons decreased, while in proportion to the power possessed by the priests it increases. Considerable interest has been excited by the discovery of the skeleton of St. Ambrose in a sarcophagus which had been buried under the high altar of the church where he officiated when he was Bishop of Milan. The sarcophagus was made of porphyry, through which a considerable quantity of water had filtered. By some this water was considered to have miraculous qualities, and one monk even took up some of it in his hands and drank it. Others had provided themselves with bottles in order to take away a quantity. When the bishop, however, observed what was being done, he reproved them very severely, and caused them to replace the water in the sarcophagus from which it had been taken.

India.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY'S REPORT FOR 1870.

It may with certainty be averred that the *need* for this society's operations is greater now than it ever was before, and each succeeding year is likely to make this need increasingly apparent. English education is advancing at an amazing rate, and many things show that vernacular education will not much longer be neglected as it has been. Zenana teaching is opening out the treasures of knowledge to the females of the land. The reading power of the country generally is growing at an astounding ratio; the necessary consequences follow—mental activity, a thirst for literary food, an impatience of old ties and prejudices, a yearning after novelty and change. The supply, in a country like India, will always keep pace with the demand. Accordingly we see no end of literary productions pouring from the press to meet the popular craving. Hardly a week passes in which some new periodical or sentimental romance, or theological disquisition, does not come to the birth. The greatest activity appears in connection with journals of news. The daily, weekly and bi-monthly newspapers may be termed *legion*.

Within the last few months the Brahmist Shamaj has put forth additional strength in this direction. The return of its popular leader from England was followed by the issue of a Bengalee weekly paper, called *Shulav Shamachar*, which, in a very short time, obtained a circulation of some 7,000 copies. Anon the English organ of the Shamaj, the *Indian Mirror*, passed from a weekly to a *daily* publication. The former of these papers, no doubt, owes much of its popularity to its extreme cheapness, although its *matter* must, upon the whole, be considered *good*. One pice a copy is the rate at which it sells. An English paper, the *Post*, has also appeared on the scene. It is published daily, and is sold also at one pice. We believe its circulation is very large. Hundreds of schoolboys gladly curtail their daily allowance for luncheon in order to procure in this way some food for the mind.

In regard to the tone and character of native

publications of the day, there is much to be thankful for. Viewed either in a moral or a religious light, the non-Christian literature of to-day is many degrees in advance of that which appeared some twenty or thirty years ago. There is greater breadth of view, more common sense, less sensuality, and generally a higher moral feeling than marked the productions of the last generation. This is one of the many indications of progress which a thoughtful mind must discern; and, without doubt, it is to a large extent a collateral result of the quiet, persistent, evangelistic toil which has been carried on amongst all classes of native society.

But no true Christian can view without concern the theological aliment furnished by the current publications to the reading public of India. In most cases, the only feature is a negation of all religious faith and feeling; in others, a general distrust of all religious teaching and a hopeless surrender of the subject as surrounded with impenetrable gloom and uncertainty, is the dismal one which strikes the ear; the Brahmist organs, whether we regard that of the *old* or those of the new Shamaj, are largely *anti-Christian*, and appear to be becoming increasingly so as the irreconcilability of orthodox Christianity with their eclectic systems becomes more apparent to their conductors. Even whilst we write, a new periodical—the *Enquirer*—is making its first appearance as an advocate of the philosophic atheism of the Comtist theory.—*Bombay Guardian.*

Ceylon.

THEN AND NOW IN CEYLON—REMARKABLE PROGRESS OF MISSION WORK.

An address by Rev. John Kilner, a Wesleyan missionary, delivered at a recent monthly meeting of missionaries at Tillipally, Ceylon, on the aspects of the mission work in Jaffna, states:—

"Some there are among us who have been aware of the changes which have occurred from the beginning. They could tell us what they met with at the very outset; how ignorance, foul and gross, overspread the land; how superstition, and heathen vice, held the people in worse than iron fetters; how the people sat in the very region of the shadow of death.

"These were at the digging for the first stone of the foundation! They began the building; they themselves added stone to stone, and have watched its progress from that day until now. It would be worth a great deal of treasure to get these aspects fixed for the benefit of the younger members of the missions.

"*The then*, and *The now*, would fill a picture with some of the most thrilling scenes that Jaffna ever witnessed, or we could possibly desire to see. When the first missionary landed at Jaffna, what greeted him? What surrounded him? What opened up before him? Could he have anticipated the events of fifty years, he would have cried out, 'This is Paradise! This is glory begun below!' . . .

"The cause of Christ here has not been a failure. I see progress here and there, aye, everywhere! Most astonishing progress greets us on every hand.

"*Let the four Girls' Boarding Schools* testify to success! Mrs. Spaulding can remember the first few gathered in. Oodooville can afford a swarm or two. God is blessing this work in his own way; and He will bless it.

"'Our *Bible-women*' shall tell us of a marvellous change in them! What a contrast is a pious Bible-woman to the timid, unthinking victim of lustful tyranny, which our fathers found in every woman of the land!

"*In Literature*, let the lexicons, handbooks, treatises on technical science, embracing the yet unfinished project of the indefatigable Doctor at Manepy, testify to progress.

"*In Theology* let the 'Union Version,' for all the Tamil world, stand alone as a monument of glorious success; if not, let this centre sun gather round it the planets of theological works, tracts, &c. &c., which have so largely been produced.

"*In Churches*, let the 1,200 or 1,500, more or less, of living professors of Christianity be counted as something, when success is estimated.

"Let the fourteen *native Ministers and Pastors* who now do the principal pastoral work in the churches have a voice. O my friends, if God had not been with our fathers and with us, could these things have happened so? 'It is the Lord's doing, and it is marvellous in our eyes.' We devoutly exclaim, 'What hath God wrought!'

"I am told that the first Tamil man converted still lives, and labours in the cause of Christ. And in his day some 2,000 at least have been baptised into the name of the Father, and of the Son, and of the Holy Ghost. Can we wonder that the old missionary does not lose heart at the panic which alarms the younger man? Do we feel surprised that the veteran does not grow faint and weary? Marvel we that *they* hold on, during

the squall, who have outlived so many and so fierce tempests for fifty years past?

"These aspects, as they appear to the veteran, cheer him. They sustain him. They make him thankful, if not altogether content. And the oldest among us would gladly live another half century to work on and work out principles and plans which have hitherto worked so well.

"Would not these things cheer our friends at home if they realised them as we do this day?"

China.

CANONISATION OF A WELL.

DURING the recent drought in the north of Chihli, the emperor and the princes made repeated supplications at the various shrines in and around the forbidden city, imploring the Gods to send the needed rain, and avert a repetition of the famine of 1867. The dearth was becoming very serious, for the wheat crop was almost a total failure, and the prices of provision were nearly double those of last winter. Food had been distributed to the destitute at sixteen places in the city for two months, and the increasing number of beggars in the streets indicated the pressure upon the poor.

In his distress, His Majesty sent a special officer to the town of Han-tan, in Kwang-ping-fu, just on the borders of Honan, to bring from thence an iron plate which was kept in a well outside of the town; this well, called *Kiao-lung-tsing*, lay within the precincts of a temple dedicated to *Lung-wang*, or the Chinese Neptune. The plate is described as shaped like a gourd, about six Chinese inches long and half an inch thick. It bears the inscription, "May sweet rains be diffused copiously." The officer sent for it reported his arrival in the *Gazette*, and carefully placed it in the *Ch'ing-hwang-miao* or Palladium Temple, on the altar of the Dragon King. The common notion among the people is, that this iron plate acts as a key to lock the mouth of the dragon, and in his uneasiness he will hear the prayers for rain in order to have the troublesome bandage removed, thus answering the maledictions of the worshippers, if he will not listen to their entreaties. The worship is all done by officials; no plebeian dares to interfere in this matter, nor even go into the temple at this juncture.

About ten days after it came, copious rain relieved the anxious rulers of their fears of famine, and the iron plate was sent back to Han-tan to be replaced in the well.

A few days since, the following decree appeared in the *Gazette*:—

"When the Dragon King of Han-tan was besought in the year 1867 for rain, he answered quickly. We then ordered that the place should be canonised as the Holy Well of the Dragon God, and its rank entered in the Sacrificial Statutes; we also directed the Governor-General of the province to examine into the condition of the temple over it, and take measures to effect the necessary repairs.

"The drought around the capital having been again very distressing this year, we sent a special officer to escort the iron plate to Peking, where it was reverently received and put in the Palladium Temple. Before many days the sweet showers successively descended, and the fertilising rains soaked the whole region, thereby repeatedly manifesting spiritual favour and grace. Truly, we deeply feel the greatest reverence and thanks.

"Let another title be conferred on the well, and it be called the Efficacious Answering Holy Well of the Dragon God; and let Tseng-kwoh-fan order his subordinates to ascertain whether the temple has been repaired as directed. If not, let the work be hastened to completion, and let the southern office in the Hanlin Academy reverently write a tablet and send it to the Governor-General for him carefully to suspend in the temple, there to serve as a requital for the protecting care of this god. Respect this."—*Chinese Recorder*.

The Sandwich Islands.

RETURN OF MR. COAN—HIS WELCOME—BEAUTY OF THE COUNTRY—PREPARING FOR WORK.

THE following letter from Mr. Coan, dated "Hilo, Hawaii, May 19, 1871," announcing his safe return to his old field, will be read with special interest, by those who saw and heard the veteran missionary during his recent visit to the United States:—

"We are safely back again in our tropical emerald bower, for which we bless the Lord. We left San Francisco on the 8th of April, in the steamer *Nevada*, of the Australian line, and on the 16th we were at Honolulu. Here we waited eight days for a passage to Hilo, our inter-island steamer having been seriously damaged on the reef at Molokai. We were eight days from Hono-

lulu to Hilo, in a sailing packet, and arrived on the 2nd inst. Hundreds of people welcomed us at the Hilo landing, with many demonstrations of joy; and up to this day they have not ceased to load us with fish, fowls, eggs, and vegetables.

"Our house was in the neatest order, and our foreign ladies brought in all manner of edibles. On our parlour walls we read, in large letters of evergreen, '*Welcome Home.*' In the library, '*Aloha,*' and in the dormitory, '*Home, Sweet Home.*'

"On the day following our arrival, a large concourse of people, many of them from a distance, assembled in our church to give us a welcome greeting and to hear of the Lord's dealings with us during our absence. On the Sabbath the house of God was crowded, and the assembly listened with fixed attention. In the afternoon we ate the Lord's Supper together, with tender remembrance of Him who died to redeem us, and with many tears. The contribution of the people, for this month, in cash, is 155 dols., besides liberal gifts of food.

"Hilo is now all aglow with physical beauty. Its fields were never more lovely in 'living green'; its rills were never more sparkling, as they leap and laugh along their pearly beds; its waving palms were never more graceful; the umbrageous bread-fruit, the beauteous pandanus, the modest hibiscus, and the shining candlenut never more beautifully flecked the ground with quivering light and dancing shadows. The green copse, the quiet dell, the shady lawn, and the tall grove, never sent out sweeter sounds of rustling leaf, or warbling bird, or more fragrant aroma of plant and flower. The long curved line of white foam—the lip of the sea—never kissed more tenderly the crescent shore. The 'deep blue sea' never rested more calmly, or extended more illimitably. The great mountains of Hawaii never towered in more sublime majesty, with their glittering corona of fleecy snow. All is now serene upon these towering heights, where we have so often climbed, where we have seen the clouds thicken and darken, where we have heard the trumpet sounding long, where 'The God of glory thundereth,' where his burning chariot sometimes rolls along these everlasting hills, where the earthquake is born, where the pent fires rend the mural walls and reeky roof of Pele's habitation, where fountains and rivers of molten rock burst out in 'devouring fire,' and where fiery tempests rave, and burning whirlwinds sweep and howl, and scatter ruin and desolation over wide and weird realms. Never did our tropical sky reveal a purer cerulean, or our vaulted heavens beam with brighter radiance, or marshal a more shining array of glowing planets, and burning suns, and wheeling constellations.

"And never did our people seem dearer to our hearts, and our life-work sweeter. We are girding up our loins for the balance of our Master's service, and for what remains of 'the race which is set before us;' and our motto is, 'LOOKING UNTO JESUS.'"—*Boston Missionary Herald.*

Kingsmill Island.

JOSEPH, THE GILBERT ISLAND TRANSLATOR—TWO PICTURES.

First Picture.—Until 1857, no efforts were ever made to evangelise the Gilbert or Kingsmill group of Islands. These islands lie about two thousand miles south-west of the Sandwich Islands. Fifteen low coral islands form the group. Eight of these islands are north of the equator, and seven south. The population numbers from thirty to forty thousand. They were literally a vast number of naked savages. Their social and moral condition is tolerably well described in the fifth volume of Wilkes's "United States Exploring Expedition." Their language had never been reduced to a written form. Taking the most favourable view of their condition, they were hopelessly degraded and depraved. It was our privilege to visit the group in 1861, and from personal observation we can add our testimony to Wilkes's narrative.

Second Picture.—The *Morning Star* first visited the group in 1857, and left the Rev. Mr. Bingham and wife, with their Hawaiian associates. Then commenced the missionary work. Now what are the results? The language has been reduced to a written form; primary schoolbooks have been printed in the language, and more than one half of the New Testament; hundreds, if not thousands, have been taught to read; the Gospel has been preached; small churches have been organised; a good beginning has been made. But we desire to call the reader's attention to what we consider the crowning feature of this picture. Yesterday, April 5th, we met in a street of Honolulu, near the post-office, a native of Apaiang, one of the Gilbert Islands. His name is Joseph. The man held in his hand a proof-sheet of the translation of the Apostle Paul's first epistle to the Corinthians. He was hurrying on his way

to the "Advertiser" printing office to correct typographical errors! Joseph is an invaluable assistant to Mr. and Mrs. Bingham in the work of translation. He makes the final copy for the printer, and possesses an accurate grammatical knowledge of his own language. He also reads and speaks English and Hawaiian very intelligently. To us, such a man as Joseph—the Gilbert Islands translator and proof-reader—is a greater marvel than Max Müller with all his linguistical lore, or Professor Addison Alexander, who is reported to have known accurately more than a score of languages, or Cardinal Mezzofanti, who could speak more than threescore tongues. Fourteen years ago, Joseph's people, what were they? His language unreduced to a written form. Now he is a resident of Honolulu, correcting proof-sheets of a translation of the New Testament into the Gilbert Island dialect! We congratulate our friends, Mr. and Mrs. Bingham, on the success of their labours, and conclude that it is not a vain and useless enterprise to keep the *Morning Star* plying among the islands of Micronesia. We hope the new *Morning Star*, now on her voyage around Cape Horn, may soon arrive in safety, and be speedily despatched on her errand of mercy to the Micronesian Islands."—*Honolulu Friend*, May, 1871.

Micronesia.

THE WORK—REVIVAL—TEACHING TRADES.

Rev. E. T. Doane, of the American Board, reports great success in the Micronesian Islands. He has been for some time the only American missionary upon that group; his own family and all the rest of the missionaries being absent, and he and a few native Sandwich Islanders labouring on alone. In these circumstances he has, fortunately, had no time to be lonely. Work has accumulated on his hands by the very success of his labours. Revivals have sprung up in different parts of the islands, and he has been called to preach in various districts, passing from station to station, everywhere gathering converts, sometimes by dozens and by scores. In some instances, also, the chiefs are receiving the truth, and joining with the humblest of their people in church fellowship. It is not yet twenty years since the missionaries first landed on those islands; and now they are reaping this glorious harvest. Churches have been formed in different localities, of which the total membership is now about seven hundred. It shows how varied must be the missionary's qualifications for his work that in the midst of these interesting spiritual labours Mr. Doane was obliged to stop and show his people how to build a saw-mill. Boards and joists were needed for a meeting-house. Lumber had previously been prepared by hand. It was now thought best to try another way. But the missionary must not only instruct the natives by word of mouth; he must show them also by the labour of his own hands, or his saw-mill will never be built. Carpentering, shoemaking, printing, have all been tried by missionaries who took their first lessons in those matters after leaving their native shores.—*New York Independent.*

Madagascar.

DEATH OF A MISSIONARY—SATISFACTORY PROGRESS—THE LABOURS OF NATIVE EVANGELISTS—THE NUMBER ALMOST TREBLED IN A YEAR—THE THEOLOGICAL INSTITUTION—THE CHURCH AT AMBATONAKANGA—INFLUENCE OF EDUCATION—DAILY WORK IN THE CAPITAL.

Death has entered the mission circle and carried away the devoted wife of our brother, the Rev. C. F. Moss; and the health of others has been seriously affected. The friends and constituents of the Society will, we feel assured, unite with the Directors in the expression of sincere sympathy with all our brethren who have thus in various ways been called upon to suffer, and in the earnest prayer that "the God of all consolation" may comfort and sustain their hearts.

In regard to the general work of the mission, the tone adopted by our brethren is one of joy and hope. The numerous reports tell of progress both in numbers and intelligence. The education of the young, and the training of a native ministry, are still carried forward with vigour; while the printing-press sends forth its sheets by hundreds of thousands. Means like these cannot fail, with God's blessing, to exert a powerful influence for good upon the native pastors and the members composing their churches; both by raising the standard of general knowledge, and by enabling the people—still very ignorant—to "give a reason for the hope which is in them." Nothing, however, but time and patient efforts will give the enlightenment, conviction, and appreciation of the Gospel, which are so much needed.

The Rev. W. E. Cousins writes:—"The congregation at Isotry has during the year opened a new

chapel, capable of holding about 800 people, and has also chosen a native pastor. The church now consists of 120 communicants—79 more than last year; and the congregation has increased to 550. This number, however, is often exceeded: I have seen 700 or 800 present at some of the services. I have conducted a weekly Bible-class at Isotry on Thursday afternoons, and a school with sixty children has been carried on regularly through the year. The general intelligence of the Isotry congregation is low—hardly superior to that of the country congregations; but I notice an encouraging improvement in this as in other respects.

"The country churches have, on the whole, made good progress during the year, especially in regard to the admission of new members. Even in those villages where the ordinary congregation has fallen off, good additions have been made to the church roll. The candidates have all passed at least six months under instruction, and many of them have learned to read during that time.

"I have paid about 150 visits to places in the district, and have conducted fortnightly classes in four different villages, and have preached thirty-three times at various places in the district. If I could find time and money for twice or thrice the amount of this itinerating work, my district would be proportionately benefited."

The value of native agency under proper superintendence can scarcely be over-estimated. Of his own helpers in this department, Mr. Cousins reports:—

"The work of the fourteen evangelists has been steadily maintained during the year. They have been entirely free from the claims of Government service, and have been able to teach without interruption. On the whole, the influence of these men is good, and they have used their best efforts to evangelise the people among whom they are placed. Occasionally, jealousy and quarrels occur between them and some of the people, but such cases are quite exceptional, and most of them have succeeded in winning the confidence and respect of the people under their charge. To their efforts, too, it is mainly due that we have now so many more people able to read than formerly. The present report shows upwards of 700 readers: two years ago probably not half this number could have been found."

On the above subject, Mr. Montgomery gives some interesting details:—

"The 131 preachers of 1869 have become 378 in 1870—their number almost trebled. Many of these are very intelligent, and some are even educated men. Several of them are able to read, and understand too, English Commentaries on the Scriptures. One, whom I know very well, Rabezandrina, my best and kindest friend, has the Religious Tract Society's Commentary, in six vols., a complete set of 'Barnes,' and of 'Matthew Henry.' He is constantly reading them in his own house; he uses them regularly for his sermons, and in preparation for our Wednesday Bible-class, which he has conducted, and will conduct, till I can take his seat. The Queen, by the way, is getting 'Barnes's Commentary' translated into Malagasy. But to return to our preachers. Such as these are some of them. Beyond their circle are very many who have had little education, but who know their Bible well. Earnest and warm-souled are some of these, and when I hear them I am reminded ever of obscure and unlearned Methodist lay preachers, whom I have known in years gone by, and whom I shall remember till I meet them in heaven—who, in quiet nooks and villages of northern England, keep alive the sacred fire.

"Outside of this second circle, doubtless, there may be many who preach from motives of vanity, or because Christianity has become fashionable, and religion walks abroad in silver slippers. I would speak hesitatingly here, as befits my inexperience, when I approach this topic. But when I look at some of the great facts that lie before me, I feel shut up to certain conclusions. Here is one:—There are scores, nay hundreds, of these preachers, who, on Sabbath-day and week-day, will toil three, five, ten, or twenty miles, and even more than that, over weary roads, under this fierce blazing sun, to preach Christ's Gospel in the villages. Oh, but perhaps they are paid for it? Yes, some of them are. If a man has far to go, and is known to be very poor, he will probably get twopence for his time and mental labour in composing his sermon, and for the time and the physical labour which he must expend to deliver it.

"When I remember that these are no incidents, but the continuous, unwearying, self-denying labours of the preachers, I think that these should outweigh—in the scale of moral significance—all our gratuitous assumptions as to their motives, all the evils that we may discover or fancy in the character of individuals."

Rev G. Cousins writes of the Theological Institution:—

"Twelve new students were admitted on pro-

bation in January. Of those already enrolled, twenty were fully admitted, but nineteen, who had not given sufficient satisfaction, were still left on probation. One man resigned at our suggestion, as we saw that he was utterly incapable of deriving much benefit from the instruction he was receiving. After the examinations in May, eighteen more students were fully accepted; three were rejected; four were sent to Mr. Sewell's school for elementary instruction; four of the pastors were struck off the list of students, though still allowed to attend the classes, if so inclined; one student, who had been temporarily suspended for copying at examination, resigned; another resigned on account of an affection of the eye. The total number now on the books is thirty-eight. There are also three pastors who regularly attend and do the usual class-work, one of whom promises well.

"The regularity of attendance, the diligence, perseverance, and progress of the majority of the young men, the evidences of increasing power and wisdom, have all been very encouraging. A few have not done so well as we expected; but, on the other hand, some have done far better. We have had two examinations—the one in May and the other in November—both of which were, in some cases, most thoroughly satisfactory, and in nearly all, tolerably so. Besides these full examinations, we have had frequent recapitulations, every fourth week being devoted entirely to revising what has been taught in the previous three weeks. The students are divided into two classes—the 1869 men forming one and the 1870 forming another."

To enable him to devote a larger portion of his time to the work of the Institution, the church and district formerly superintended by the Rev. George Cousins has been transferred to the care of the Rev. C. F. Moss. Mr. Cousins writes:—

"This will be my last report of Ambatonakanga, and I could wish it might prove the most satisfactory one ever written by me, but fear it cannot be. I resigned the superintendence of the church on Thursday, December 29th, the last church-meeting in the year, having already given a farewell address from 1 Thess. iii. 12, 13, on Christmas Day. The day following the church-meeting in the town, we met the leading people from all the out-stations, and tried to put matters on a right footing with them. Mr. Moss assumed the superintendence of the church and district on New Year's Day.

"*The gene*ral state of the church at Ambatonakanga during the year has been pleasing and encouraging on the whole, but not so satisfactory in some respects as last year. The morning congregations have been usually full and good, though not crowded; the afternoon congregations have been rather thin and poor. This may partly be accounted for by the fact that the people are oftener without a missionary to preach to them than with; the missionaries being few, and the chapels very, very many. Probably the presence of more missionaries in the capital will help to raise the congregations."

As the mother church of Madagascar, founded in 1831, Ambatonakanga is not backward in providing for the support of the Gospel.

"I have done my best to keep all the business of the church and district straight and clear, and trust that nothing has suffered from neglect. At Ambatonakanga we have had 125 baptisms during the year, 90 of them being of adults. The church has received 95 additions, of which four only were from other churches. Our losses by death, removals to other churches, and suspension, number 28. The entire number of members in full communion is 430.

"The congregation has been liberal in giving money. Most of this money has been raised by special collections, but a considerable sum has been obtained by weekly offerings. Subjoined is a statement of expenditure, minus what was granted by the committee:—

	£	s.	d.
For evangelists and village preachers	92	3	2
For the poor, and general objects ...	24	17	3
	£117	0	5"

Respecting the influence of education upon the people in general, Mr. Barker writes as follows:—

"The past year has been one of the most remarkable, in some respects, in the history of this mission. Regarded from an educational point of view, there has certainly never been anything like it. The people *generally* have never before been so anxious to receive instruction as they have been during the year 1870. This remark applies to all classes of the people, more or less, from the highest to the lowest; but more especially to the higher classes. Those who are at the head of affairs, and have to rule, are beginning to feel most strongly that if they would govern wisely and successfully, and secure the goodwill and co-operation, as well as obedience, of the people, they must themselves be distinguished, to some extent, by enlightenment and

intelligence. This is a most hopeful and encouraging sign; and we shall ultimately, no doubt, see great good resulting from it."

Of his daily work in the capital, Mr. Barker gives the following particulars:—

"At the beginning of the past year, I began to teach at the palace. In this school there are twenty-six pupils, and almost all of them are adults. They learn reading, writing, arithmetic, geography, grammar, history, Scripture-history, and English. All through the year they have been most regular in their attendance and attentive to their work. I am happy to say that their conduct also has been very satisfactory.

"Besides the school at the palace, we have a class of about seventeen, held in the house of one of the most important officers here, which the Queen feels very anxious about. This class meets daily, and is considered as belonging to the other school. In the two together we get an attendance of about forty. I am assisted by two native teachers.

"You are aware that we are building a new central school. Mr. Pool kindly gave me the plans, and he is assisting me in every way he possibly can.

"For a short time at the beginning of the year we taught in the old schoolroom; and after it was taken down, Mr. Pearse, who has the largest school in the town, asked his people to allow me to have a part of his chapel for my students."—*Chronicle of the London Missionary Society.*

United States.

NEW YORK—SUGGESTIVE FIGURES.

Population.—The population of New York city is variously estimated—from 900,000 to 1,000,000.

Nativities.—About one-half of the population were born in the United States, and the other half are from foreign countries, of forty different nationalities.

Marriages.—The number of persons united in marriage in the city in a year is 18,000.

Births.—The number of births in the city during the year is 31,000.

Deaths.—The number of deaths in the city during the year is 24,601.

Property.—The total valuation of property in the city is 1,047,388,499 dols.

City Taxes.—The city taxes are 23,000,000 dols. a year.

Public Amusements.—The money spent in public amusements is 7,000,000 dols. a year.

Public Education.—For the support of the public schools 3,000,000 dols. is required.

The Police.—For the support of the police 3,000,000 dols. a year is required.

Immigrants.—17,000 immigrants per month land at Castle Garden.

Churches and Accommodations.—There are 470 churches, chapels, and missions of all kinds, with accommodations for 350,000 persons.

Protestant Churches and Accommodations.—There are 380 Protestant places of worship, with accommodations for 250,000 persons.

Protestant Churches and Communicants.—There are 240 regularly incorporated Protestant churches, with an average membership of 300, which would give a total of 72,000 communicants.

Sabbath-schools and Attendance.—There are 418 Sabbath-schools of all denominations, with an attendance of 115,826 pupils.

Protestant Sabbath-schools.—There are 356 Protestant Sabbath-schools, with an attendance of 88,237 pupils.

Children between Five and Fifteen.—The number of children in the city between the ages of five and fifteen years is 163,493.

Public Instruction.—In the schools under the care of the Board of Education there is an average attendance of 103,125.

Private Schools, &c.—In parochial schools, industrial schools, private schools, colleges, &c., there must be 25,000 more.

Whole Number at School.—In the public schools and private schools, &c., there are probably 128,125 regularly in attendance.

Number out of School.—Of the 35,368 of suitable school age still remaining unaccounted for, we may estimate that 25 per cent. are occasionally at school, 25 per cent. are detained at home by sickness and poverty, 25 per cent. are at work, and the balance are found among the vagrants, beggars, pilferers, and rowdies.

Young Men.—According to the State Census of 1865, 19 per cent. of the population are between the ages of twenty and thirty years; of these, 56,390 are males, and 82,745 females.

Drinking Places.—Official statements place the number of licensed drinking saloons at 6,848. The money spent in these drinking places for liquor is variously estimated from 38,000,000 dols. to 68,000,000 dols. a year.

Licentiousness.—The latest police report states that there are 525 houses of prostitution, 99 houses

of assignation, 33 saloons where waiter-girls attend, and 2,070 public prostitutes.

Arrests.—Total number of arrests by the metropolitan police for the year ending October 31st, 1869, 72,984.

Crimes of Violence.—Arrests for crimes of violence in 1869, 7,860.

Commitments.—Commitments to the city prisons in 1869, 42,209.

Lodgings.—Lodgings furnished at police station in 1869, 135,591.

Lost Children.—Lost children taken care of by the police in 1869, 5,923.

Out-door Poor.—Out-door poor relieved in 1869, 12,830.

Public Charities.—To the almshouses, prisons, hospitals, nurseries, schools, asylums, &c., under the care of the Commissioners of Public Charities and Corrections, there were 91,200 commitments during the year 1869. It will be borne in mind that the returns from those institutions do not indicate the number of different individuals held. In many instances the same person has been committed several times, and is counted in the prison and the penitentiary and the workhouse as he has been transferred from place to place. The constant population of these institutions is about 8,000.

Churches and Accommodations,

Calculated on the basis of a census of 1,000,000.

Total of sittings in all churches, 350,000; total sittings required, 500,000: deficiency, 150,000.

Sittings in Protestant churches, 250,000; sittings required for Protestants, 281,250: deficiency, 31,250.

Sittings in Protestant churches, 250,000; sittings required for all denominations, 500,000: deficiency, 250,000.

Protestant Church Attendance.

The average attendance upon religious services in Protestant churches and missions, 150,000. The regular and occasional churchgoers, reckoned at 250,000.—*From a fly-sheet published in New York.*

MISSION WORK AMONG THE MORMONS.

Mrs. J. T. Newman, of Washington, writes in an American paper:—"We were at Salt Lake City for nearly two weeks, and during that time many were the tales of woe and sorrow that I listened to from those who had suffered from the infamous practice of plurality of wives. A Mormon woman said to me, 'If you knew how many groans are uttered daily among us, you would not be surprised when I tell you we live in a vale of tears.' I was informed that for years some of the better class of women have in their hearts revolted, but as it required the courage of an angel, few have dared to utter one word, for in so doing they not only peril their own lives, but sacrifice the support of themselves and families. I was surprised to learn that there are hundreds of these oppressed women who in their inmost souls are reaching out their hands for help, and would do so literally if they thought there was any help within their grasp. During the discussion between Dr. Newman and Elder Pratt, which was held in the tabernacle, many were for the first time permitted to listen when the Bible was made the test of divine truth; and even if this did not convince those so long sealed in error, it led them for once to reflect and think for themselves. That there was a work for Christian women to do here, just at this time, when the idea of truth was fresh in their minds, followed me in all my intercourse with them. Many of our Eastern ladies are there, wives of military officers and government officials, also not a few who are engaged in mining operations. Could they not assist in this work? A day or two before we left, it was resolved to at once organise a Ladies' Christian Association such as we have in Washington. Our first call brought together ten or twelve ladies; the next morning was appointed to meet and organise. At an early hour over twenty were present, and among the number four or five Mormon ladies. After asking the blessing of Heaven upon the effort, we organised, adopting as the name, 'The Ladies' Christian Association of Utah.' Mrs. Hollister, sister of our honoured Vice-President Colfax, was elected president; Mrs. Pierce and Mrs. Foot, wives of the Methodist and Episcopal ministers, vice-presidents; Mrs. Judge Hawley, treasurer; Miss Anderson, corresponding secretary; and Mrs. Steinhouse, an intelligent lady who has left the Mormons, as recording secretary. All who were present united, and others sent in their names as members. They not only pledged themselves to be faithful in this great work, but were really enthusiastic. As I looked at them, I involuntarily exclaimed, Did ever a wider sphere of influence open before American Christian women?"

Canada.

FRENCH CANADIAN MISSIONARY SOCIETY.

THE French Canadian Missionary Society was organised in 1839. Its object is to evangelise

h Canadian Roman Catholics, of whom
nearly a million in the Province of
It is conducted by a committee in
and employs a threefold agency,—
ı, Evangelisation, and Colportage,—
d has graciously blessed. By its *educa-*
ıtitutions and its mission schools, about
ldren and youth have received a sound
ıd especially a religious training. Above
ars are supported in whole or in part by
ion. During the past year 21 of the
ıve been admitted as members of the
Some of the advanced scholars have
ined for teachers, and others for the
two of whom have recently been
These schools exert a powerful mis-
nfluence.

lisation has diffused its benefits. There
t small French Protestant churches
, and eighteen preaching stations sup-
the missionaries. During the year
)0 persons have publicly renounced the
f Rome, and there is a prospect of many
lowing. The labours of Mr. Chiniquy
en eminently successful. There is a
esire on the part of his countrymen to see
him.

portage department is by no means the
has been a preliminary and preparatory
ıt in the right direction. About 1,300
portions of the Scriptures, and a large
)f religious books and tracts, are annually
l. In the households of Roman Catholics,
tures are extensively read and explained,
Gospel message made known, and very
ve been led to embrace the truth as it is
—*New York Observer.*

I-CANADIANS LEAVING THE CHURCH OF ROME.

ave been requested by the Rev. Mr.
r to publish the following protest, which
ıented recently to the parish priest of
l. We are informed by him that all the
iven below are those of persons who, in
ence of witnesses, signified their desire
nce publicly their connection with the
of Rome.

PROTEST.

Messire Rousselot, Curé de Montreal.

IEUR LE CURE—We, the undersigned,
ı inform you that the God of the Gospel,
ıfinite mercy, has opened our eyes to the errors of the Church of Rome, and has given us grace to enable us to abandon them.

It is not the name of saints, of angels, or of the Virgin—it is the name of Jesus only that we will in the future call upon, in order to be saved; for it is written in the word of God that "there is no other name given amongst men by which we can be saved," and Jesus himself has said, "Believe in me, call upon me, and you shall be saved."

We cannot but regard the mass as a sacrilege, and you deceive people when you say that you renew the sacrifice of Calvary in your mass. An *imperfect* thing alone can be renewed—that which has deteriorated, which is worn out or destroyed by time. But the sacrifice of Calvary is *perfect;* it cannot be deteriorated, nor lose its virtue and its efficacy. And this sacrifice being always present to the mind and eye of God the Father, can never be effaced from his memory. The great God having once for all accepted this sacrifice as the payment of the debt of every sinner who will accept Jesus Christ, follow Him and love Him, does not require the mass purchased by money in order to bestow grace upon the guilty. It is written that this sacrifice ought not and cannot be offered more than once. (Heb. ix. 25-28.) An imaginary purgatory may add to your wealth on earth, but it cannot purify our souls. It is written that "the blood of Jesus Christ alone can take away sins."

It is not the Apostle Peter, but it is Jesus Christ, the Son of the living God, who is the foundation-stone of the Church.

It is not to the apostles only, but to all the disciples that Jesus Christ has given the power and also the command to forgive trespasses committed one against another, which is clearly proved in the 18th chapter of St. Matthew, from the 18th verse to the end.

Be good enough, therefore, to consider us as no longer belonging to the Church of Rome, for we have decided to leave the religion of the Pope, in order to follow Jesus Christ, and to serve Him alone.

[Here follow the names of 117 persons, which for want of space we omit.]

The above document has been presented by us, on the 16th May, 1870, to Messire Rousselot, who has acknowledged it in our presence, and in the presence of Messrs. Leon Dionne and Francis Rivet.

(Signed) J. A. VERNON.

—*Montreal Witness.*

LITERATURE.

It is of great importance to have the true position and value of Roman Catholic Missions illustrated by one who has studied them with care. A book has appeared, which we would commend very highly, on *Early Roman Catholic Missions to India.** The writer has investigated the subject with care. He does justice to the zeal of Xavier and his companions. But he shows clearly how superficial and unsatisfactory was the work done, and how the converts were left scarcely less heathen than they were found. This he does by giving extracts from journals and documents, which prove his position beyond all question. The missions of the Church of Rome have given evidence of their superficial character by the little impression they have left on future generations. They accommodate themselves to the superstitions of the people, and, gradually, the outward influence they produce dies away. This book is written in a fair and honest and discriminating spirit; and is specially worthy of the attention of those who, in a too sweeping charity, are ready to accept statements designedly, and almost confessedly, got up to suit a purpose.

Anglican Deaconesses† is an argument for having "unattached deaconesses" in the Church. "It is proposed," says the writer, "that besides the deaconess proper, who, after her training in the institution, remains a member of the community, other ladies should be received for training merely. This would enable those to join the calling who desire to devote their services to one particular parish, or who do not require the protection or support afforded by the fact of being members of a community." This is the idea of the book, which is an excellent one, and which is ably reasoned out and defended by the authoress.

*Heavenly Love and Earthly Echoes** is a little volume written by a Glasgow Merchant, which has now reached a third edition. It is written with great simplicity and power, and it abounds in illustrations which are both suitable and beautiful. We have seldom seen more powerfully brought out—that which is the essence and measure of all true religion—the intense love of the Father to his children, and of his children to their Father, and of Christ unto his brethren. It is a book fitted to be useful and heart-stirring to all who are in earnest in religion. We hope and believe that it will reach many more editions.

Hearts made Glad and Homes made Happy† contains a number of sketches of Scriptural narrations, written very suggestively. It will prove an important help to many who are engaged in expounding the Scriptures. It furnishes merely skeletons, not to be read, but to be studied previously. Such a book, taken as a guide, may be of great use.

This is not the time of year for the appearance of children's books, but one such has just appeared,‡ which is tolerably well written, though we fear it could scarcely risk the Christmas competition. It is an application of the story of the Good Samaritan.

Among pamphlets received is *An Argument on the Lord's Supper, upon John vi. 51, with a Letter to the Rev. E. B. Pusey, D.D.*, by Charles Hebert. The argument is very ably conducted from the evangelical point of view, by an author well known by his many excellent treatises.

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* *Early Roman Catholic Missions to India, with Sketches of Jesuitism, &c.* By James F. B. Tinling, B.A. London: S. W. Partridge & Co. 1871.

† *Anglican Deaconesses; or, Is there no place for Women in our Parochial System?* London: Bell & Daldy. 1871.

* *Heavenly Love and Earthly Echoes.* By a Glasgow Merchant. Edinburgh: Edmonston & Douglas. 1871.

† *Hearts made Glad and Homes made Happy.* Sketches of Subjects for Mothers' Meetings and Fathers' Classes. London: William Hunt & Co. 1871.

‡ *Polly and Minnie; or, the Story of the Good Samaritan.* By F. F. G. London: J. F. Shaw.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THE great event of September is the meeting
its close of the "Old Catholics" at Munich, to
full and special report of which we purpose,
xt month, to devote a good portion of our space.
ere has been a formal preparatory meeting in
idelberg. The leaders of the movement will
ermine what steps are to be taken for the
ure. There is a division of opinion. Are they
be satisfied with merely repudiating the In-
libility and its consequences, or are they to
roduce important reforms, such as those desired
ecially by the Austrian section? The Bavarian
vernment has taken up a very firm position
the present controversy between the Ultra-
ntanes and the "Old Catholics." A letter of
Minister of War to the Archbishop of Munich
tains a long and elaborate refutation of the
uments put forward by the bishops to justify
ir proceedings against Döllinger and others.
leclares the dogma to be an innovation, dan-
ous and adverse to the interests of the State;
upholds the royal right of the Placitum, and
mises its protection to those who may incur
displeasure of the Episcopate by their re-
ance to the new dogma.

There is little of general interest in the home
rs. The ecclesiastical and religious conferences
ly begin till October. The Church Congress will
t, as usual, about the middle of the month.

The *New York Foreign Missionary* gives a very
rowing account of the famine in Persia:—
wing to the drought of last year, famine reigns
ughout all the southern and eastern pro-
es. One of our Nestorian preachers, by name
Kasha Guergis (*Anglice* Presbyter George), is labouring as assistant to Mr. Bruce, an English missionary, in Ispahan. A letter of his gives a terrible picture of suffering. He says: 'Here in Ispahan the famine is fearful. It is impossible for tongue to describe its horrors. Multitudes are dying of starvation, and multitudes have fled. Their appearance is fearful to behold. They hardly look like human beings. As I go into the streets the dead and dying and speechless meet the eye on every side. They snatch at everything to eat—chaff of barley, blood of animals, flesh of horses and donkeys. Shopkeepers stand before their stalls with clubs to keep the hungry and starving from carrying everything away. Lamentations and bitter crying for bread are heard on every hand, as the poor people stagger along the streets. You will see people in the public square selling their clothes and everything they possess, in order to get a few pence to buy some bread to prolong their sufferings for a brief hour, when they must die. Mothers run frantic, crying, What shall I do? my children are dying for the lack of bread. Three-fourths of Ispahan to-day are beggars for bread. The news from the south is still more awful. Straw or provender for horses can be found with the greatest difficulty. The poor animals are dying, and the hungry people strip their bones at once. Whole families are dying off, and the dead lie without burial.'"

A very valuable tractate* has been published on

* Published by Oliphant & Co., Edinburgh.

"The Claims of China," written by the Rev. Alexander Williamson, LL.D. It refutes completely and conclusively many of the charges made against the influence of missions. As to the facilities of Christian work, he notices the great advantage of the possession of one written language, by which ideas can be communicated to Chinamen in every province of the empire and in every part of the world where Chinamen are to be found. The state of education is such that shopkeepers can all read and write and keep accounts. The classes above them are yet better instructed; and many among them can not only read the mandarin colloquial, but also the classical style. Below the shopkeeping class there is less attention to education. The sons of well-to-do farmers and innkeepers, and many of the peasants who attend markets, can read; but the great bulk of farm labourers, and the coolies engaged in the cities and seaports, are without this accomplishment. The women are all uneducated. There are thus drawbacks, but surely, he says, immense encouragement, as compared with most heathen countries. Then as to their preparation for a higher religion. In their earliest and most sacred writings—viz. the five classics—the unity, personality, supremacy, beneficence, and ever-present providence and control of the living and the true God, are explicitly taught. In the next ancient writings—viz. the four books of Confucius—the duty of man to man, in all the relations of life, is most clearly enunciated. The duties which relatively belong to king and subject, father and son, husband and wife, elder and younger brothers, and friend with friend, are clearly set forth. In none of the classics is idolatry or immorality countenanced in any shape or form. A way is thus prepared for the entrance of Scripture truth. He thus sums up the advantages possessed by the Chinese for becoming Christian agents:—"First of all, they have disciplined minds, so that, when converted, we have teachers and preachers ready made; secondly, they possess a regard for morality, decorum, and politeness; thirdly, they have stores of knowledge, and information vast and varied, compared with others in the East; fourthly, they have a justifiable pride of ancestry . . .; fifthly, a progress in arts, household comforts, &c., far excelling all contiguous nations; and sixthly, they are all eye and ear for what is good and profitable." As to what has been done by Protestant Christian agencies for the Chinese. For these last *ten or fifteen years* somewhere over a hundred *ordained missionaries* have been labouring among them. This is at the rate of one missionary to 3,600,000. The pioneering work of translation has been done, and what is now needed is men to convey Bibles and books into the interior, and to explain what they are. There are thus new spheres for all classes of Christian men, and for all kinds of Christian energy. He urges that laymen as well as ordained missionaries should be employed in the work, and he makes a most earnest appeal to young men of every class to devote themselves to it.

The *Baptist Missionary Herald* says, in an article on the progress of education in Jamaica:—"By the administration of the present Governor of Jamaica, a new system of public education has been established, and under conditions of so broad and liberal a character, as to enable our brethren to avail themselves of the funds devoted to the extension of education in the island. In 1868 only twenty-four schools came up to the requisite standard of efficiency, and received grants. In 1869 thirty-one schools received this aid out of forty that applied. In 1870 fifty-four schools succeeded in their application. A large proportion of the schools, therefore, continues to depend on voluntary gifts, and on the fees of the children. It would appear that under the Government system many of the older established schools are likely soon to sustain themselves, but the smaller villages and mountain schools must for a long time depend on extraneous aid. The smaller schools can obtain no Government aid whatever; yet do they need, if anything, assistance of a very liberal kind from the Government much more than the larger and stronger schools of more favoured localities."

The American Missionary Association is confined to no sect and professes no creed, save that of faith in the Saviour; its work is not argument, but an unintermitting, earnest struggle against oppression and ignorance wherever found. It was organised twenty-five years ago, and in 1867 supported over 200 missionaries at home and abroad. Since that time, the pressing immediate needs of the Freedmen have absorbed almost all their forces, which they withdrew from other work to do this duty that lay nearest to them. This Association have their schools and churches scattered through the former slave and border States. The whole number of missionaries and teachers commissioned during the last ten years amount to 3,470. Schools have been established in 343 localities; these embrace every grade, from Primary and Night Schools, to Classical Colleges

and Agricultural Institutes. The present number of pupils amounts to 23,324, who, as a rule, make rapid advance. The interest and zeal of the coloured people in urging their children's education increase with every year, and with every year they also become more able to assist in the work. In a short time both schools and churches will become self-supporting. It has been proposed to form a British Committee in order to sympathise with the enterprise, and to enable British friends to co-operate with the American Missionary Association, so that the people of both nations can unite to repair the wrongs formerly inflicted on the African race, and also prepare them for their glorious destiny to evangelise Africa, their ancestral land. The Secretary is the Rev. Thomas Phillips, 27, New Broad Street, London, E.C.

DAVID ZEISBERGER.*

LIPPINCOTT & Co. have published a volume entitled "The Life and Times of David Zeisberger, the Western Pioneer and Apostle of the Indians, by Edmund de Schweinitz," which will be accepted as a valuable addition to the literature of missions. The author has collected and arranged his materials with thorough conscientiousness; and he has clothed his narrative in a dress which is exceedingly felicitous and appropriate. No friend of Christian progress can close the book without a feeling of gratitude for such a record of such a missionary.

Dr. Andrew Thomson, it is well known, has selected for his gallery of "Great Missionaries" twelve persons of different eras, with different characteristics, whom he considers worthy to receive this distinguished honour. Zeisberger is not among them. And yet, if these noble men could have seen him at the age of fourscore, and could have heard from his lips the story of his life, unadorned but complete, they would have pronounced him, with one accord, fit to rank with the foremost of their number. They would have said, "Such a work as this humble Moravian has done, amid such vicissitudes, hardships, dangers, extending through more than sixty years, illustrated and adorned by such loyalty to Christ, such patience and gentleness, such rare self-denial and self-mastery, not one of us has performed."

OUTLINE OF HIS LIFE.

It would be difficult to find another missionary life, however protracted, so full of incident as the one described in this volume. Born in Eastern Moravia, April 11, 1721, removing to Herrnhut with his parents five years later, accompanying Count Zinzendorf to a Moravian settlement in Holland at the age of fifteen, whence he fled to London, not without reason, embarking thence for Georgia, under the auspices of General Oglethorpe, to join his parents, who had gone thither several years before, proceeding afterwards to Pennsylvania, because of troubles resulting from the war between England and Spain, aiding efficiently in the founding of Bethlehem, Zeisberger reached his majority with a training admirably suited to the life for which Providence designed him.

Suddenly, however, a new scene opens before him. He is on board the ship *James*, and just on the point of sailing for Europe as one of the escort of Zinzendorf. Bishop Nitschmann, who has taken leave of the Count, in passing to the shore observes the dejected countenance of the young man; and an unexpected colloquy ensues: "David, do you not return to Europe willingly?" "No, indeed; I would much rather remain in America." "For what reason?" "I long to be truly converted to God, and to serve Him in this country." "If this be so, and I were in your place, I would at once return to Bethlehem." This was enough. Leaving the vessel at once he returned with joy "to the quiet settlement amid the wilds of Pennsylvania." Thus, in a moment, the current of his life was changed! He soon obtained the peace which he sought; and when Bishop Spangenberg, soon afterwards, formed a class of candidates for the missionary work, he was enrolled among them.

It was his expectation to preach the Gospel to the Iroquois. To the end, therefore, that he might speak to them in their own tongue, he visited Hendrick, "the illustrious King of the Mohawks," in 1745; was received kindly, and had the prospect of making rapid advances under his royal teacher. Soon, however, he was arrested

* From the Boston *Missionary Herald*.

and taken to Albany as a prisoner, because of a suspicion that the Moravians were in sympathy with the French, and so might turn the Six Nations against the English. Thence he was carried to New York, where he was obliged to wait a number of weeks, in jail, for his deliverance. But he remembered that he had sprung from a martyr church, and he found it easy to bear his imprisonment with meekness and submission.

It would not be easy to give an outline sufficiently brief and yet sufficiently distinct of the career of this remarkable man. Through all his missionary life unexpected obstacles were springing up in his path, so that he declined to entertain the question of marriage till he was sixty years of age. Wars and rumours of wars were as frequent as they were disheartening. There was danger from the red man and from the white man. Many, to say the least, would have surrendered their commission in despair. Yet Zeisberger, by reason of his strong love for the aboriginal race, persevered to the end. But the length of his service, and the changes which characterised it, render a succinct history extremely difficult. A mere catalogue of the stations which he occupied would be long, and all the more perplexing from his Moravian partiality for certain historic names, such as Gnadenhütten (applied to five places mentioned in this volume), Friedenshütten, &c., to say nothing of the many Indian names, as Gekelemukpechünk, Lawunakhannek, Machiwihilusing, &c.

DIRECT RESULTS OF HIS LABOURS.

It was hardly to be expected that, in the circumstances, Zeisberger would achieve any remarkable success. But he seems to have possessed unusual ability as a missionary preacher. His knowledge of the languages which he used appears to have been extraordinary; his heart glowed with love to Christ, and consequently to the Indians, because of their ignorance of Christ; and inasmuch as the plan of salvation was unspeakably precious to him, it was his supreme joy to unfold it to others. His life, moreover, was a perpetual sermon. His simplicity, his unselfishness, his earnest and constant desire to benefit the red man, his singular blamelessness, attested the excellency of his religion.

Let us go with him to Friedenshütten, on the Susquehanna. It is a dreary journey of five weeks, across rivers, marshes, mountains; in *perils of* famine, in perils of blazing forests. Having arrived at our destination with a large company of Indians, the first thing on the programme is a "hunt," to feed the starving. Soon we discover that this self-denying missionary has overtasked his strength, and he must take time to regain it. Meanwhile his work suffers, of necessity; and yet, at the end of a few weeks, we are able to speak of the descent of the Holy Spirit with power. To the Board at Bethlehem, in due time, Zeisberger made the following report: "For several months a great revival has been prevailing among the wild Indians who visit here. All those who attend our services are deeply impressed, and cannot hear too much of the Saviour. It often happens, while I preach, that the power of the Gospel takes such hold of them that they tremble with emotion and shake with fear, until consciousness is nearly gone, and they seem to be on the point of fainting. This shows with what violence the principalities in them oppose the word of the Cross. As soon as such a paroxysm is over, they generally begin to weep silent tears."

A visit to an Indian town on the Alleghany, which Zeisberger made in 1767, affords a striking illustration of his power as a preacher. The people had "a very bad character." "They use the worst kind of sorcery," said a chief, who thought him rash in going thither, and "they will not hesitate to murder you." A service having been appointed for the first evening after his arrival, the Indians flocked to the Council House. "As Zeisberger rose, every eye was fixed upon him, with curiosity or a fierce gleam. Some of the most desperate characters were before him, ruffians and murderers, whose names were a terror among the Indians. There were, moreover, several warriors present who had been engaged in the massacre on the Mahony. 'My friends,' he began, 'we have come to bring you great words and glad tidings—words from our God and your God, tidings of our Redeemer and your Redeemer. We have come to tell you that you will be happy if you will believe in Jesus Christ, who shed his blood and gave his life for you. These great words and glad tidings we have presented to your friends at Friedenshütten. They have received them; they are happy; they thank the Saviour that He has brought them from darkness into light. Now we bear to you the peace of God.' In this strain he continued, warming with his subject, until the house rang with his stirring words. No one knew better how to speak to Indians. He had studied native oratory at their councils; and he now employed it with

power in the interests of the Gospel. On this occasion his hearers were spellbound. Their countenances showed the impression which he had produced, and revealed that irrepressible conflict between truth and error into which he had forced their minds. 'Never yet,' he writes, 'did I see so clearly depicted in the faces of Indians both the darkness of hell and the world-subduing power of the Gospel.'"

But the crowning success of this devoted man was achieved in Ohio; and the narrative of his labours in that State is of the highest interest and value. A single extract will give some idea of what had been accomplished in 1775, prior to the hindrances which our Revolutionary War interposed: "The Gospel now had free course and was glorified. Many still remained its foes, either openly or in secret; but the Council was pledged to its support, and the power of heathenism broken. Upon this outward prosperity the converts, by their walk and conversation, set a crown fragrant as the evergreens of their valley. Not a few heathens believed and were baptised. From every side, and even from the hunting-grounds of other tribes, visitors flocked to their towns. The chapel at Schönbrunn could hold five hundred persons; and yet it was often too small to accommodate the worshippers. Religion, as taught by the missionaries, became a subject of general inquiry among the Delawares; so that Netawatwes expected to see them all converted within five or six years; and the Christian settlements were famed in the entire west, even in remote regions of the northwest." They "were remarkable not merely as towns, built with surprising regularity and neatness, but also as communities governed, without the aid of colonial magistrates, by a complete code of laws. In order to administer these, a Council was set over each village, consisting of the missionaries and national assistants, or 'helpers,' as they were called. In such a Council the influence of the white teachers, properly and necessarily, continued supreme; but a native element was, at the same time, brought out, that reconciled personal liberty, which the Indian prizes so highly, with restrictions tending to the common good. On occasions of extraordinary importance, such as the removal of the mission to a new locality, the decision was invariably left to a vote of the people. The chase was by no means abandoned, but it had become a secondary object. To raise grain, cattle, and poultry, formed the principal employment of the converts." "Men of judgment and distinction, coming from the eastern colonies, were often filled with astonishment when they here beheld Indians not only civilised, but changed in all their habits, and growing rich."

OTHER RESULTS.

The success of a mission is frequently tested by figures. "How many children have been educated? How many converts have been made?" The answer to such questions is considered decisive. But there are other benefits, as multiform as they are important, which fairly come into the account. The life of Zeisberger furnishes a signal illustration of this statement. While he was toiling patiently and quietly in the forests of Ohio, he performed a service for his country which should never be forgotten. This will appear from the following extract: in the early autumn of 1776, "the intentions of the British Indians could no longer be doubted. Parties of Iroquois took to the war-path, and the Wyandots, changing their policy, prepared to follow them, in spite of a second message from the Delawares, which they consented to receive only in the presence of the Governor of Detroit, who imperiously cut the belts in pieces, threw them at the feet of the deputies, insulted White Eyes, and bade them all begone within half an hour. The more cause had the Americans to make a new treaty with the Western tribes in October, at Pittsburg. The Delawares again declared for peace, and promised to advocate it among their 'grandchildren.' Unusual solemnity was given to this pledge by the death of Netawatwes, who breathed his last before the treaty was ratified, beseeching his counsellors, and White Eyes in particular, to uphold neutrality and the Christian religion. It was a worthy end of the career of this aged chief." The principles which he "bequeathed to his nation he had learned from Zeisberger, who was the indomitable champion of peace in the Western border war. While the church of God enshrines his memory as an apostle among missionaries, America must call him a benefactor, because he averted a blow that would have made her children east of the Alleghanies wail with anguish. It has been computed that the Indians of New York, Ohio, and the Lakes could muster, at the beginning of the Revolution, not less than ten thousand warriors. But that was a time of frequent disaster to the American cause. Both the army and the people were discouraged; and had it not been for the fortitude and perseverance of Washington, the

struggle would have come to a speedy and ruinous end. In such a juncture, if the British had succeeded in establishing an offensive confederation among the Indian tribes—if ten thousand savages had advanced from the West, incited by the demon of war that changes an Indian into a fiend, and had hurled themselves upon the colonies simultaneously with an attack from the East by the regulars of England—the result would have been fearful. But God himself did not permit such a calamity. While Samuel Kirkland secured the neutrality of the Oneidas and Tuscaroras, so that the Iroquois were divided against themselves, Zeisberger prevented the Delawares from taking up the hatchet, and thereby restrained the many tribes that acknowledged them as 'grandfathers.' Thus two ordained missionaries, the one in the east and the other in the west, prompted by the principles of a common faith and the spirit of their common Lord, tacitly joined in a compact to hinder a general rising of the savages. The greater part of the Delawares, it is true, eventually went over to the enemy; but by that time the States had gained a decisive victory through Burgoyne's surrender; and France, with all her resources, had arrayed herself on their side, quieting the western nations by the respect which her name awakened, and rendering the issue of the Revolution no longer doubtful. It was in the most gloomy years of the conflict that Zeisberger stretched out his hand, and, in the name of humanity and the Gospel, kept back the western hordes."

DEATH OF ZEISBERGER.

Every friend of missions will be saddened by the thought that this venerable servant of Christ could not close his eyes upon a prosperous and hopeful enterprise. But the Master whom he had served so long and so faithfully, did not grant him this privilege. The advance of the white race, after the close of our revolutionary struggle, was beginning to tell upon the red race. Unprincipled traders were busy with their temptations; and hence the last days of Zeisberger were full of heaviness. To his beloved Goshen, on the Tuscarawas, a number of heathen Indians, demoralised by liquor-sellers, came in 1808. But feeble and weary as he was, he did not remain silent. Their irregularities "stirred up the old fire" in his heart; and he summoned all to the chapel, Christians and pagans, and spoke with such authority as made him seem like a Hebrew prophet. "After having for more than sixty years proclaimed the grace of the Lord Jesus Christ, he was constrained to close his ministrations with a threat of terrible woe to the ungodly. The result was the dispersion of the whole gang. Fear fell upon all." "In a week's time there was not a savage to be seen in Goshen."

It was on November 17, 1808, that he was called to his heavenly inheritance. When the hour of dissolution drew near, the chapel-bell was tolled. "At that signal, all the adult Indians of Goshen silently entered and surrounded the couch, which had been moved to the centre of the room, and close by which his wife and Mortimer were sitting." "Zeisberger lay calm, without pain, and perfectly conscious. The converts sang hymns, treating of Jesus the Prince of Life, of death swallowed up in victory, and of Jerusalem, the church above. He occasionally responded by signs expressive of his joy and peace. Amid such strains, at half-past three o'clock in the afternoon, he breathed his last without a struggle, and went to God. All present immediately fell upon their knees. The Indians sobbed aloud, and Mortimer, with much emotion, thanked the Lord that He had delivered his servant from death, and that He had blessed his testimony while living to the conversion of so many souls among the aborigines of America, beseeching Him to strengthen the converts that remained, so that they might follow their father's footsteps and meet him in heaven."

MISSION VOYAGING IN THE PACIFIC.*

ALL the islands in the Tokelau, Ellice, and Gilbert groups are of low coral formation, and most of them of that peculiar annular shape called "Lagoon Islands," or "Atolls." Sir Charles Lyell, in his "Principles of Geology," accounts for the ring shape of the Atolls by

* From the *Chronicle* of the London Missionary Society.

supposing that there has been a gradual subsidence of the land; while the coral-building polypi have kept on building up their wonderful structures on the margins of the sinking land, thus keeping the outer edge up to the low water mark, and leaving the centre in course of time beneath the ocean. The land is formed on the raised reef by the washing of sand and broken coral from the sea during rough weather.

These islands form the out-stations connected with the Samoan mission. Two islands of the Tokelau group have been occupied since 1861, when teachers were first placed on them. Five islands of the Ellice group were visited by the Rev. A. W. Murray, in the year 1865, on three of which he succeeded in locating teachers. Subsequent visits have also been paid by Mr. Murray to the islands; but since the year 1868, the native teachers residing there had unavoidably been left entirely to their own resources, often in perplexity for want of missionary counsel, and sometimes in difficulty for want of supplies; and no further efforts had been made to carry the light to the islands still in darkness. In the year 1870, however, on the occasion of the visit of the *John Williams* to Samoa, the Rev. S. J. Whitmee, of Upolu, was deputed by his brethren to proceed in her, in the first instance, to those islands where native teachers are already labouring, and, as time permitted, to go forward to heathen islands and endeavour to make some new inroads on the empire of the Prince of Darkness.

On several former occasions reference has been made in the pages of the *Missionary Chronicle* to the dawn and progress of Gospel light in these "uttermost parts of the sea;" and we are induced from the interest attaching to the subject to devote a larger space than usual to the insertion of extracts from Mr. Whitmee's journal.

Mr. Whitmee thus describes his departure from Samoa, and his arrival at the first stage of the voyage:—"We left our anchorage at Apia early on the morning of Tuesday, September 20th, having on board eight Samoan teachers, their wives and children, and two natives of Funafuti, making in all thirty-five. Olosenga (*Quiros*, or *Gente Hermosa Island*), in lat. 11° 2′ S. and long. 1718 W., was the first island at which we called. This island is from three to four miles across, and nearly round. There is a fine deep freshwater lagoon in the centre, about three miles across, while the soil forms a belt of half a mile broad completely surrounding the lagoon. The island was formerly inhabited by a large race of people whose skeletons are now found, all of them, I am told, exceeding six feet in length. No one knows by what means they became extinct; but the fact that their skeletons are lying unburied in various parts of the island, points to famine, or an epidemic which quickly proved fatal to all the people, as the probable cause. The island has for some years been colonised by Mr. Eli Jennings, a citizen of the United States, his family and a number of Samoan and Tokelau work-people, in all twenty-seven souls. Mr. Jennings is a sincere Christian, and a warm friend of missions, and is anxious for the spiritual as well as the temporal well-being of his family and dependants. He wished to have one of the teachers, at least for a time, to instruct his little community. So I left Kirisome there on the understanding that he should go to another island next year if he desires to do so. I was much delighted with the air of comfort and patriarchal simplicity which the whole establishment presented."

The Tokelau group consists of three clusters of islets. The islets of each cluster are connected by a reef, forming one of the numerous atolls to be found in the Pacific. These reefs are more or less circular in form, enclosing a lagoon in the centre. In some of the older atolls the land on the reef is connected, and forms a continuous ring around the lagoon, but more commonly land exists only here and there along the reef, thus forming a ring of islands, some from one to six miles in length, covered with cocoa-nut palms and other trees; and some only a few yards across, upon which two or three cocoa-nuts barely manage to exist; while others again are mere sandbanks, destitute of all vegetable life.

"Fakaofo (*Bowditch Island*), lat. 9° 26′, long. 171° 12 W., the most easterly in the group, was sighted on the morning of the 23rd. It consists of more than twenty small islands encircling a lagoon eight miles long, by five wide. All the islands are very barren, yielding little except cocoa-nut palms, and a species of edible pandanus. Upon these and fish—which are plentiful—the people entirely subsist. And they appear to thrive very well upon them.

"The population of the island is only 223 at the present time, and more than two-thirds of the adults are females. Roman Catholicism divides the field with Protestantism. A French trader living on the island is a Roman Catholic, and a Samoan officiates as priest. Of the people 163 are Protestants, and 60 are Roman Catholics. A

church was established by Mr. Murray when he visited the island, and I found fourteen members in communion. There were also forty-seven candidates for church fellowship.

"As soon as I had received from Mafala, the teacher, a general report of his work, and had given him advice on some matters of difficulty, I commenced an examination of the candidates. This occupied me the whole evening till ten o'clock, and for several hours next morning. Then I preached to the people; and after this we held a church meeting at which twenty-seven of the candidates were admitted members. I then baptised them, and we all united together in the celebration of the Lord's Supper.

"The whole visit was deeply interesting to me, especially the church meeting and Lord's Supper. I was much pleased with the general intelligence of the people; and especially the knowledge of Divine truth which some of them manifested. The language differs so very little from the Samoan, that I could both understand the natives and make myself understood by them without difficulty. Nearly all the Protestants read the Scriptures and other books in the Samoan dialect, so they have an advantage which many recently occupied islands lack.

"Before we left, the people showed their thankfulness for the visit, by presenting an abundant supply of such provisions as they possessed for the ship's use."

Passing Nukunono (Duke of Clarence Island), which is occupied by the Roman Catholics, Mr. Whitmee proceeded to the third island of the Tokelau group.

"Atafu (*Duke of York Island*) in lat. 8° 33′ S. and long. 172° 25′ W. The population of the island is 136, it having been greatly diminished by the Peruvian slavers. All are nominally Christian. There was a church already established consisting of 18 members, and I found 26 candidates for membership. I landed on the island at 9 a.m., and, it being Sunday, found the people all ready for morning service. We assembled in the chapel almost immediately, and I preached to a very attentive audience. I enjoyed the service, except the singing, which was far from enjoyable to any one with the least ear for music. Polynesian singing has often almost made me wish I could not distinguish harmony from discord; but Tokelau singing went beyond all my past experience. During the greater part of the day I was occupied receiving reports from Fataiki, the teacher, and answering a host of scriptural and theological questions which he had been noting for a long time past. I was much pleased with his faithfulness in his work, and also with the success which has attended his labours. This pleasure was augmented by the fact that Fataiki is a native of Niue, and the first evangelist sent by the churches on that island to the regions beyond. It was evidently a great satisfaction to him getting a visit from a missionary, and having some of his difficulties cleared up. One great reason why we should pay annual visits to our out-stations is the help thus afforded to the Polynesian pioneers.

"After the afternoon service, when I again preached, I conversed with the candidates for church fellowship till near midnight, and resumed that work early next morning. All could read the Scriptures, and only two people could be called poor readers. The plan of salvation in Christ Jesus was plain to all; but on conversing with Fataiki as to their conduct, we deemed it advisable to admit twenty to the church, and leave six as candidates still. During the morning we held a church meeting, when these twenty were admitted to Christian fellowship, and I baptised them. Afterwards we partook together of the Lord's Supper."

The Ellice group consists of nine atolls, or clusters of islands, eight of which are inhabited. Five of them already possess the Gospel; the inhabitants on the other three remain heathen; and have hitherto resisted every effort to land Christian teachers amongst them.

"Nukulaelae (*Mitchell Island*, or *Group*). It lies in lat. 98° 18′ S. and long. 179° 40′ E. We reached this atoll on Saturday, October 1st. There are several small islands encircling the lagoon, on one of the largest of which is the village. The population is very small, only ninety at the present time. This is the place where the Peruvian slavers made the greatest havoc in 1863. The story of their doings has already been told.

"On Sunday we held a service for the formation of a church, which was attended by the whole population. I read the first part of the 10th chapter of John's Gospel, and delivered an address founded thereon. After this I explained the ordinance of baptism, and administered the rite to the twenty-seven who were now united in Christian fellowship. After this we partook together of the Lord's Supper. To me the occasion was very solemn and interesting. The audience also, spectators as well as recipients, seemed deeply affected by the service. Notwithstanding

the smallness of the community amongst whom this church was formed, and the want of outward pomp and ceremony in the circumstances attending it, a peculiar feeling of pleasure mingled with a sense of responsibility came over me, which I could not describe, and which I never before felt, even under circumstances far more imposing, and, to human appearances, important. This island, a few years ago under the undisputed reign of the Prince of Darkness, now enlightened with the true light, with the visible Church of Christ established as a witness to the light, was an object to awaken joy in the hearts of all true servants of Jesus. I could not help thinking that the angels in heaven were looking with joy on that insignificant spot of earth; and more than this, that Jesus himself, deigning to notice that humble gathering, there *saw* 'of the travail of His soul,' and *was* 'satisfied.' "

Funafuti, otherwise called Ellice Island, is in lat. 8° 29′ S., and long. 179° 21′ E. The lagoon is twelve miles or more in one direction by five or six miles in the other.

"This island has been two years without a teacher, the Samoan located here by Mr. Murray having fallen into an error which deprived him of his influence, and in consequence of which he returned home. We have not been able before to supply his place, and the work has been carried on by four natives of the island. Under these circumstances, I expected to find the people in a less advanced stage than on the other islands. I was agreeably surprised to find the general state of the island far in advance of anything I had expected to see. Before the teacher left he had taught the greater part of the people to read, and after his departure four of the most intelligent amongst the community had been chosen by the rest to conduct the ordinary services and classes. All has gone on regularly up to the present time. With the Bible in their hand, and by the teaching of the Holy Spirit, many have been brought, I believe, to a saving knowledge of the truth; and the whole population of the island has advanced to a state which would put to shame many a village in highly-favoured England. The population comprises 116 individuals: nearly all (except old people and young children) can read the Scriptures, and 47 were candidates for church fellowship. Great joy was manifested by all on our arrival, and Tema, the teacher whom I had appointed to labour here, was received with a hearty welcome. We found a neat stone chapel; also a good house ready for the teacher to reside in.

"After a full examination of the 47 candidates, I decided on admitting 28 of them to Christian fellowship. These were all well informed on vital doctrines, and had preserved a consistent outward deportment for four years. I found a strict system of discipline had been carried out by this community of inquirers during the time they had been left to their own resources. They carried out to the very letter the Apostle's injunction, 'Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.' I have often noticed in these young Christian societies in the mission field, that public opinion is far more strict than in England.

"We held a service in the afternoon, when I preached to the people, formed a church, baptised the 28 who were admitted to its privileges, and celebrated the Lord's Supper. Captain Fowler, with all the teachers and their wives from the ship, united with the newly-formed church in this ordinance. Tavita, one of those admitted to church fellowship, is a native of Nanomea, a heathen island in this group. He came to me offering to go back to his native island and try to introduce the Gospel there. As Nanomea is a very difficult island on which to gain a footing, I gladly accepted his offer. His wife, who is a native of Funafuti, and a member of the church, agreed to accompany her husband."

Leaving Funafuti on the 6th October, the vessel arrived on the following morning at

"Vaitupu (*Tracy Island*), lat. 7° 31′ S., long. 178° 46′ E. It is nearly round, about four miles across, and has a saltwater lagoon in the centre, completely shut off from the sea by a ring-like strip of land about half a mile across. The island is evidently older than some of the others we have visited, and is more productive. Cocoa-nut palms are very abundant, and very productive. There is also a good supply of taro, and there are some bananas. The people are the most advanced we have yet visited. They were delighted to see the missionary ship, and gave us a hearty reception. The population amounts to 376; and besides these there were 30 or 40 natives of Niutao, a heathen island of the group, here on a visit. Before we went ashore we were struck with the appearance of the settlement, which is very pretty. A neat stone chapel stands in the foreground, behind which is the teacher's house; while on either side are ranged the houses of the natives. But one large building, standing back, with a double roof, attracted most attention. We

could not understand what was its use. On landing, I found it to be a new chapel, nearly completed. During the stormy season last year, part of the walls of the old chapel was washed down by the waves, which rose very high and flooded it. In consequence of this, the people set to work and built a new chapel further from the beach; and in the exuberance of their zeal, they have built it large enough to hold three times the number of the whole population. The stone walls are high and well built; the doors and windows symmetrically arranged with arched tops. The whole design does credit to the architectural skill as well as to the extraordinary zeal and energy of the people.

"I found here abundance of work, for there were 157 candidates for church membership, with whom I had to converse. This occupied me till eleven o'clock at night and the greater part of the next day. The teacher and I decided on admitting 103 to membership in the church about to be formed. All of these had a clear knowledge of the Scriptural truths all important to salvation, and were all reported well of by the teacher as to outward deportment. The whole 157 candidates had been from two to four years inquirers; and I might without difficulty have admitted a greater number, but I thought it would do them no harm to wait another year.

"At four p.m. the people assembled in the new chapel which they had decided to have opened on this occasion. Those about to be united in church fellowship, amongst whom was the king of the island, occupied one side of the building, while the rest of the population occupied the opposite side. Captain Fowler and the teachers, with their wives from the ship, also attended the service. I was pleased, too, to notice the heathen chief of Niutao and some of his people amongst the audience. After singing and prayer, I delivered an address to the whole assembly, and afterwards spoke especially to those about to be united in Christian fellowship. I then administered the ordinance of Christian baptism to them. After this, we celebrated the Lord's Supper together. It was nearly dark before the service was over.

"Peni, the teacher who has laboured here since the introduction of the Gospel to the island, has long been suffering from an affection of the chest, which necessitates his retirement from the work. I took occasion during the service to allude to his return to Samoa, and introduced Paulo, his successor, to the people. The mention of Peni's removal deeply affected many amongst the audience, and I was obliged to cut my remarks short to prevent the place being a house of weeping. It must be a source of joy to Peni to leave the island in so prosperous a state, as a result, through the Divine blessing, of his own labours. He leaves a church of 103 members, with fifty-four candidates yet remaining. Vice is almost unknown on the island, a respectable form of government is established, and everything conducted in the quietest and most orderly manner. If the people err, it is through overmuch zeal; an error, if error it be, which is refreshing now and then to behold."

Arrangements having been made for the return of Peni to Samoa in a trading vessel, the *John Williams* again set sail.

"Nukufetau (*De Peyster Island*), in lat. 7° 51′ S. and long. 178° 35′ E., was the next atoll at which we called. We arrived on Sunday a.m., Oct. 9th. Here there is a large lagoon surrounded by a coral reef on which a number of islands have been formed. The village is on one of the larger islands. There is a passage into the lagoon by which ships may enter; so we went in and anchored. The description of Funafuti will apply equally well to Nukufetau, except that the lagoon in the latter is smaller and more circular in form.

"Captain Fowler and I went ashore soon after the ship came to anchor. The general appearance of the people and their houses compared badly with what we had lately seen at Vaitupu. There are three very good stone buildings, however; one a chapel, another a school-house, and the other the teacher's house. But the natives live in miserable huts, which are very untidy. At two o'clock p.m. I preached in the chapel to an attentive audience.

"I had here a very unpleasant duty to perform. For a long time it had been evident to us, from letters which we received in Samoa from the teacher, that he had not been getting on well, and that he had in some matters acted very injudiciously. Just before I left Samoa, a letter had been received from a son of the principal chief of the island, asking us to remove him, and send another teacher in his place. I had a conversation with the teacher after the service on Sunday afternoon, during which I told him we had decided in Samoa, on the evidence of his own letters, that he should be removed from the island, and that I had brought his successor.

"There were forty candidates for church fellowship on the island, but I found them ignorant

in comparison with those on other islands, and deemed it well not to form a church here at the present time. By another year Sapolo, the new teacher, will be accustomed to the people, and the missionary then visiting them will be better able to judge of their real condition. The population of the island is 202. My work being finished, we left in the afternoon, bringing the teacher, who will return by the *John Williams* to Manihiki, his native island."

In pleasing contrast to the island last visited, the state of things existing on Nui is cause only for wonder and praise.

Nui (*Netherland Island*). We reached this island the morning after leaving Nukufetau, Oct. 11th. It lies in lat. 7° 15′ S. and long. 177° 7′ E. It is a single island nearly circular, with a lagoon on one side of it partly open to the sea, but with no entrance for ships. Its productions are similar to those of Vaitupu and very abundant. The people are very different from those peopling the rest of the Ellice group. All the other islands have been peopled from Samoa. The Samoan language is the basis of theirs, and they have traditions of their forefathers being drifted from Samoa to Vaitupu, whence they spread to the other islands. On Nui the people trace their origin to the Gilbert group, and they speak the language of that group, which is totally different from the Samoan. Here, for the first time, I had to speak entirely through an interpreter.

"The external benefits brought by the Gospel to this island are evident as soon as one lands. The people, a few years ago naked savages, are now 'clothed and in their right minds.' Their chapel, without exception the neatest and most pleasant-looking which I have seen in the South Seas, is a very prominent object. The teacher, Kirisome, met us in a canoe outside the reef, and a crowd of people met us on the beach. My work commenced at once. For several hours Kirisome kept me occupied giving reports of what had been done, asking me questions on various passages of Scripture which had puzzled him, and on matters relating to his work. Indeed, the long list of questions which he brought out of his box, and which had been accumulating for years, was almost enough to frighten one. However, we got through them one by one, and I was much pleased with his forethought, the anxiety he manifested to understand the Scriptures, and regulate his work by them. He said he had often felt perplexed to know what to do, but I was glad to find he had shown a large amount of common sense in some matters upon which he had been obliged to decide for himself. He and his wife are an excellent pair, and models of what our Polynesian pioneers should be. The report of the work was closed with what was to me a pleasant surprise. Kirisome handed me a bag of money; the contribution of the people for the present year to the London Missionary Society. When I counted it, I found 202 dols. 25 cents, or £40 9s. This is the gift of 212 people, the entire population only amounting to that number!

"The number of candidates for church membership was 117. Kirisome and I examined them individually, and upon his recommendation I decided on uniting ninety of them in Christian fellowship. We accordingly held a meeting on the afternoon of October 12th, at which a church was formed of ninety members, and the new church then partook of the Lord's Supper. To me there was one great drawback to this service: I had to speak in a language which the people understood not; but Kirisome seemed at home in the Gilbert Islands dialect, and readily translated my addresses from the Samoan into it."

Nui was the last Christian island visited. In view of the work to be accomplished, Kirisome, with the consent of his people, accompanied Mr. Whitmee as interpreter and pioneer. During his absence the work on Nui has been entrusted to four natives of the island, in whom he has the fullest confidence.

Niutao (*Speidan Island*). This island is in lat. 6° 8′ S. and long. 177° 22′ E. It lies to windward of Nui, and we had light winds and calm on the way, so we were more than two days in reaching it. We landed on the morning of October 15th. The island is of similar formation to the others we had visited, but has, I was told, two lagoons. The people are heathen. Mr. Murray called here at the time he visited the other islands, but they would not consent to receive a teacher. They are nearly naked. The men wear only an apology for a covering; the women wear a girdle about six inches deep. Boys and girls have no covering whatever. I was rejoiced on landing to meet seven or eight men and women who were clothed, and who have renounced heathenism. These have been on visits to Christian islands, and have received a measure of Christian instruction from the teachers there. From these we received a warm welcome. Others congregated around us out of curiosity. We were conducted to the house where public assemblies are held, and I found the king of the island waiting, for once dressed in a

shirt, ready to receive me. I explained the object of our visit, and asked permission to leave two teachers on the island, one to live permanently amongst them and teach them the Christian religion, the other to await an opening on Nanomaga. He replied that he would allow the teachers to live on the island, and he would see that they were taken care of, and supplied with all they needed. They were also at liberty to hold what services they chose in the houses which would be given for them to live in, and he would not forbid any who wished to join in those services from doing so. But he could not promise that they would accept the lotu (religion) as a whole people, and do away with their own religion. He himself was favourable to it, but he wished to consult with the chief, who is on a visit to Vaitupu, before accepting Christianity as their religion.

"The population on the island is at present about 360; but over 100 people are away at other islands, many of them at Vaitupu. I left Tapu, one of the Samoan teachers, to labour on the island, and Sione, a native of Niue, to live with him for one year, in the hope that by that time he may be received by Nanomaga, a heathen island which is still closed to the Gospel."

As a visit to Nanomea would have diverted the course of the vessel from the Gilbert Islands, it was decided upon visiting the latter group first, and taking Nanomea on the return south. We, however, insert Mr. Whitmee's report in its proper place among the Ellice group.

"We reached Nanomea on Sunday morning, October 23rd. There are two islands within three or four miles of each other, connected by a reef which is dry at low water. The westerly island is named Lakena. It is nearly round, two miles or more across, well stocked with cocoa-nut and other trees, and has a deep *freshwater* lagoon in its centre. The natives described it as being unfathomable; but by that they would only mean they cannot *dive* to the bottom. This and Quiros are the only two islands where I have found freshwater lagoons. Lakena is not inhabited, but is used by the people on the other island, which is about four miles long by one or two wide. It has a shallow saltwater lagoon towards the east end, partially open to the sea.

"The inhabitants of the island are, taken altogether, the finest race of men, so far as muscular development goes, I have ever seen. They are almost a race of giants. I believe nine out of every ten would measure six feet or more in height. Their vigorous limbs were fully displayed; indeed, what they wore for clothing was only an excuse for nakedness.

"On our arrival off the island, we sent a boat to the edge of the reef with the four Christian natives, in order that they might prepare the way for my landing, if practicable.

"Early next morning (the 24th) our fellow-passengers returned to the ship, and one of them, Tavita, brought me an invitation from the two kings to go ashore. This was accompanied by a message to the effect that I need not fear on account of what was done to Mr. Murray. The danger to which he was exposed arose entirely from a mistake. They had heard more of missionaries since then, and knew we would not harm them, and I should find they were 'a quiet people.' Of course I at once gladly decided on accepting so courteous an invitation, and Captain Fowler decided on accompanying me.

"When we went ashore, a few elderly men came to meet us. One, who is the chief orator, a kind of prime minister, took my hand, and led me to the place of assembly. Here the people sat on three sides of a square, and the other side was left for us. A mat was spread for us immediately in front of two grave-looking old men, who were pointed out as the kings. The old man who escorted me sat by my side, and he kept close to me the whole time we were ashore, only occasionally letting go his hold on my hand. This, I was informed, was a sign of respect; and those who accompanied us were specially appointed to be our guides while we were on the island.

"When we were seated, I addressed the two kings, and told them the object of our visit. We had no Samoan teacher to leave on the island, but I asked them that their own people, who had returned with us to their homes, and who were Christians, might have liberty to worship God without any hindrance; that they would allow any others who wished to become Christians to do so; and that they would consider what Tavita would tell them about Christianity, and allow a Samoan teacher to come and live amongst them next year. The oldest king, a man of great size and noble bearing, replied, that Tavita, and those accompanying him, might worship God, and they would not injure them. The only objection they had to others joining them was, that then the island would be divided, and those who worshipped our God would live, while those who continued to worship their own gods would die, *because they knew our God was stronger than their gods*

are. As to a Samoan teacher, they had no objection to foreigners coming and living amongst them; they also knew that Nui and Vaitupu were better since they have worshipped our God; 'but,' said the old man, with a grave shake of the head, 'I wish to worship the gods I have always worshipped.' Nothing further was to be gained, so I asked permission to look about the island, which was readily granted. We were then presented with a large quantity of cocoa-nuts to take off to the ship, and our interview terminated.

"I could not learn the number of the population, but I estimated those assembled at five or six hundred. The Englishman living on the island thinks they amount to one thousand."

The following particulars of the manners and customs of the people apply to the Ellice group generally:—

"They worship (or, in most cases, *worshipped*) the spirits of their ancestors, mostly those who originally peopled the islands, but some of later generations have been deified in some of the islands. They have shrines in some places where they offer their devotions, and where the gods come to hear their prayers and accept their offerings. Some have tangible representatives of their gods in the shape of stones; but, as far as I could learn, they always had the idea of spiritual beings taking up their abode in them, either for a time or permanently. They have also a number of sacred men through whom they communicate with their gods. In some of the southern islands, now christianised, there was only one sacred man in each village. He was chosen by the people from one particular family. At his death, his successor was generally, but not necessarily, his brother or son. If one failed to satisfy the people, he was deposed, and another chosen. This man was regarded as very holy. He dwelt with his family apart from the rest of the people. His house was generally built on piles over the shallow water in the lagoon. He never worked, but he and his family were fed by the community. He gained power over individuals, and abundance of food, by promising the favour of the gods to those who treated him well, and denouncing their anger upon those who were niggardly, and brought him little food. The priest performed incantations before the people went out to fish; and to the anger or favour of the gods, the success or non-success of a fishing expedition was ascribed. Their dead are interred in the earth, and their graves are surrounded by a border of large stones, with a covering of small pieces of broken coral in the middle. These are generally very carefully kept in order. In the case of a chief, a mound is raised from two to four feet high over the grave, and all around is kept free from weeds.

"The forms of government vary in the different islands; some have one king, exercising despotic authority. In one, there is a king and council of chiefs; in another there are two kings upon an equal footing; and in one, there is a king and a chief, the chief being nominally inferior to the king, but really possessing superior power, owing to his greater force of character.

"As a race the Ellice islanders are very quiet and peaceable. Quarrels are rare, and ordinary disputes are settled by the authority of the king or chiefs. On some of the islands wars are unknown. An old man on Vaitupu brought me a hatchet, made out of the back of a turtle, and I asked if it had ever been used in war. He replied that he had never heard of war at Vaitupu.

"The people are very clean in their habits on most of the islands. Their houses are neatly spread with small stones and shells from the beach, and are kept free from litter or rubbish of any kind. The villages are very clean and tidy throughout."

INTELLIGENCE.

England.

(From our own Correspondent.)

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE—CONFERENCE OF CLERGY AND LAITY APPOINTED IN HIS DIOCESE BY THE BISHOP OF ELY—YOUNG MEN'S CHRISTIAN ASSOCIATION — OPEN AIR MISSION — THE BIBLE SOCIETY'S WORK.

THE Report of the Society for Promoting Christian Knowledge, for the past year, contains a more than usually full account of work remarkable for its multifariousness. The Society has shown itself alive to religious interests in the Salt Lake City, South Africa, and Jamaica, and also to the building of schools. The operations of the Society in these spheres have been considerable. For building and enlarging schools a sum of £10,000 has been given, for a similar purpose in Bombay £5,000, towards the endowment of the Jamaica Church £5,000, and for school purposes in other colonies £4,330. The Society has granted £100 to the Bishop of Ohio, towards the building a church and schools in the Salt Lake City, for the sake of the 50,000 Mormons who are English by birth. It has published various valuable works, as well as numerous tracts, bearing on the present aspect of infidelity.

The Bishop of Ely has issued a circular calling a series of conferences in October, "of all the clergy and of a representation of the laity in each archdeaconry, similar to those held in the year 1868. It is thought that, to be of any practicable value, such conferences should be periodical; and the period which I propose is a period of four years. By having one this year, instead of next, I shall avoid too close approximation to my visitation, which is due in 1873; so that, in future, if the scheme should approve itself to the diocese, there will be a visitation once in four years, and a conference of clergy and laity once in four years. It is proposed that the constitution of the conference shall be as in 1868; the members being (1) all beneficed or licensed clergymen in the archdeaconry (or the Isle); (2) all the churchwardens in the same district; (3) one or more laymen being *bonâ fide* members of the Church of England nominated by each parish at a meeting of the parishioners, to be called by the clergyman, the number of such elected laymen not to exceed, at the most, four; (4) certain invited officials and others, as in 1868. By this arrangement the laity will largely exceed in number the clergy; but in all Church conferences, in England and in Ireland, in the Colonies, and in America, this principle has been adopted, for which there is ample ancient authority, that the clergy and laity should vote in separate houses, whenever a formal division is called for." The subjects he proposes for consideration are:—1. Vital Christianity and modern civilisation. The alleged increasing antagonism between them, as evidencing itself in the indifference to religion affecting all classes; and the best means of counteracting this by awakening and deepening spiritual life amongst us: with special reference (1) to further evangelising efforts, as supplementary to the parochial system, and (2) to increased accommodation for the poor and working-class in churches, mission-houses, private chapels, &c.—2. The Reform of Convocation and the union of clergy and laity in Church councils and Church work.—3. The supply and training of clergy, with particular reference to preaching and public ministration."

The Young Men's Christian Association have had an interesting series of conferences in London. There were deputies from many different countries, and much interesting information was given.

The Open Air Mission Report states that 77 races, 48 fairs, and 34 other special gatherings were visited during a year, making a total of 159, being 16 more than in the previous year. The large number of 600,265 tracts, books and periodicals were received free, the total value of which at the published price was £403 14s. 6d. The number distributed was 725,475 free, and 51,570 on part payment, making a total of 777,045, being 266,020 more than in the previous year, and by far the largest number that the Society ever issued in one year. This total includes about 80,000 of the new hymn sheets published by the Mission last summer, and about 30,000 of the Society's new Scripture cards." Numerous interesting extracts are given from the journals of those engaged in the work.

The Committee of the Bible Society have resolved, says the *Monthly Reporter*, to appoint two colporteurs to labour in the Holy Land. Jerusalem will be the headquarters of one of them, and Nablous (the ancient Shechem or Sychar) of the other. Arrangements are about to be made for an extensive sale and distribution of Scriptures at Trieste, in connection with the approaching Exhibition of Objects of Art and Industry which is to be held there for thirty days. The Committee have ordered the printing of 70,000 New Testaments in Swedish, 10,000 New Testaments and Psalms in Dorpat Esthonian; also of 5,000 New Testaments 12mo, and 10,000 New Testaments 32mo, in Spanish; the two last-named editions to be printed in Madrid.

Scotland.

(*From our own Correspondent.*)

LORD SHAFTESBURY'S VISIT TO GLASGOW—HIS WARM RECEPTION — STATISTICS OF HOUSE ACCOMMODATION IN GLASGOW—THE UNITED PRESBYTERIAN CHURCH AND ITS WORK.

THE most interesting event of the month has been the visit of the Earl of Shaftesbury to Glasgow, where he was received as a Christian philanthropist with much enthusiasm. He spoke on many occasions. He laid the foundation-stone of a Free Church, spoke to a large assemblage of young men connected with the Young Men's Christian Association and other societies, attended a meeting on the Sabbath and a conference on mission work, &c. The only part of the proceedings at all these meetings in which there could be difference of opinion was in regard to his remarks on Sabbath observance. These remarks were, perhaps, liable to false construction, and the *Scotsman* at once seized on them as a defence of Sunday sailings of steamers. This, of course, was a gross misrepresentation of their purport. Few cities have done so much as Glasgow in that kind of work which lies nearest the heart of Lord Shaftesbury, and nowhere is he more heartily respected. He seems himself also to have greatly enjoyed his visit. At one of the meetings Dr. Gairdner gave these startling statistics:—"With half a million of inhabitants, Glasgow contained about 100,000 households. The household often included besides the family a great number of lodgers. 25,000 of the households lived in houses of upwards of £10 a year rent, 25,000 in houses between £7 and £10, 25,000 in houses even less than £7, and 25,000 in houses below £4 10s. Now, well-informed persons, builders and others, said that it was impossible to provide a good single apartment at less than £7 a year, and paying £5 a year, or 2s. a week, only gave a very indifferent single apartment. In most of the densely populated parts of the city the whole of the lowest 25,000 were, in fact, living below the line even of decency. There was nearly one-third of the population of Glasgow living in single apartments. Let them add to the store of facts that Glasgow was an intensely productive city. The birth-rate in it was 40 or 42, while in London it was about 33 or 34, and in Liverpool about 38.

A correspondent of the *Glasgow Herald* gives a number of statistics of the United Presbyterians:—"The number of members in full communion last year was 179,652, showing an increase on the year of 1,229, and the average attendance at public worship on the Lord's Day is returned for the year 1870 as 205,009. The preachers or probationers on the roll without charges number 80, and the number of students attending the Theological Hall with a view to the ministry is 139. The amount contributed for congregational purposes for the year 1870 was £215,866. The total income of the Church for the year 1870 was £303,142. The largest Presbytery in the Synod is that of Glasgow, and comprises 76 churches: 52 of these are in the city of Glasgow or immediate neighbourhood."

France.

(*From our own Correspondent.*)

M. EDMOND PRESSENSÉ'S SPEECH IN REGARD TO PARIS—THE SYNOD OF THE FREE CHURCHES—NARRATIVES OF RELIGIOUS LIFE AND OF THE PROGRESS OF REVIVALS IN DIFFERENT PARTS OF THE COUNTRY.

THE *statu quo* has been voted since my last letter; first as to the present Government, preserving M. Thiers as president of the National Assembly for three years, and next as to Versailles remaining *for the present* the seat of government, the Ministers keeping, however, to their hôtels in Paris. It was on occasion of the latter question that Edmond de Pressensé made his maiden speech, which has been favourably received by the public and the respectable part of the press. It has long been his decided opinion that political discussions and interests are necessary to rouse

men out of sensuous and sensual slumber, and he says: "In pretending to heal Paris of its revolutionary fever (by removing the seat of Government), you are using a bad means; for, in seeking to withdraw it from the great interests of public life, you will bring it back to the fatal days which elapsed from 1850 to 1860, when courtesans were enthroned and the great robbers of finance were set on high; when all bad instincts were developed. I would not see Paris brought back to these errors! Think not that Paris would be all the more a focus of arts and sciences. Be not deceived: true art needs the generous aspirations of patriotism. . . . I agree that the people of Paris are to be feared; but what are we to conclude from that, except that the favoured classes have another mission to fulfil towards it than that of inflicting severe repression? . . . . Our duty is to turn with love toward the people; and it is from the bringing together of the different classes that will come deliverance. If you give the people over to their bad tribunes, you will be responsible for their errors. We *must* extend the hand of brotherhood to them. One day Lord Shaftesbury was reproached for going so low down in his mission of love among the miseries of London. 'I would go still lower to save that which is lost,' replied he. It is at this price alone that the favoured classes can save the situation and labour to solve so great and urgent a social question." Truly the Christians of Paris and of large centres of population have been blind to the subject, simply because the spiritual slumber acted upon them as the sensuous slumber had acted on men of the world, keeping them dreaming on petty questions and little church interests, instead of seeking personal union by living potent faith with Him to whom all things are possible, and through whom they would have been the light of the world by lifting up visibly, in their life and language, Christ crucified for sinners. "The best forms of government," says a journal on this question, "are impotent to save a nation; there must be principles and virtues for which the most perfect institutions cannot be substituted. These principles and virtues France has them not; and this is why we always find her the same, despite the periodical changes she is ever making in her constitution. Ah! could she but reform herself morally—could she but place the Gospel at the basis of her convictions and her life—we should see her arise from her ruins, and find an incomparable greatness in a renewed youth! And at once we should have founded the republic upon a basis of granite; for, instead of resting upon the passions and utopia of ignorant and erring multitudes, it would rest upon righteousness and brotherly love!"

There is a project, now debated among Protestants, of the founding of a Protestant political journal, in which the Gospel should be distinctly the mainspring of everything good, and the free churches are preparing for their twelfth synod, to be held at Mazamet on October 19th. The invitation from Paris says: "We would that this synod were a vast conference between those who may be called the truest friends of France and those who understand, on one hand, that she can be born anew by the Gospel alone, and on the other, that the action of the truth can be truly efficacious only when it is unshackled." It is glorious to see, however, that where is the Spirit of the Lord there is liberty, and here and there He is graciously showing his erring children of all denominations that He alone is Sovereign, and cannot let his work be shackled by man's rules. National Church, Methodist, Free Church, and Brethren, all participating in the general and long-deplored stagnation, are here and there rejoicing in souls made free by Christ. We have lately seen twenty or more women converted to God this year in a village where two Methodist families had firmly stood their ground and prayed for years past for their neighbours, apparently in vain. While all the men are wild with a bull-fight, their mothers, wives, and daughters are engaged in prayer, and such prayers! vehement, *picturesque*, faithful; neighbours come, and hymns are sung, and mutual exhortation follows. There is no *trimming* in the piety of these women. it is to them *all* or *nothing*—and they boldly say they are converted, and resolutely turn their backs on the world they formerly loved, contented to receive the stigma of reproach and domestic persecution for Christ's sake till they live it down. In another place the young plants are shielded from the blast as yet, and they have been awakened by a stranger evangelist, and tilled and cultivated by the faithful National Church pastor; here again prayer-meetings are the consequence of soul awakening, and four of these gatherings are not deemed too many for the need of young and old. But other denominations *ignore them* while seeking earnestly the same blessing, and receiving less at present.

The most remarkable has been the genuine revival alluded to in my last letter (in a small

town of 4,000 inhabitants, almost all Protestant), in the Cévénnes. Visited about forty years ago by the Moravians, and more recently by the Methodists, a few souls were awakened from the deadly sleep of Socinianism in which the Protestant Church was then plunged. After awhile one after another felt the incongruity of attending preaching so contrary to their principles and experience, and retired from the National Church, edifying each other, and receiving visits from distant ministers who preached Christ. A few years ago they called a Free Church pastor, and the room became too small; they pierced the ceiling, and made a gallery of the apartment above; that again was too small, and at length a suitable chapel was built. The pastor at present there has preached Christ and immediate conversion, and carefully visited his flock one by one. Members of the church are expected by the sick and the mourning as a matter of course, and welcomed throughout the town; it is one of the most efficient modes of evangelisation. Three or four visit all the adjacent villages, holding meetings, and giving tracts. The Monday evening has been for three years devoted to prayer for an increase of spiritual life, and for the conversion of many souls. This year God has heard and answered, not only as before, adding a soul now and then, but by granting special blessing. In July last many souls were suddenly awakened at the time their pastor was ordained; one found peace at the ordination sermon by Dr. Saulier of Nîsmes, and at the succeeding meetings and prayer-meetings, presided over by a stranger, a French evangelist, and their pastor, the Holy Spirit acted visibly, convincing sinners of their sin, and revealing Jesus to them as the one only Saviour. Close dealing and prayer were the means used, and the bitter cry of anguish was constantly succeeded by the song of praise, as soul after soul received the blessing of forgiveness and salvation. Audible cries and prayers were frequent; some were total unbelievers, some self-righteous; one was an atheist five minutes before conversion. About seventy thus obtained spiritual life in all its freshness and undaunted vigour. Rumours of magnetism, fanaticism, folly, spread immediately abroad, and added to the mockery of the world, as is too often the case; the cold look of pity was given to the new converts by older Christians whose conversion had been less sudden and decided. The storm beat on all sides, with sinister predictions, and the world spread its snares for the young. But the pastor was wise and vigilant, and the church-members were loving and active and bold; and the storm passed without casting down a single one. Then temptation arose in a very subtle form—that of indulgence of feelings of jealousy of another denomination to which blessings were vouchsafed. The work immediately diminished, a slight fear of evil report also admitted the adversary. But on acknowledging and confessing these faults, the church has again the joy of seeing the work go on, and that of establishing, strengthening, settling also.

The Sunday is spent in a mode almost unique in France. At ten is the Believers' Meeting for adoration, exhortation, and the Lord's Supper; at one the Sunday school of 250 scholars of all ages, from the child of three to the grey-headed, besides 300 adults who listen to the general instruction by the pastor at the close. Immediately after, *five* prayer-meetings take place simultaneously—the little boys, the little girls, the young women, the elder women, and the men, in separate rooms; and the song of praise and the voice of prayer rise thence for an hour. At six there is a general *rendezvous*, in a quiet green nook in the hills, where reading, singing, and free conversation give relaxation to young and old. The day is closed by a sermon in the chapel to the general public. Souls are brought to Christ in fewer numbers now, but every week is marked by one or another being saved. We saw a child of six weeping bitterly when her mother quietly but anxiously said, "My little daughter is yet unconverted;" while a child of ten, standing by her side, was in the quiet enjoyment of unmistakable peace and joy, which she had obtained a few weeks previous.

Spain.

(Special correspondence.)

UNITED PRESBYTERIAN MISSION AT VALLADOLID — THE SCHOOLS — LAMENTABLE STATE OF EDUCATION — THE POPE'S TWENTY-FIFTH ANNIVERSARY—NEED OF FURTHER HELP.

THE missionary has apostolic example for rehearsing all that God has done by his feeble instrumentality, and for pointing out to the church the open door of faith, and endeavouring to stir up the Lord's people to greater efforts for the spread of his glorious Gospel. Upwards of two years have elapsed since the constituent Cortes proclaimed religious liberty in this long-benighted land by a vote of 163 ayes against 40 noes; and yet the number of competent preachers

may still be counted on the fingers, whereas had every minister and missionary, able to hold forth the word of truth in Spanish, been called out from other fields of usefulness that could be easily occupied by other labourers, and pressed to the help of the Lord in pulling down the idolatrous fabric of Romo-Papal in this her stronghold, I know of no valid reason why each and all might not long ere this have been at the head of numerous and flourishing congregations of spiritual worshippers in every city and village of Spain. And thankful and glad shall I be if the following notices can in some degree contribute to excite interest, and enlist prayer on behalf of this country.

The Boys' School.—The expectation I expressed in my letter, published in the May number, has been more than realised. The services of the second teacher I referred to were secured; and the school, which on the 29th of March had only 8 pupils, has now increased to 118, with a daily attendance of as many as 93 at times. Up to this date 186 have entered the schools; but the opposition and incessant intrigues of the priests and their emissaries have induced some to quit it, and to go to their gratuitous schools, where every kind of inducement is held out to entice them away. Nevertheless, the numbers go on increasing almost daily, and I have no doubt that ere long the spacious and commodious schoolrooms, situated over the aisles of the church, will contain as many as can be comfortably accommodated.

The Girls' School.—The girls' school also continues to flourish, although the efforts of the priests, nuns, and their satellites, have been greater and more persistent against it. They did succeed in persuading some parents to withdraw their daughters, the nuns offering to clothe them, and even to feed them, at their schools. There are now 117 on the books, with an average daily attendance of about 80. As one mistress could not give efficient instruction to so many, it became necessary to engage another, so that our excellent and most devoted head-teacher may not be overworked. There is also a young lady of the congregation as monitor, and assistant in needlework. To show the affectionate attachment subsisting between the head teacher and the girls, I will mention one incident out of many. One day she was indisposed, and could not attend. Reference to her illness was made in the opening prayer, whereupon there arose such crying and sobbing as would have melted an adamant heart! By and by several of the bigger girls were missed from their seats, and on search being made they were found closeted in a small room, where their needlework, &c., is deposited, engaged in fervent prayer for their mistress's speedy recovery. They were most anxious to know how their beloved teacher progressed; and when later in the day a messenger was sent to tell them that she was improving, and hoped to be at her post of duty on the morrow, the girls rushed toward the monitor, hugging and kissing her for joy!

The instruction imparted to the various classes in both schools consists of reading, writing, grammar, arithmetic, geography, morals, Christian doctrine (catechism, expositions of the Scriptures, &c.), vocal music (principally hymns), history of Spain, universal history, drawing, gymnastics, &c., and the girls are taught, besides sewing, embroidery, &c.

Thus, on the 31st July, we had 238 boys and girls in the day schools, mainly the children of the congregation. And yet Cadiz is one of the most richly endowed cities of Spain as regards educational establishments of all sorts; and, moreover, the priests had taken precious care to be beforehand with us in the establishment of gratuitous schools, offering all sorts of attractions and advantages. I consider this branch of mission work as the most useful and promising, and deserving therefore every encouragement.

It is well known that public education is wofully in arrear in Spain. There are only 2,414,015 men and 715,806 women who can both read and write, 316,557 men and 389,806 women can only read, while nearly twelve millions of the population can neither read nor write! Among the 71,521 inhabitants of this city, considered as one of the most cultured in the Peninsula, there were, according to the last census, only 20,679 men and 13,886 women that could read and write; 1,239 men and 1,883 women could read but not write; while 15,228 men and 18,606 women could do neither—that is very nearly half the population! Is it any wonder, then, that Popery has such a strong hold on the ignorant masses? And does it not follow, that if the people are to be evangelised, they must be taught to read the word of God? I fear there is little hope of accomplishing much among the grown-up people—of raising them up to the standard of morals and religion of more favoured nations. It becomes, therefore, all the more important to instruct the rising generation in the truths of the Gospel; and they will be God's instruments to

hose invigorating and consoling truths to omes and to the hearts of their elders. I relate many touching anecdotes illustrative beneficial results of teaching the young. the most pleasing scenes is to hear mothers to learn and to sing the hymns learnt by hildren in the schools; and to hear young id women singing the praises of God and of mb in their homes, and sometimes in the , instead of the nonsensical "coplas" to they are addicted. We must therefore while seeking to rescue the people from and superstition, to attend to the instruc- f the young. They are, under God, the of Spain's recovery to the kingdom of

Pope's twenty-fifth anniversary was cele- here on the 21st July as a general holi- balconies and windows were hung with gay ies, flags at the house-tops, decorations, es, and other devices in the churches, popish s, &c., and at some of the public buildings, lluminations in the evening. The priests d themselves to get Bilbas Street, where our h is situated, more gaily dressed up and illuminated than any other street in Cadiz, the best and most aristocratic; and they ded so well that the street was thronged both id night. Every one understood their aim ie significance they wished it to bear. In ening we had our ordinary service, and I nnounced that we too would celebrate the y a special discourse on the pretensions of y. The result was a complete discomfiture priests. The street was crowded to witness xtraordinary illuminations with which it listinguished; but the church, too, was ned. At least 1,000 people were inside g the entire service, which lasted fully two , and several hundreds more were present while, and retired only to make room for s. I believe that thousands were thereby e to the reality of the existence of our church e centre of Cadiz, and hundreds were led to into it for the first time. This was more the priests calculated upon; and they feel so ed and infuriated by their defeat, brought by their own doings, that they have taken iblishing and largely circulating a weekly lsheet against us, in which myself and ourers are most shamefully defamed and nniated, to the great disgust of the educated espectable classes! Truly, Popery is struck judicial blindness! "Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain." They have already issued six of those letters, addressed to our church, and to-day I expect to see the seventh out. In the first they took for granted that I would reply to them in print, and they are exasperated that I should treat them with the silent contempt which they so fully merit. They are doubling their machinations and intrigues; but the Lord reigneth, and He that is for us is greater than all the enemies of truth; and He will cause even their fury and rage to turn to the furtherance of the glorious Gospel of his dear Son and our Divine Saviour.

I am daily awaiting confidently an answer to my fervent prayers to the Giver of all for means to carry the glad tidings of salvation to the thousands of the town of San Fernando, who are longing for a messenger of the Gospel. I have now an excellent young assistant preacher, and all that is wanted is means to pay the rentage, repairs if needful, and the fittings of a preaching hall. I have sent our theological student thither to work as Scripture-reader, and to hold meetings in private houses. His first letter says, in substance, that the harvest is ready and plenteous, and that the people are clamorous for the stated preaching of salvation by grace; and this morning I had a letter in which he says that the ground needs no human cultivation or preparation—that it is the Lord who has made the people willing—and speaks of coming to see me this evening to urge that no further time should be lost in opening a place for public worship. In full trust on my Master's promise, I purpose (D.V.) doing my best for that town, and I fully hope that the Lord will send the means, either through our mission board's secretary, the Rev. H. M. Macgill, D.D., 5, Queen Street, Edinburgh, or in some other way. What the work of God in this land requires is not concentration at any one spot, but diffusion of light and truth throughout the length and breadth of the country. Let the principal cities be selected and occupied as centres; but, as soon as the work has been firmly established at any one place, it should become a centre for diffusing the light of God's truth to the towns and villages round. We must not stand still—we must go forward in the strength of the Lord from one conquest to another. I know of two Spanish labourers who are available for work. With their additional assistance this mission of Cadiz could be a centre of work for San Fernando with its 27,500, Puerto Santa Maria with 21,700,

and Puerto Real with 7,800; and there is Medina Sidonia with 12,800, and Chiclona with 9,000—all in sight of my windows. Every time I look at them I seem to hear a voice sounding in my ears, "Come over and help us." Christian reader, lay this matter to heart, pray over it, and God will assuredly and speedily answer my earnest prayers, so that ere long the Gospel shall be preached in those towns also, where I firmly believe God has a people ready to hail the messenger and his glorious message with joy and gladness. "Ask, and ye shall receive, that your joy may be full."

A. BENOLIEL.

JEREZ—IMMORALITY FOSTERED BY THE CLERGY—DRUNKENNESS ON FESTIVAL DAYS.

The Rev. Joseph Viliesid writes an account of his labours and trials in Jerez, where, indeed, he has met not only with more opposition, but also with much more success, than could have been reasonably anticipated.

This town is perhaps one of the most corrupt and immoral towns of Spain, and, at the same time, very bigoted and priestridden. It pains me very much to see that more than half of the population are living in utter defiance of the law of God—rich and poor, high and low. When you ask any one, "Are you married?" he will answer, "No!"—"But who is that woman who is with you always?" "Oh! we are married by the *will*, not by the Church." When you come to inquire where the fault lies, you find it in the Roman Church: its grasping ways contribute to all the vices in this and other popish countries. *E.g.* a poor man wants to marry: instead of assisting him, they put as many difficulties in his way as possible. No step can be taken without money. A labourer may earn half a dollar a day. You can well fancy how little, if any, he can save from this towards paying all the expenses of a marriage ceremony. The least that the priests will do it for is twelve or twenty dollars. They have to pay more than a dollar for each of the certificates of baptism, then so much for being examined in the *Christian doctrine* (Romish), so much for publishing the banns, so much for the certificates of confession and communion, and then for the ceremony. A law was passed a few months ago, making civil marriages the only ones recognised by the State, and making the ecclesiastical optional with the parties. The expenses for this are very small; but the priests being annoyed *that such a law has* been passed, and finding that they are likely to lose a great part of their gains, have excommunicated those who have availed themselves of the new law; and thus, by frightening well-meaning people, are contributing to keep up this disgraceful state of things.

Another of the great vices of Jerez is *drunkenness!* In proportion, there is more than in any of the large towns of Great Britain. I suppose there is more drunkenness here than in the whole province. A great saint's day is a great drinking day, for priest and people. Is not this enough to make my heart bleed, to make me sorrowful and sad? And I am sorry to say that some who hear me are not free from this. I am constantly preaching against these vices, not only from the pulpit, but privately also. With some it has had an effect, but not with others. They promise to keep away from the gin-palaces, or gates of hell, and for a few days they keep sober, but soon after I see them reeling through the streets.—*United Presbyterian Record.*

Italy.

(From our own Correspondent.)

THE PAPAL FESTIVAL IN ROME—DISTURBANCES—HOW THE POPE EMPLOYS HIS MONEY—PREVALENCE OF MURDER—SUPERSTITION NEAR FLORENCE—EVANGELISATION IN ROME.

ON the 23rd of last month festivals were held in Rome in honour of Pius IX. having reached not only the years but also the days of St. Peter. On that occasion the Pope was very anxious to leave his so-called prison and celebrate mass in the church of St. Peter, but, as usual, the Jesuits carried the day, and the poor old man was obliged to remain in the building in which he has now kept himself shut up for more than a year. Every morning, at half-past seven, he is accustomed to celebrate mass in his own private chapel, but on that day a special mass for Italy was performed by him in the Sistine chapel, in presence of some of his most attached followers. After this service Messrs. Herby and Quinlan presented an address and a considerable sum of money from the Roman Catholics of Ireland. Similar addresses and gifts were also presented by both Italian and foreign dignitaries.

The Society for the Promotion of Catholic Interests used every means in their power to get up demonstrations in favour of the Pope. The first part of their programme was a grand *Te Deum* in the Basilica of St. Giovanni in Laterano,

:o which all faithful Roman Catholics were nvited. Both the illuminations and the music)n that occasion were splendid, and it is calcu- ated that about 15,000 persons were present. Up to the conclusion of the service all was con- lucted with the most perfect order, but just as he congregation was leaving the church, two arriages, filled with young men waving the ational flag, drove up to the square. Although imilar flags had been displayed at many of the ouses in the streets leading to this Basilica, yet he appearance of these colours, so obnoxious to he priests, in the square in front of the church, was the signal for the greatest confusion. The priests and their followers shouted *Viva Pius IX.*, nd the foolish young men who had caused this excitement and disturbance replied *Viva l'Italia.* Finding, however, that it was not safe for them to emain there, they left, and drove to the convent)f the Jesuits, where they commenced shouting *Death to the Priests! death to the Company of the Jesuits!* A crowd soon collected and joined in he cry until the guards of the city were called ut and five or six of the ringleaders arrested. About an hour afterwards another crowd collected round the office of the Questor and demanded he liberation of those who had been taken risoners, but, on its being intimated to them hat, unless they dispersed, they would share the ame fate, they prudently retired.

In addition to the festival at St. Giovanni, the Catholic Society also arranged a *triduo*—or three ays of prayer—to be held in the church of the Minerva. On the 24th ult. the first of these ervices was held, and Father Tommasi preached sermon, in which Pius IX. was compared to Christ, and the Italian nation to the Jews who refer Barabbas the robber. Whilst this was going n within the church, from 200 to 300 ultra- iberals, Garibaldians, &c., arrived in the Piazza vith the intention of hissing and annoying those vho had assembled in the church. The guards)f the city, after requesting them several times to etire, proceeded to take some of the leaders into ustody. This aroused the indignation of the fol- owers, who made a rush to liberate the prisoners. As the guards would have been unable to have esisted such an attack, the troops were called ut; and in a few minutes the square was cleared, nd those who had been listening to the sermon)f Father Tommasi allowed quietly to return to heir homes. But in a few minutes the mob again ollected and resolved to proceed to the police- ffice and free their leaders. So determined was the attack they made that the *carabinieri* were obliged to use their arms. Five or six of those who were taking part in the disturbance were wounded, and one man who was passing was acci- dently killed by a ball. The energetic steps that were taken, however, soon obliged the rioters to retire. So brief was all this disturbance that, although it took place in the vicinity of the Corso, the band continued to play in the Piazza di Colonna, and the Romans to enjoy their prome- nade without imagining what was going on.

On the following day active steps were taken by the authorities to prevent a repetition of the scenes which we have just described. Nor were these precautions unnecessary, for as the congre- gation that had met for the second *triduo* was separating, a monk stationed himself at the top of the steps leading to the church, and called out in a loud voice *Viva Pius IX.* This excited the indignation of the bystanders, who would doubt- less have rushed into the church and given ex- pression to their feelings in counter-cries, had not some of the national guard taken their stand in the door, and prevented all ingress or egress until the square was cleared and a safe passage secured for the members of the congregation.

These disturbances have caused much regret to those who are anxious to see the kingdom of Italy established on a solid basis, for they know how skilfully they will be used by the clericals as an argument to prove that freedom of worship is not enjoyed by the Roman Catholics in their own metropolis. The priests, on the contrary, are delighted at what has taken place, and there are many who firmly believe that they had much to do in getting up these demonstrations against themselves. One of the comic papers last week expressed this idea in rather a clever cartoon. A snuffy sinister-looking priest is represented hand- ing a Garibaldian cap and a large purse to a peasant, who asks, in astonishment, "But what am I to do in exchange for these?" "Simply hiss at us when you see us," is the brief reply. Of this there can be no doubt that a considerable part of the money received by the Pope is em- ployed in organising demonstrations which might bring discredit on the Italian Government. A fact which was lately recorded in the Italian newspapers clearly proves this. A branch of the Society for Promoting Catholic Interests was formed in Frescati, a small village near Rome. The secretary of this branch was apprehended by the police for having fired a pistol at a young man who was known to entertain liberal views.

After he had been lodged in prison an examination was made by the police of the articles contained in his house, and amongst other things there was found a list of persons who had received money for having taken part in politico-religious demonstrations. In that small village no fewer than sixty names were registered in that list, and 392 francs marked as expended for that purpose. If this Society spent so much in this small village, how much more must be expended in the large city of Rome where these demonstrations are of so much greater importance!

In a former letter we gave some statistics which showed the deplorable want of education in this land, and the part which the Papal Government had in bringing about this sad result. Another sad blot which rests upon the Italians is the indifference which so many of them show to the value of human life. This has been strikingly brought out in a work written by Signor Curcio, formerly one of the judges in Florence. From this work it appears that during the year 1869 no fewer than 3,068 murders were committed in Italy. The greater part of these were the result of a sudden fit of passion, which led the murderers to use the knife so commonly carried by the natives of this land. In order to put a stop to this, a law has been passed which renders any one liable to punishment who is found with a knife in his possession the blade of which is more than a certain number of inches in length. This may accomplish something; but the real remedy will be effected only by that Christian education which teaches a man to rule his own passions and love his fellow-men as himself.

There are few countries that make so much boast of civilisation as Tuscany, and yet, from time to time, facts are brought to light which show how much has yet to be done in that land. Had any one, a few days ago, visited Ricorboli, a village only a few miles from Florence, he would have seen in one of the houses a sight which would have reminded him of the Middle Ages. On a bed he would have seen the dead body of a young girl, near the fire two women slowly burning the feathers which they take in small handfuls from a bed, and around the room eight or nine men armed with guns and pitchforks. What is the meaning of this strange group? Simply this: after the death of the girl who is lying there, one of these women went to consult one who was said to possess a knowledge of witchcraft, and was informed that the death had been caused by a *witch, who had* assumed the shape of a black feather, and was lying hid in the bed on which the girl had died; if, however, that feather were burned, this witch would assume her original form, and might be put to death, and the girl restored to life. This group are, therefore, endeavouring to discover and slay the person who has caused the death of their friend. We need not, however, wonder that such superstitions are common amongst the lower classes when we find an Archbishop and Cardinal of the Church sanctioning such an absurdity and impiety as the following. A poor man in one of the suburbs of Florence was seized with mental derangement. The clergy spread the report that it was a case of demoniacal possession, and for several days in a small chapel publicly endeavoured to exorcise the demons that had taken up their abode in the man. The Questor, however, having heard of this, put an end to these proceedings, and caused the man to be removed to a lunatic asylum.

The work of evangelisation continues to be carried on in Rome with vigour and success, and the evangelists of the different churches to labour harmoniously together. The lease of the hall which had been taken for Signor Ravi's meetings having expired at the end of August, he was obliged to look out for a new *locale*. After considerable search he succeeded in finding a large room in the Palazzo del Governo Vecchio, which is situated in a most central part of the city. On the 4th ult. this was opened for public worship, when the evangelists of the Baptist, Methodist, Waldensian, and Free Churches took part in the proceedings.

Last month the sacrament of the Lord's Supper was administered for the second time in the Methodist church in that city. On the first occasion on which it was dispensed, a bombshell was thrown into the place of meeting by some of the agents of the priests, thus endangering the lives of many of those who were present. On this occasion precautions were taken to prevent the repetition of such an outrage, and the whole of the services were conducted without the slightest interruption. Signor Ravi, of the Libera Chiesa, preached, and Signor Sciarelli, the Methodist evangelist, afterwards admitted eleven new communicants.

Two evangelists in connection with the Waldensian Church continue to labour in Rome, and have succeeded in collecting the largest evangelical congregation in that city. In one of the rooms connected with their place of meeting, Mrs. Goold, an American lady, has opened a school,

which is now attended by about seventy children, and the Waldensian Commission of Evangelisation have appointed a teacher to open a boys' school, which will no doubt soon be equally well attended.

THE GHETTO IN ROME, AS IT WAS, AND AS IT IS.

The dwellings, especially in the lower part of the houses, are most miserable, and a disgrace to any authority in the nineteenth century. They are both dark and damp, and it is a wonder that human beings can live in them; many of them are cellar-like vaults, some of them about fourteen feet broad by twenty long, with a door in the front; and some have a small window in the opposite end, which opens towards the river, in those houses which almost overhang the banks of the Tiber. On the opposite side of the street, the windows open towards a dark, damp, small court, with an accumulation of dirt and rubbish from a very remote time. And in these apartments frequently six, eight, and even ten, live together, eat, cook, wash, and sleep. The apartments in the upper part of the houses are better, and some are very good, but confined, and without fresh air circulating through them. The work is generally done on the threshold or before the door. The passer-by, in former days, was generally looked at with suspicious fears, and timidly asked, "*Cose cercate?*" (What do you seek?) Anything you wish, you will be told you can find it there, only please step in, because it was not prudent in the Ghetto to exhibit good articles either at the doors or in the windows. But buying is by no means easy among the Jews here, the price asked being generally more than double the value. If you are good at chaffering and bargaining, it is well for you; if not, then you are done. Some writers on this point have given the public to understand that this mode of dealing is peculiar to what they call "the wretched Jews in the Ghetto." Among the foreign merchants in Rome, the Jews bear the character of being the only honest people there; in business transactions they say one can depend on their word. The system of overcharging and bargaining is carried on throughout Italy and other countries on the continent, and especially in those places which are much frequented by travellers. But the poor Jew must bear the burden—the reproach and the byword must needs fall upon him, except, indeed, in Constantinople, where the proverb is, "that the Jew will cheat you for one piastre, the Greek for two, and the Armenian for three."

It is surprising that the Jews in the Ghetto have never intermixed with others around them. In this and in many other respects, they have suffered all rather than yield to the temptations which were held out to them—they are pure Jews. Their physiognomy is that of the Abrahamic type, Shemitic and oriental in every respect. The men in general are better looking than the women, though among the latter some are very pretty, and the children generally look better than the parents, but strikingly oriental and Jewish. Many say that they are dirty; this is true to a great extent, but they are not more so than their neighbours—cleanliness is not the prevailing element in Rome.

These Jews live here to the number of 5,000, closely crowded together, by far more so than any others in Rome. It is, however, a remarkable fact that epidemics have seldom done them much harm. The plague and the cholera have been repeatedly in Rome, but the Jews in the Ghetto have not suffered much from either. Famine, too, has visited the city several times, but the Jews were accustomed to spare living and want, and did not suffer much. The only time when they suffer is during the summer months, when, on account of the great heat, the miasma from the Pontine marshes and the Campania becomes more abundant, and is carried to the city by currents of air. Fever then becomes more prevalent, though of late years much less than before, owing, perhaps, to the increased cultivation around the city, and the improvements of the sewers in the city, but yet fever is less frequent in the Ghetto than in many other parts of Rome. Perhaps one of the reasons for this may be ascribed to the inundation of the Tiber, by which nature does what man neglects. A great part of this quarter becomes annually inundated, the sewers are thoroughly cleansed, and heaps of rubbish and accumulated filth is swept away by the current of the river at the rate of six or seven miles an hour, till deposited in the distant receptacle—the Mediterranean sea. But the Jews also are bound by their law, both Mosaical and Rabbinical, to observe certain sanitary rules, as well as cleanliness, and to this they attend, at any rate on their Sabbaths and festivals. They have several surgeons and physicians among them, who have hitherto had to confine their practice to the Jewish communities, and as they had to make their livelihood, it was natural that they should pay more attention to the rich than to the poor. The Jews might have gone to one of the hospitals, had they liked to do so; but there they would have had to allow a crucifix to be sus-

pended over the bed and o be sprinkled over with holy water by the Signor Curato or Capellano, and this the Jews did not like. But now, under the Italian Government, they may go to any of the civil hospitals, without being subjected to the officiating priest, crucifix, or holy water.

A great change takes place in the Ghetto near sunset on Friday. All the shops are shut, business is suspended, and, looking in at the doors of the dwellings, one sees the inmates washing themselves, changing their clothes, dressing, brushing, &c. &c., whilst servants, boys and girls, come home from the forno (baker), bringing on boards the steaming loaves of fine bread, baked for the Sabbath, and shaped according to the manner of the Jews; it is a substitute for the shew-bread, of which they break off a piece, say a short prayer, and then throw the piece into the fire. They also pronounce a blessing with outstretched hands for the lights when they are kindled. The streets soon become empty; all merchandise before the houses, or suspended on the walls, or doors and door-posts, has been removed; men and boys go to the synagogue with prayer-books under the arm, for it is with them the Sabbath of the Lord. The women and girls remain at home, and the sound of their voices only, sometimes of their quarrellings, is to be heard as one passes at this time through the melancholy streets and lanes. After the men return from the synagogue they all wish each other a "good Sabbath," and then they sit down to their supper in that homely, happy way which the Jew knows so well how to appreciate. They feel that they are still the Jews, and that it is the eve of the Lord's Sabbath with them. They have five synagogues to accommodate the different creeds among them; all are in one building in the Piazza di Cenci.

They have a large boys' school in the Via Rua, which is divided into five classes, all in different rooms. Formerly they were not allowed to teach any other language than Italian and Hebrew, and were obliged to limit themselves to an elementary education. The school is badly kept, and even the elementary education is very badly given. Some of the more advanced pupils study the Jewish Commentaries and the Talmud, under one of the rabbis. The girls' school is likewise divided into classes: it is in the palace of the Cenci family. It is kept no better than the one for boys, and the teachers in both these schools are very incapable. No change has as yet been made in these schools, but many of the boys have left, and now attend the Government schools.

The Piazza di Cenci was always an important part in this quarter for a number of years. It could boast of a French guard and a French flag, which in 1868 was replaced by the Pope's troops and flag, but now the Italians have withdrawn the guard. In former days there was a daily market kept here, and one on a larger scale once a week, when the scene was very lively and picturesque. Here were the peasants from the Campania, men and women in their Roman costumes, intermingled with groups from the Abruzzi; their strangely harnessed ponies, the stubborn donkey, their curious carts, all painted over with the figures and scenes of both saints and sinners. But within the last few years the market has been removed to the Piazza Navona, and now to the Campo dei Fiori. But the contadini are still anxious to bring their money to the Ghetto, because there they can find what they want, and cheaper than anywhere else in Rome. It is a strange sight sometimes to see these peasants making their purchases here—old clothes, either for winter or summer—and to see them trying on these things, which are generally articles sold by the soldiers, of which there is now an abundant stock in the Ghetto, including the dresses of papal officers with gold and silver embroidery.

Century after century this colony has overcome the evils and difficulties presented by nature as well as by the cruelties of their rulers, persecution, and tyranny of priests and people. Their history can be traced with pretty good certainty from the time of Vespasian. They had sent regularly annual contributions to the treasury of the temple at Jerusalem, and the Emperor ordered them to pay the same sum annually, as a tax, at the senator's office in the capital.—*Jewish Herald.*

India.

MISSIONARY ITINERACY IN ORISSA—PERSECUTIONS—HEATHEN FESTIVALS—NATIVE PREACHERS—PRINTING.

THE Rev. W. Bailey reports as follows:—

In the month of November last, after four years' absence, we were again privileged to recommence our work. To the preaching of the Gospel, the telling out of the wondrous love of Him "who gave himself a ransom for many," we again, by the help of God, consecrate our life. Whatever the wisdom of the world may say about success or failure, we believe that "the foolishness of God

is wiser than men, that the weakness of God is stronger than men," and that the seed-corn scattered by men living and dead on the hills and valleys of Orissa, will one day "shake like Lebanon, and flourish like grass of the earth."

In the month of December, in company with Mr. Brooks, we journeyed as far south as Sarana, on the banks of the Chilka. With one exception we were received with all gladness; the opposition of former days seemed to have completely died out; and at all the markets and villages we had many proofs that Hindooism is losing its hold on the minds of the people.

Our second journey was to Bonamalipore, and from thence to Nimpurra, Gope, and Kanarak. At the former place we attended a festival which lasted three days. The festivals in Orissa are undergoing a great change, and, in many cases, they are now more like fairs than religious holidays. The god of mammon has far more worshippers than the gods of wood and stone. Every kind of native manufacture was exposed for sale, and the booths of the vendors covered a very large area. There were farming implements sufficient to stock a colony, piles of Manchester goods, and even Nottingham lace! Amid this busy crowd we found plenty of hearers, and were much pleased with the earnest attention and pertinent inquiries of the people.

In this locality several of our native Christians have endured the most violent persecution. We were anxious to visit the native village of Makunda Sahoo, whose case has excited so much interest: not a voice was raised against us; and it was very evident that the bitter hostility of former days had been considerably subdued. We were much gratified with what we saw of the Christian community at Bonamalipore. More than forty met in the little chapel for worship; and as we spoke to them of the "common salvation," we felt we had before us an evidence of its life-giving power. There was no district in the province that had so much attraction to the late Charles Lacey as this, and many of his letters and journals describe the hopes he had of the people, and the fruit of his toil appears long after his death.

Chandra Bhag festival, Kanarak. This festival, from its proximity to Poorce, and from its being held on the seashore, is a great attraction to devout Hindoos. The water of the pool in which the worshippers bathe is said to be more efficacious in the removal of sin than the Ganges, or all the other sacred rivers in India. The pilgrims on their way to and from the coast stayed to look at the ruins of this once massive temple; but the colossal sculpture and exquisite carving seemed to have but little attraction. As we saw no sign of reverence for this once far-famed shrine, we inquired the reason, and the reply was, "A temple without a god has no attraction to a Hindoo." We had good opportunities for preaching, and the tracts and gospels we distributed were carried far away into the interior of the province to bear their witness to the truth, and to bring forth fruit another day.

Kopilas Mela. At the end of February we attended with Mr. Brooks this noted mela. As the Commissioner was to meet the Maha Rajah of Dhenkanal and the Rajah of Athgurda there, it was rumoured that there would be a large gathering. The worshippers spend the night on the top of the Kopilas mountain, which is more than 2,000 feet above the mean tide level; and though the night was very dark and stormy, they were not deterred from visiting the shrine. We remained for two days, and preached several times. On one occasion we heard two men talking while a native brother was preaching, and we were much interested with their conversation. "Now this is all true what these men say;" "the blessing of the brahmin can do no good, and his curse no harm;" "gods of wood and stone can never take away sin;" "Hindooism costs much, and is worth nothing, and there *is no salvation* except through Christ;" "but," said they, "though we know these things, we have no courage to receive them." On one of our visits we delivered an address on death and a future state, which produced a marked impression. The general term used by the Hindoos for death does not so much convey the idea of the extinction of life as a departure to another state. "If the soul had departed to another state, it was wise for them to ask whither it had gone?" "For thousands of years their ancestors had been sighing to know the final state of the dead: endless speculations had been made, and piles of books had been written; but to this hour the sages of Hindooism had failed to unravel this mystery." When we described how life and immortality had been brought to light in the Gospel, and how husbands and wives, and fathers and sons, could look forward to a reunion in a world without sin, sorrow, sickness, and death, there was an exclamation of wonder which we had rarely witnessed.

Though we have no striking incidents to record, we have seen and heard much to convince us of

the increased need for unwearied effort in preaching Christ to the Gentiles. Whatever education may accomplish in the large centres of population, the masses in the interior can only be reached by tracts and gospels, and the living voice of the preacher. We commend our work to Him who will "utterly abolish the idols," and in the "glory of his Majesty shake terribly the earth."

Our native brethren have travelled rather extensively. They commenced their work in October, and were out till the beginning of March. There have been few festivals of any importance that they have not visited. They speak with great joy of the cordial reception they have met with, and of the pleasure they have had in their work. When at home they visit the bazaars, and generally secure large congregations. The addresses of some of them have been of rare excellence; we have seen the natives in the market completely spellbound as they have listened to them. These men "are our fellow-helpers unto the kingdom of God," and "our glory and our joy."

Editions of the Gospels of Mark and Luke, 4,000 copies each, and of the Acts of the Apostles 3,000 copies, have been printed for the Bible Translation Society; and we are deeply persuaded of the importance of widely making known among the people the words and the works of Christ, while we are not less alive to the importance of our native Christians learning in this way the certainty of the things wherein they have been instructed.

The tracts printed during the year have been 39,500, and all of them tell with more or less fulness, and in a manner adapted to the Hindoo mind, the story of the "common salvation." The case of Anunta Samal—and many such have occurred in the history of the mission—shows the importance and utility of making known in this way the Gospel of Jesus Christ.

Burmah.

KAREN MISSION—MOULMAIN—HENTHADA—TOUNGOO—THEOLOGICAL SEMINARY AT RANGOON.

Mr. Rand writes, that the Karen mission school at Moulmain numbers forty pupils. He hears three recitations daily, besides what is done by two native teachers. The scholars show much interest in the study of the Bible. The teachers are worthy young men, and give good promise for the future. They received their *training in the school* of Dr. Binney, at Rangoon.

In the Burman school of Mr. Haswell the number of pupils on the catalogue is 110—being more than for many years. Both Mr. and Mrs. H. give instruction daily.

Mr. Smith reports the school at Henthada as numbering eighty-six pupils. The dormitory is overcrowded, and a new one must, ere long, be erected. Mr. Smith has led the Karens to see that the building being for themselves and their children, it is right that they should exert themselves to erect it. The native Christians have taken hold vigorously of the subscription for the work, and manifest the best of feelings.

Mr. Cushing, at Toungoo, has made such progress in the revision of Matthew's Gospel in the Shan language that it will be ready for the press by September.

The theological seminary at Rangoon was located for several years at Tavoy, and conducted by the Rev. Dr. Binney. He was requested to consult with the missionaries on the subject of removal, and more particularly in reference to a new location. The larger number named Rangoon, as being, on the whole, most desirable for a literary and theological school of a high order, designed for all Burmah. That city is the headquarters of civil, social, and commercial life; is situated near the mouth of the principal river; is more central, and has more and better facilities for communication with the different districts and stations than any other town; is the chief point of arrival and departure for missionaries and others; the seat of the mission press, and the home of the first Baptist Church organised in the mission. Hence the committee authorised Dr. Binney to secure grounds and erect the necessary building, "in the city of Rangoon, or its immediate vicinity." A gentleman, being about to return to England, offered for sale his estate, located on the river bank, about midway between the business portion of Rangoon and Kemendine, one mile from either, consisting of some six or seven acres of land, with two eligible and substantial houses, all in good condition, for 15,000 rupees, or 6,818.18 dols. This property was regarded by all as admirably suited to our purposes, and the price fixed by the owner as moderate. It was at once purchased and paid for, and is now occupied by the school. An additional expense of 500 dols. was incurred in altering slightly one of the houses, so as to accommodate two families, and in erecting dormitories and other buildings, for the use of the students.

ANNUAL MEETING OF THE CHURCHES IN MOULMAIN.

The late annual meeting of the Squa Karen Association, held in Rangoon, Burmah, was continued four days. Twelve hundred native Christians and forty-four pastors were present. Fifty-six churches were represented by letter, and five new churches were received. Six evangelists presented reports exceedingly favourable of their work among the heathen, and eight additional ones were appointed.

In the Moulmain district a religious interest had prevailed for some months, and twenty-eight had recently been baptised. There was a congregation of 200 attentive listeners at Dongyan, and not less than seventy attend the morning prayer meetings.

China.

THE OPIUM QUESTION—SCEPTICISM—INQUIRERS.

THE *Bombay Guardian* says:—"It is a very pleasant thing to throw away discovered prejudices, but it is well to be sure that they are prejudices. Englishmen in India sometimes throw away long-entertained ideas, without observing that these are better than the new. Their mind changes regarding idolatry, and regarding certain other breaches of the decalogue. And so it is in China, no doubt. Sir Rutherford Alcock tells the Indian Finance Committee that a moderate use of opium, so far from being injurious in China, is necessary. The climate is malarious, and opium is necessary to counteract the effect of it. It is rather a startling impeachment of a country nearly as large as Europe, to say that the inhabitants of it have to be treated as habitual invalids and dosed with opium all their lives. We are to suppose that this most populous of all lands would have been depopulated if it had not been for the opium supplied by the East India Company and H.M.'s Indian Government. But it is only in this century that the opium traffic has been developed, and the mystery is how the 300 or 400 millions of China existed before. The testimony of Sir Rutherford Alcock is marvellously different from that of many emiment physicians who have made the subject a special study in China. Sir Rutherford pleads for a moderate use of the drug; but it is well known that they who habitually use it are constantly obliged to increase the amount taken.

In his "Occasional Notes" Mr. Blodget, of the American Board in North China, mentions the following incidents:—

"Last Saturday I asked a man upon the street, 'Do you believe in the idols?' His reply was characteristic of the Chinese state of mind, in regard to idolatry: 'One cannot wholly disbelieve, nor yet can he *truly* believe in them.' Not 'can *not* believe,' but also not 'can *truly* believe.' Are men in Christian lands in danger of any such faith, or want of faith, in regard to the gospel of Christ?

"There is a landholder residing in the country, seven miles from our north chapel, who has cured himself of the vice of opium-taking by pills sold in our chapel, under the direction of Mr. Holcombe, and who now feels interested in Christianity. Sabbath before the last he was having his horse harnessed to come to church. His wife and mother discovered it, and by their importunity prevailed with him so that he stayed away. May God hasten the day when such men will come bringing their wives, and children, and parents with them.

"Since the selling of pills for the cure of opium-taking commenced, at the place mentioned above, that is, during the last five months, six individuals are reported as having been cured of this vice. These are all heathen. Two or three of them are now interested in Christian doctrine."

Sandwich Islands.

DEPARTURE OF "MORNING STAR" FOR MICRONESIA.

"'Tis brave to see the gallant ship,
With snowy pinions fly
Across the ocean like a bird
Beneath a pleasant sky;
Yet braver sight I deem it is,
And goodlier, when a ship,
With Mercy's heralds, doth her wing
In yonder waters dip,
A burden bearing richer far
Than gold or cunning gem;
Yea, wafting tidings of the star
That shines from Bethlehem."—TAPPAN.

THE new *Morning Star* sailed from Honolulu on the 22nd July on her first voyage to Micronesia. Her departure called together a large concourse of foreigners and Hawaiians. She was freighted with the richest cargo which ever left our port. There were old and veteran missionaries returning to their former fields of labour, and new missionaries going forth for the

first time, full of hope and buoyant with fond anticipations of success. The former class included the Rev. B. G. Snow and wife, the Rev. A. A. Sturges, Mrs. Doane, and the Rev. H. Bingham and wife; while in the latter class were the Rev. Mr. Whitney and wife, with two Hawaiian assistants and their wives. In all twelve, whose errand is

"To succour wasted regions, and replace
The smile of joy and hope in Sorrow's face."

The following religious exercises were held on the quarter-deck:—Prayer was offered in English by the Rev. Dr. Stone, of San Francisco, and in Hawaiian by the Rev. B. G. Parker; an original hymn was sung, translated from the Hawaiian, and composed by the Rev. Mr. Lyons, of Waimeu, on Hawaii. By the way, the Rev. Mr. Lyons, in his old age, is doing a noble work for the Hawaiian Zion, in writing and translating hymns for the Hawaiian churches. He has composed several hundred. Numbers flow as readily from his pen as from that of Dr. Watts. He has been styled the Hawaiian Watts. The following is a portion of the hymn:—

"Ye winds and gales and billows
Bear on the *Morning Star*
To Ebon and Bonepe,
To islands still at war.
The Lord of Hosts go with you,
Preserve the Gospel ship;
Guard, guide her o'er the ocean,
His servants safely keep."

The day before the sailing of the vessel, most opportunely, there was an arrival from Sydney, which brought letters from Micronesia, announcing the most cheering intelligence respecting the progress of the missionary work in that part of the Pacific Isles. The old King of Apaiang had died; but his son, as successor, had come out boldly on the side of the mission. The number of readers was rapidly increasing, and there was a loud call for more books. Fortunately, the *Morning Star* goes freighted with a large supply of books for the schools on all the islands. It is a noteworthy fact that the missionaries have been obliged to reduce four distinct languages to a written form, and to prepare books and translations in all. The Rev. Mr. and Mrs. Bingham alone can prepare books in the language of the Gilbert Islanders, the Rev. Mr. and Mrs. Snow in the Kusaien dialect, the Rev. Messrs. Sturges and Doane in the Bonepean, and Mr. Snow in *that of the* Marshall Islanders. It needs but a glance at their field of labour to convince the observer that these missionaries occupy no sinecures. They have been called to a great work, and most admirably are they fitted for that work.

Considering how much has been done, it is difficult to realise the fact that all this has been accomplished in the short space of nineteen years. The schooner *Caroline* sailed with the pioneer missionaries for Micronesia in 1852, 15th July; hence the recent departure of the *Morning Star* might almost be regarded as marking the nineteenth anniversary of that mission. It is a little singular that Messrs. Snow and Sturges, with their wives, were among the original missionaries; but now they go forth again, yet under far different auspices. Now they go to islands evangelised and churches organised.

As the results of the missionary work in Micronesia, according to their last report, it appears that 668 have been gathered into churches, several thousand readers have been taught, and a vast amount of literary work has been executed. In summing up the good accomplished, it should be taken in the account that the natives on the Marshall Islands and Strong's Island were notoriously addicted to cutting off ships and murdering their crews. More has been saved to commerce than that mission has cost from the beginning. The Rev. Dr. Anderson, in his new book on the "Sandwich Island Mission," states that the total cost of the Micronesia Mission, from 1852 to 1869, would not exceed 150,000 dollars. This is a paltry sum in view of the noble work accomplished in behalf of missions and for Christ. The mission has accomplished what ships of war could not have accomplished in the way of teaching those islanders to refrain from their piratical practices. When the Rev. Dr. Pierson first visited the Marshall Islands, on board the whale-ship *Belle*, Captain Handy, he gathered the chiefs together, and made them enter into a solemn compact that they would refrain from "cutting off" ships, and would carefully protect the lives of missionaries, if sent among them. So far as I am aware, this treaty has been as sacredly observed as that between William Penn and the Indians. It is now as safe for vessels to cruise among all islands where missionaries are located as among the islands of the Caribbean Sea.—*New York Independent.*

United States.

MISSIONARY EMIGRANTS TO LIBERIA.

More than two thousand freedmen have recently applied to the American Colonisation Society for aid to reach the Republic of Liberia, nobly forwarded by American philanthropists on the west coast of Africa. The twenty-fourth anniversary of the Declaration of Independence by the people of Liberia, in 1847, was celebrated on the twenty-sixth of July. Five Presidents—Roberts, Benson, Warner, Payne, and Roye—have held office, and all of them have been eminent men intellectually, and without an exception they have been members of Christian churches. Three have been Methodists, one a Presbyterian, and one an Episcopalian. "This little free republic may, for aught we know," wrote the excellent Archibald Alexander, "be the germ of a great and flourishing empire. The same benignant Providence which watched over this rising country, and raised it to its present eminence among the nations of the earth, has also smiled on the infant Republic of Liberia. The indications of Divine favour towards this colony have been most marked, and some of them truly extraordinary. No such work was ever before accomplished by means so inadequate." A few years ago there was a lack of immigrants and a large surplus of money. Now there are thousands of voluntary applicants but a great deficiency of money. The moderate sum of one hundred thousand dollars per annum would accomplish incalculable good in building up a Christian nation in Africa.

THE COLPORTEURS IN THE SOUTHERN STATES.

Only the briefest mention can be made in the *Messenger* of the labours of the hundreds of the Society's colporteurs. Twelve colporteurs laboured in West Virginia during the past quarter. Several of these report hundreds of families upon their respective fields who seldom, if ever, hear a sermon preached. One finds neighbourhoods without preaching or Sabbath-school, and having no church building nearer than fifteen or twenty miles. Another visiting a distiller's home, pressing the truth upon him and presenting tracts, rejoices in meeting him on a subsequent visit, as an earnest worker in the church of God. Another finding no church members in a destitute neighbourhood, organises a Sabbath-school with the best teachers available, but all unconverted. The teachers were the first to profess faith in Jesus. Another says, "Every few days I hear some one say that some little book published by the American Tract Society led him or her to Christ."

In Virginia, the Carolinas, and Georgia, nearly 12,000 Christian family visits were made during the quarter.

One colporteur in Virginia has organised ten Sabbath-schools in places heretofore destitute, with an average attendance of over sixty for each school.

A colporteur in North Carolina organised four, reinstated three, and aided two, making nine Sabbath-schools organised or aided. He has learned of eighty-four conversions on his field during the quarter, of which sixty were from the mission Sabbath-schools; and has conversed with fifteen persons who attribute their conversion to the reading of books published by the Society.

Another in South Carolina has organised and aided five schools, and aided six others, and appeals for 100 dollars' worth of books, with which, if they can be obtained, he hopes to be able to organise six or eight new schools. From one of the schools aided now, but organised by the colporteur a year ago, twenty-five have been brought into the church.

Another in Georgia, labouring chiefly among the coloured people, reports them as determined that their children shall learn to read the Scriptures. Within a recent period four churches have been organised, and two others are about to be organised, mainly the result of his labours. In one of these the congregation numbers five hundred, and the Sabbath-school one hundred.—*American Messenger.*

A TEXAS DESPERADO BECOMES A METHODIST PREACHER.

About twenty-five years ago a faithful labourer in Texas met a waggoner on the road, and offered him "Doddridge's Rise and Progress." The waggoner replied, "My friend, I will be candid with you. I never read anything of that kind. I don't want you to throw your book away;" but he at length accepted the book for his wife.

Four years after, this book-distributor was accosted by a waggoner, "Do you recollect me?" "I do not." "Don't you remember giving the Rise and Progress to a man four years ago?" "I do." "*I am that man.* I have wanted ever since to see you. I was then an exceedingly wicked man, a terror to my neighbourhood. I am *now a Methodist preacher.*"

That man is still a faithful minister of the Gospel, influential in his community, and re-

spected by all. May he yet live many years to do good in Texas.

NUMERICAL VIEW OF THE CHRISTIAN CHURCH.

The following statistics of the Church in the United States are the latest that have come to hand. Most of them extend to, or include, 1870. A few of the denominations are not reported.

Methodists: The Methodist Episcopal Church reports 21,234 preachers, travelling and local, and 1,367,134 members, of which 194,035 are probationers. Increase for 1870, ministers, 2,064; members, 68,196. Methodist Episcopal Church, South, preachers, travelling and local, 7,586; members, 571,241. Increase for 1869, preachers, 499; members, 26,172. African Methodist Episcopal Church, preachers, travelling and local, 4,000; members, 375,000. Methodist Episcopal Zion Church, preachers, 1,811; members, 172,000. Evangelical (Methodist) Association, preachers, 842; members, 57,226. Methodist Protestant Church, preachers, 423; members, 72,000. The Methodist Church, preachers, 1,068; members, 49,000. The Wesleyan Methodist Church, preachers, 250; members, 20,000. Free Methodist Church, preachers, 129; members, 5,766. The Primitive Methodist Church, preachers, 20; members, 2,000. Total preachers, 35,735; members, 2,691,397. Such is the numerical strength of Methodism in the United States. The statistics of Methodism in Canada are not included. (See *Methodist Almanac* for 1871.)

Baptists: The Baptist Church in the United States contains 18,605 churches, 9,553 ministers, and 1,563,630 members. They are as widely separated between North and South as are the Methodist Episcopal Church, and the Methodist Episcopal Church, South. (See *Baptist Year-Book* for 1870.)

Presbyterians: The Presbyterian Church, including the Old and New School churches, united in May, 1870, report 4,526 churches, 4,238 ministers, and 446,561 members. The Southern Presbyterian Church numbers 469 churches, 840 ministers, and 82,014 members. Total, churches, 5,955; ministers, 5,078; members, 528,575.

Lutherans: The Lutheran Church contains 1,792 ministers, and 350,088 members.

Congregationalists: The Congregational Church numbers 3,070 ministers, and 296,674 members.

Episcopalians: The Protestant Episcopal Church contains 2,762 ministers, and 200,000 members.

United Brethren: This Church reports 1,651 preachers, and 108,122 members.

Reformed Church: The report of this Church gives the denomination 464 churches; 493 ministers, and 61,444 members.

Freewill Baptists: The Freewill Baptist Church reports 1,161 ministers, and 61,244 members.

Reformed Protestants: This Church consists of 469 licentiates, and 59,508 members.

Moravians: The report of this Church gives it 66 ministers, and 6,656 communicants.

Miscellaneous: The Universalists, according to the latest returns, have 588 ministers, and 792 churches. The Unitarians, 383 ministers, and 315 societies.

We have not been able to obtain the statistics of a few of the denominations. This we regret, as we should have been pleased to have noticed them with the above. It is a matter of rejoicing that the Christian Church in the United States has enjoyed a year of unparalleled prosperity. Old issues are forgotten, and they are working together with more harmony and love. While union in organisation and usage is not expected, though we think this may be done among those bearing the same name, yet there may be union in spirit, fellowship, aim, and object. All Christians should be one in Christ.—*New York Methodist.*

South America.

CONVERSION OF DON SANTIAGO—AN INCIDENT OF SOUTH-AMERICAN LIFE.

I SPENT a day, galloping league after league, in visiting the remote hamlets of the English-speaking settlers of the pampas. The riding was hard, but the air was bracing and exhilarating. I could not but think as we reined up in front of some *rancho*—Don Guillermo, Don Santiago, and myself—that we were literally, in this instance, the cavalry of the Church. Our day's work was finished when we arrived at the house of Don Santiago, where we enjoyed at supper the luxuries of milk and butter, so unusual and unexpected in the country. Here he related to me the story of his conversion.

In his boyhood, he had attended the Sabbath-school of the American Church in Buenos Ayres, but on leaving it, and as he grew up to manhood, had become an open and hardened sinner. Profane and intemperate, he was rapidly advancing towards the state of a confirmed drunkard. One dark, rainy night, he and some congenial friends were holding a revel when their liquor became exhausted. The nearest *pulperia* (grog-shop) was

at some distance, and in the dark it was almost impossible to find the way through the open plains. He determined, however, to replenish their stock at all hazards, and, tying a bottle to his waist, mounted his horse. He succeeded in reaching the *pulperia* and obtaining the drink, and set out for the rendezvous of his friends. Missing one of his guide-marks, he was soon lost in the darkness. The rain fell in torrents, and he wandered, hour after hour, wet to the skin, peering into the darkness in search of the friendly light around which he had left his comrades. At last, he found himself on the edge of what appeared to him to be a great sea. Tired and cold, he dismounted and crept under his faithful horse for shelter. It seemed as if he had gone leagues from the region of his home, into some strange land, and had come upon some unexplored sea of which he had never heard.

"There," said he, "seated on the ground, soaked with the rain, the pampero wind piercing to my bones, I reflected upon my past life. I thought of the happy hours I had spent in Sunday-school. I thought of my teacher—of my pastor—my father—my mother—of God and heaven. The sinfulness of my life stood before me, and I determined, as I sat there with the bottle of rum in one hand and my horse's bridle in the other, that I would never drink again. I promised God in the most sacred manner that I would henceforth lead a Christian life, and trust in Him for forgiveness."

In such thoughts he passed the whole of that memorable night. Morning dawned and found him close to a little pond near his own house which the rain and his imagination had swollen to a great flood. But that night was an era in the history of his life. It was the date of his consecration and conversion to the Saviour. Don Santiago was ever afterwards a staunch teetotaler as well as an active Christian.—*New York Methodist.*

LITERATURE.

We have an admirable little missionary book, referred to elsewhere, in which the claims of China * are set forth. Dr. Williamson, the writer, gives a most interesting view of the country, its products, &c., and of its people. The following statement shows the important position occupied by the Chinese :—

"Further, the Chinese are the hope of the East. Every one who has travelled in these distant regions knows how vast the territories, both continental and insular, which yet remain in a state of nature, the home of wild beasts. Immense tracts—in fact, by far the greater part of Cambodia, Siam, Burmah, North-eastern India, Sumatra, Java, Borneo, Timor, and the multitudes of islands of the East Indian and Malayan Archipelago, literally millions of square acres, as much as the whole area of Europe—yet remain covered with jungle. The natives obtain their food too easily, and so are a lazy and hopeless people. Europeans fall before the insalubrity of these climates. The Chinese alone have proved themselves able to maintain vigorous physical life in these unwholesome regions. And they are entering these places by the thousand. In Java there are at least 150,000, at Singapore 80,000, in the other places proportionate numbers. They are multiplying rapidly; and the probability is, that they will supersede the natives, who will either fall before them or be incorporated with them, and so they are sure to be soon the ruling spirits in all these localities."

He describes the commercial spirit of the Chinese :—

"Further, the Chinese are *par excellence* a commercial people. They have a perfect joy in trade; they have a keen relish for commercial enterprise, and are ready for all reasonable risks. They have proved themselves so in past times, and they are the same still. Within these few years they commenced to charter foreign sailing vessels, now they are chartering and purchasing steamers. A few weeks ago telegraphic communication was opened between Shanghai and Europe: the very first day the Chinese availed themselves of it, and have used it increasingly since. All over the country they use carrier-pigeons for commercial purposes;

* *The Claims of China on Christian Men.* By the Rev. Alexander Williamson, LL.D. Edinburgh: Oliphant & Co.

and so there is no doubt whatever that, whenever their Government shall grant permission, native capitalists will introduce the telegraph in all directions. And when once it is established in one locality—say Han-kow—competition will compel them to demand its erection in other places; so that the question in a few years will be, How can we get the wire quick enough? It will be the same with railways. Engineers have shown how admirably adapted China is for great trunk and branch lines being laid at comparatively little expense. Once commenced, the people will immediately see the advantages of such means of communication; and so I am convinced rails will be laid down with a rapidity which will astonish every one. The application of machinery to mining will follow, manufactories will ultimately be erected, and business in all its branches will be pursued with a keenness and intelligence which will task in competition the energies of foreign countries.

"But we need not wait on railways. The water communication of China is most remarkable—unsurpassed by any country in the world. They have the two great rivers, one in the centre, and the other in the north; another most important river in the south and west; and besides these we have innumerable lesser streams flowing into them, lakes of all sizes, and artificial canals of greater or lesser extent, forming a perfect network of waterways in the centre, south, and west of China. Merchants know that there is no means of transport so cheap as water-carriage; so that, independently of railways, the extraordinary means for the economical conveyance of goods which China possesses, and the fact that these waterways pass through the most fertile and productive regions, and impinge upon almost all the great coalfields and metalliferous districts, are most significant signs of the future of China. Meanwhile they would buy all sorts of goods from us, if the way were open. They have keen appreciation of whatever is good or useful, or beautiful and cheap. They delight in profuse expenditure, when occasion calls for it—witness their marriage processions, feasts, equipages, funerals, furniture, dress, and ornaments; so that we may reasonably anticipate that there will be not only increased demand for shirtings and woollens as at present, but for glass-ware, ironmongery, jewellery, and ornamental and fancy articles of all descriptions; for which goods China, when once fairly opened, will be beyond all question the largest market in the world."

Of the influence of missionaries in the interior he says:—

"The missionaries are the only men who make it their object to dispel this ignorance; and they alone can do it efficiently; for many of the atrocious reports, horrible stories, and obscene narratives in circulation, are utterly beyond the power of books, or even imperial proclamations, and can only be lived down by the pure lives of educated men. I maintain, therefore, that the more Protestant missionaries penetrate the country and mingle with the people, the more easily will the country be opened up, and the better it will be, for commerce and intercourse of all kinds. Protestant missionaries are lights radiating knowledge of all kinds. Why seek to extinguish them? Journeying through the country in European clothes, they are living volumes on ethnology adapted to the capacities of the lowest of the people, spreading wondrous light in the midst of an ignorance prejudicial to the interests of the whole world as well as themselves. Why hamper them or circumscribe their labours? They alone, as a class, represent Western literature and science. Are the English people content to stand before the Chinese in all the nakedness of mere traders? They alone seek as their chief end the welfare of the natives. Are Christian men and nations willing that they should be known in China as 'intent exclusively on gain or plunder'?"

*The Bridge of History over the Gulf of Time** is a kind of book very much wanted. It deals, in a popular way, with certain leading objections to the evidences of Christianity. It gives much information ready to hand which would be valuable to young men and others exposed to frequent taunts of scepticism. It affords also many suggestions and hints of value. The more the subject is examined, the more will it be seen that reason is all on the side of the facts on which Christianity is based.

Mr. Donald Fraser's *Synoptical Lectures*† give a rapid survey of a number of books of the Old Testament. There is no great depth of thought or investigation, but generally they are written with an interest and vivacity fitted to attract those who have not been themselves great students of the Bible.

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* *The Bridge of History over the Gulf of Time.* By Thomas Cooper. London: Hodder & Stoughton.

† *Synoptical Lectures on the Books of Holy Scripture. First Series: Genesis—Song of Songs.* By the Rev. Donald Fraser, M.A. Nisbet & Co.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

NOTES OF THE MONTH.

THERE have been meetings of the various ngresses during the month, which are held ually at this time of the year. The Church ngress at Nottingham was characterised by en discussion, and by greater hostility of dif- ent Church sections than the previous Con- esses. The Social Science Congress discussed ny questions of interest. The Education ague has also had its annual meeting, at which was resolved to agitate for the amendment of rious sections of Mr. Forster's Act.

One of the most important events reported m the Continent is an Assembly of sixty-one egates of the Protestant Church in Switzerland form an Association to oppose the attacks the Rationalistic School. That school goes ther in Switzerland than in any other country. e new Association resolved to adopt active asures for resisting the influence of infidel ching in the different parishes; and to send spel preachers to those who were deprived of spel preaching. We heartily wish this Society ry success.

Dr. Clark, of the American Mission at Antioch, er describing Turkey as a country in ruins en compared with its state in former ages, ıs notes the signs of recent recovery:—"There progress even in Turkey. Sixteen hundred les of railway begun and under contract; egraphic communication between the principal ns; postal arrangements for the conveyance money as well as letters, established within a years between many places; the streets and ıses numbered in the cities; police regulations securing protection to life and property as never before; the suppression of robber hordes, which had infested different sections; and the beginning of a newspaper press; these are indications of a new life. The public mind in the great centres is becoming awake to what is going on in the outside world. The war in our country, by its derangement of commerce, led to much inquiry, and the later conflicts in Europe have excited a lively interest in many minds. And not the least significant matter is the change of sentiment in reference to France and French influence. Already is it said by native merchants, that their children must learn English or German instead of French; and the power of Romanism, upheld so long by French consuls, is sensibly weakened. And yet more, Protestantism is quietly doing its work of enlightenment, directly in thousands of minds, and indirectly in thousands more, by contact, the new interest awakened in education, and the new mechanic arts introduced at almost every station. The sewing-machine is a civiliser, as well as the school-book and the Bible."

The *Friend of India* notices Reports issued from the Records of the Government of the North-west Provinces on the subject of infanticide. One magistrate, as quoted, writes:—"I regret that I cannot think the crime obsolete or even diminished. It is practised with greater secrecy perhaps, but it is certainly most extensively practised. . . . The Soorujbunses of the Bharat Dwaj clan are the highest caste of Rajpoots in the district, and are the most addicted to infanticide. They are very numerous, and live mainly in

Pergunnah Amorha. They have two great divisions, entitled Baboos and Koours. The former is of higher rank, and is subdivided into sixteen families, inhabiting fifty villages; and the latter is subdivided into four families, inhabiting sixty-six villages. The Rajah of Amorha was the head of the tribe. Of these villages, ninety-nine were visited, and no less than eighty-six found suspicious. The Baboos of Bhudawar Kalan live in ten villages, in seven of which I found 104 boys and one girl, who, luckily for herself, was born and bred at the house of her mother's family, and who has not been permitted to come to her father's house. Their other villages are said to contain two girls. They admit that for ten years there has been but one girl married in all those villages." He proceeds to describe various investigations ending in similar results.

Persecution has begun actively in Japan. One of the teachers connected with the missionaries has been arrested. He and his wife were seized at midnight, and cast into prison. They were afterwards dragged to the capital, and tried for having a New Testament in their possession. He has since disappeared, and no redress can be obtained. The Protestant missionaries in Japan think that the time has come for the Christian Governments with which Japan is in treaty relations to remonstrate vigorously and earnestly against the persecutions of Christians. One of their number, the Rev. David Thompson, has been commissioned to visit Europe and America, to confer with leading men and officers of the various Governments, and secure their united action on the subject. What the missionaries unitedly and earnestly ask, is that the Christian Governments shall instruct their respective ministers and representatives in Japan to protest against such persecutions as inhuman and unworthy of a nation that is trying to take on the arts and comforts of modern civilisation. The missionaries think that the united and earnest remonstrance of the foreign ambassadors would be heeded, and would ere long secure complete religious freedom.

The *Harmony* has returned from Greenland and Labrador. This is the 102nd voyage that has been made by it and its predecessors. The last winter had been unexceptionally mild. A most extraordinary account is given of the discovery of a sailor and his joyous reception. He had bivouacked for 200 days on a glacier, and at last reached the desolate sea-coast of Friedrichstal. He was taken all care of, and restored to health.

The *Unita Cattolica* is responsible for the statement that "at the beginning of the year 1850 the Jesuit body throughout the world was only a little in excess of 4,000. Ten years afterwards they had increased to nearly 7,000, and in the following decade of years nearly 2,000 more were added to their number; and at the time of the last returns the members of the Society of Jesus are given as 8,837: out of these there are 2,551 lay coadjutors, 2,417 students, and 3,869 priests."

THE MUNICH CONGRESS.

THE following full and admirable digest of the proceedings of the Munich Congress we translate from the most intelligent correspondence of the *Kölnische Zeitung*. The letters are written, it will be seen, by one in full sympathy with the "Old Catholic" movement:—

Munich, 23rd September.

Yesterday morning, a little after half-past ten the Deliberative Assembly of the Catholic Congress was formally opened by Ober-staatsanwalt von Wolff, President of the Munich Committee of Action, at whose motion the bureau was constituted as follows:—Von Schulte (Prague), *Honorary President*; Geheimrrath Windscheid (Heidelberg) and Nationalrath Keller (Aaran), Vice-Presidents; Professor Schwicker (Ofen), Stumpff (Coblentz), and Appelrath Von Wulfen (Passau), Secretary.

The subject of discussion was the programme drawn up by the Committee of Redaction. Professors Huber (Munich) and Reinckens (Breslau) undertook to report proceedings. Reichsrath Von Döllinger, who was most cordially welcomed by the Assembly, spoke on behalf of the Church of Utrecht. On the motion of the President it was resolved to have no general debate; and the Assembly entered at once into the several clauses of the programme. The first clause was

carried without a debate; on the second the parochial minister Anton (Vienna) spoke. The resolution of the Committee was agreed to. On the third clause a very lively discussion arose, in which part was taken by Professor Michelis (Braunsberg), Professor Ossinin (Petersburg), the Minister Anton, the religious teacher Nittel (Warnsdorf), Professor Stumpff, Professor Bauer, Reichsrath Von Döllinger, Nationalrath Keller, De Liaño (Spain), Geheimrrath Windscheid, Professor Schwicker, and the Professors charged with the report. Eventually Clause 3 was adopted, with the amendments of Stumpff, Michelis, Schwicker, Moy, and Von Schulte, in the following form :—

"We aim at effecting, by the help of theological and canonical science, a reform in the Church that may remove actual abuses and corruptions according to the spirit of the early Church, and, above all, may satisfy the legitimate desires of the Catholic people for a regular constitutional participation in the business of the Church, so that the views and needs of the various nationalities may be considered without detriment to Catholic unity of doctrine. We declare that the Church of Utrecht suffers under an unfounded charge of Jansenism, and that we are separated from it by no doctrinal differences. We hope for a reconciliation with the Oriental-Greek and the Russian Churches, whose separation took place without any peremptory necessity, and is grounded on no irreconcileable dogmatic differences. We anticipate, in contemplation of this reform, and under the guidance of science and of progressive Christian culture, to come gradually to an understanding with the Protestant Episcopal Churches."

On Clause 4 observations were made by Professor Maassen (Vienna), Minister Tangermann (Bonn), religious teacher Wollmann (Braunsberg), Professor Michelis, Minister Anton, and Nationalrath Keller.

The subject was then adjourned at one p.m. At about half-past three p.m. the second deliberative session commenced. President Schulte communicated to the Assembly a congratulatory telegram from the Culture Reform Association of Ofen-Pesth; the discussion of Clause 4 was then proceeded with. Among the speakers were Professor Cornelius, of this capital, Thomas Braun (secular priest), of Passau, and Kreutzer (medicinsrath), of Durlach. Stumpff spoke decidedly against the proposition that the State ought to undertake the maintenance of the clergy arguing that this might be detrimental to the freedom of the Church. Reichsrath Dr. Von Döllinger supported the same view energetically, and considered an appeal for direct State intervention as highly perilous. It might possibly, he represented, happen that, in some one State, the feudal clerical party should attain to the government, and how disastrous would then be the effects of this arrangement. Clause 4 was finally carried, with a modification based on those proposed by Maassen and Reinckens, viz. in the following form:—"We hold the cultivation of science indispensable for the formation of the Catholic clergy. We hold the artificial exclusion of the clergy (as in seminaries for boys, and in the higher schools managed according to episcopal predilections) from that intellectual culture of the age which has so powerfully influenced popular culture, to be dangerous and utterly ill-calculated for the training and production of a moral, pious, scientifically-enlightened and patriotically-minded clergy. We desire, for what is styled the lower clergy, a dignified position which shall be protected against every caprice of the hierarchy. We reject that arbitrary principle of *amovibility ad nutum* for the clergy engaged in the cure of souls, which has been introduced by French law, and which it has lately been attempted to render more general."

Clause 5 was agreed to without alteration. In Clause 6 a slight modification alone was proposed and carried, the words "that it [the order of the Jesuits] teaches and practises a false and corrupting morality," being replaced by "that it teaches and gives currency to," &c.

Clause 7 was agreed to without debate. And thus was the whole programme unanimously adopted, which is in a measure the Confession of Faith of the Old Catholics.

The next discussion was on propositions relating to the formation of parishes, the fostering of an apostolical activity, the establishment of societies for the support of the Catholic Reform movement, and, in short, to the material sustentation of the cause through meetings of the section of believers. Among the speakers on these points were Messrs. De Liaño, Kaminski (Silesia), Anton, Streng, Rensch (assessor, Wiesbaden), Erlenwein (from the Palatinate), Scheffer (consulting barrister, of Crefeld), Freihen Von Hauffenberg, Medicinsrath Kreutzer (of Durlach), President Von Schulte, Professor Michelis, and lastly, Damm (a notary from Pforzheim), who communicated a cordial address from his native place, and announced that he had a sum in

cash to deliver, in the name of the Association there, to the Munich Committee for the furtherance of the movement. President Von Schulte, with the object of simplifying further proceedings, moved to refer the above motions severally to a committee for further consideration and revision. To this the Assembly agreed unanimously. On the motion of Staatsanwalt Streng, three Bavarian deputies were entrusted with the examination of the provisional statutes of the Landverein of the Catholic Reform movement.

The above is the substance of the authentic reports of the session, which were circulated this morning. The debates which preceded the several amendments, and the acceptance of the programme as it has been described, were as lively and exciting as they were amicable. To give particulars is, however, impossible, inasmuch as the reporters admitted had to promise that they would give publicity to nothing but the officially revised minutes. The main point in the alterations of the original programme was the addition that the reform of the Church must take place by the constitutional and regular co-operation of the people, and, next to that, the erasure of the passage about the participation of the civil power in the introduction of a better education for the clergy. The latter alteration, as has been officially remarked, is due to the intervention of Prebendary Von Döllinger, who by his conduct in the matter put all his associates under a great obligation to him. The Ultramontane and Democratic parties, who detest all national strivings, would have found in this passage an excuse for police intervention and State-Churchism. Altogether the theological guidance which the Assembly received was masterly, but this is more than could be said of its external regulations or of the official reports in particular. We may add, that a proposition for a division of the Old Catholic parishes and communicants into provinces was proposed from an influential quarter, and encountered no resistance. This scheme will of course have to pass through several distinct phases before it is carried into execution.

23rd September, evening.

After the termination of the first public meeting of the Old Catholic Congress, the following protocol has just been published relative to the private session of this morning: —"In the meeting this morning of the Old Catholic Congress, the question of organisation *was again subjected* to a scrutinising deliberation. The motions brought forward by Professor Von Schulte were agreed to after a very lively debate.' "Considering that the Munich programme has already guaranteed our right (owing to present circumstances) to procure for ourselves (despite the rules and institutions suited to normal times) the benefits of ecclesiastical rites of all kinds through priests now subjected to censures for their religious constancy—considering that the relinquishment of normal districts, &c., and the resumption of the Apostolic missionary condition is justifiable to the conscience—that the necessity of entering upon this course of priestly activity practically depends in part upon local relations, and in part upon individual needs—that, before any new legislation takes place, a considerable time may intervene, in which faithful Catholics will be unable to dispense with the legal celebration of Church rites—the Catholic Congress resolves, (1) That in all places where the need may arise, and the persons are at hand, a regular cure of souls is to be instituted (as to where there is a case in point, the local committees must alone be judges); (2) We have a right to get the State to recognise, wheresoever and so far as Church functions are concerned, the conditions of civic rights, that our priests are duly qualified to perform the same; (3) Steps shall be taken, wherever it is possible, to obtain this recognition; (4) Each individual in our necessitous condition is justified in conscience in applying to foreign bishops for the benefits of episcopal functions; and we shall be justified when the right moment arrives, in taking measures for the establishment of a regular episcopal jurisdiction." Here a further report follows.

The consequent debate was a very lively one. Dr. Von Döllinger himself rose to deliver a long and brilliant discourse; and Professor Reinckens (Breslau) took a high place among the speakers.

Munich, 24th September.

After the private meetings of which I gave an account yesterday, I have now to speak of our first public meeting, which took place on that day at three p.m.

It was already early when the wide rooms of the Glass Palace were filled almost up to the very corners. The people assembled belonged almost exclusively to the cultivated classes. Among the seats of the delegates our eye was attracted, long before the commencement of the proceedings, by the stately figure of the Leipzig archimandrite, Demetrikopoulos, in his picturesque Oriental vestments. At three o'clock the meeting was

opened by Ober-staatsanwalt Von Wolff. He saluted the Assembly, in whose numbers he saw a trustworthy proof of the genuine national character of the Old Catholic movement: he then informed us of the compositions of the bureau (which had already been published in all quarters); and he introduced Professor Von Schulte, of Prague, as the Honorary President of the entire Congress.

Professor Von Schulte then proceeded to occupy the tribune; he expounded the importance of the Old Catholic movement, and defended it incidentally against the imputation of being an encroachment on ecclesiastical authority.

Professor Hirlier drew attention to the combination of political and national with ecclesiastical and religious elements in the Old Catholic movement. The former element consisted herein, that the old internal enemies of the German people, now beaten on the political field, had sheltered themselves behind a merely fictitious interest, and thence continued their attacks upon modern legislation. It was a perception of this connection between the internal and external, between the religious and political contest, which made Field-marshal Count Moltke, as a military thinker, a partisan of a similar reform movement in the Evangelical Protestant Church. He had perceived that it was alone a conscientiousness based upon religion which inspired the German soldier with his death-despising courage. All confessions of the Christian Church were pervaded by one tendency towards a religious regeneration. It was felt everywhere that Christianity was threatened at its root, and in Christianity the source of morality, which had brought into the world the principle of humanity, and of the worth of the individual and the family, that true foundation of the prosperity of States. The Christian Church was the bond of nations in the time of popular animosities; but that Church was threatened by two powers—Materialism and Jesuitism, which were both, in their inmost essence, antagonistic to culture. The former sought to settle that social question, which could only be resolved through moral and religious agencies, by means of rude violence (though it had only thus led us to the flames of Paris); the latter cast the blame on the frightful irreligiousness of the lower classes when it had itself stripped religion of all spiritual and ideal import, and thus made it revolting to the people. But Jesuitism had reached its acme in the proclamation of the dogma of Infallibility. This was no mere dogma, but a principle, namely, that of unlimited spiritual absolutism, the death of the soul, thought, and conscience. It was an old characteristic of the German people to take nothing for granted without proof, and on this they would no doubt take their stand even in regard to Infallibility. The co-operation of the people and their participation in the contests of science with dogma was a necessity. If the movement were to suffer shipwreck through the indifference of the people, then indeed would the children be punished for their fathers. (Bravo.)

Professor Von Windscheid, from Heidelberg, brought to the Assembly the salutation of the German people. He said Germany had been always the privileged abode of spiritual freedom, and that therefore the present struggle was an essentially German one. The dogma of Infallibility was an invitation to the German Catholics to put off their intellectual armour. The Old Catholic movement was directed against this urgency. The new doctrine would spiritually cripple a great part of the German nation, or reduce it to moral and religious indifference; but his hearers must keep hold of what they possessed, and defend their lately-acquired greatness with the same weapons with which they had achieved it, namely, those of the mind. The present generation was responsible to history, but the good genius of Germany would stand by them in the contest which had been forced upon them.

The secular priest Anton brought the greetings of the Austrian Germans, or of all true Germans in Austria who had not yet capitulated to the encroaching anti-German spirit. He said the present struggle was one against Romanism, that hereditary foe of Germany which the Salic and Hohenstaufen lines had vainly opposed at the cost of their blood. Of sympathy with this spiritual contest no Government measure could deprive the Austrian Germans—they all built their hopes upon Germany—and in him this hope had been strengthened by the present occasion. Germany was now politically united, and he wished her joy of it; but higher than the political unity stood the spiritual, and between hearts no wall of partition could be set up. A great peril now menaced the German Austrians through the pressure of the Slavs, but they built their hopes upon Germany. (Bravo.)

Professor Schneicken, from Ofen, brought the greetings of the Hungarians. He said that people had always acknowledged a community of interests with the German, and had been constantly devoted

to spiritual freedom. Since the proclamation of Infallibility this had been the case more than ever; for this dogma had been invented from political motives, and the Hungarians were an eminently politic people. They did not stand upon the pinnacle of German science, but they prided themselves upon a practical turn of mind, and had therefore at once practically set up a resistance to the new dogma, and brought this to be something more than a mere negation. Six years ago there had been a movement in Hungary for Catholic autonomy; and the last Catholic congress had already witnessed laymen exercising an equal right of suffrage with the bishops and the inferior clergy. The thing contended for was the election of the clergy by the parishes, the administration of the Church property by the laity, and their participation in the management of juvenile education. That was the practical plan. (Bravo.)

Professor Munzinger presented the greetings of Switzerland. He praised Munich as the city of art, of a German tone of mind, and of the love of truth, and proceeded to notice the peculiar religious embarrassments of Switzerland, and especially the war of the Sonderbund, after the termination of which the expulsion of the Jesuits had been decided upon by an article of the new Federal Constitution. (Vehement applause.) The present Congress had, he said, proceeded in the same direction, had organised a resolute resistance of Rome, and had raised a demand for a national reform of the Church. Furthermore, the reconciliation of all the Christian communions was an elevated thought; and, in the late war, had not the German Catholics bled together with the Protestants, and, like them, wept and prayed for their loved ones in private? (Vehement applause.) The speaker concluded with a practical piece of advice to practical Switzerland, recommending moderation, constancy, and unanimity. (Applause.)

Van Tuyn (a priest from Holland) presented the greetings of the Church of Utrecht, and in a long and interesting speech gave an account of its affairs and the persecution it had sustained from Rome and the Jesuits. He lost himself, however, too much in details, and was consequently interrupted by the President, Professor Von Schulte, who reminded him how time was passing. He thereupon thanked the Congress in the name of this Church for the invitation it had received, which he regarded as proof *that it was not entirely* forgotten or despised. He concluded with an exhortation to a steadfastness in the contest, which he said could not fail to result in victory. (Applause.)

Father Hyacinthe, who looked a genuine French abbé, of handsome features and dignified bearing, was saluted with a storm of applause by the audience. He began by expressing the glad surprise with which he had heard French spoken in a thoroughly German assembly so shortly after the late terrible war. This war, he said, had been a deplorable transaction in every way—as a fraternal war between two nations which were made for mutual amity, as the occasion of the shedding of so much Christian blood, and as prejudicial in its results to the victor as well as to the vanquished. He himself was a Frenchman, and grieved for unhappy France; but Christianity was a higher thing than nationality, and the Christian Church something higher than Paris, Berlin, or Rome. It was a calumny of their enemies to say that the Old Catholic Government was something exclusively national and Germanic. No doubt it was mainly German, and the most lasting glory of the German people of this century would be to have produced the originator of this movement, the veteran Döllinger. But beyond this the movement was eminently Catholic, and not only Catholic, but liberal. As for what he himself contributed to the Congress, it was in one way little and in another much. He had brought no one but himself thither, but this was saying one immortal soul and Catholic conscience, and he had brought the information that the Old Catholic movement had numerous adherents in the two countries which claimed him, France and Italy. In the latter they extended even to the Vatican. As for France, however, it seemed now to have wholly fallen a prey either to Materialism or to Buddhism, to the demagogues of the Commune or to the Jesuitical *Civiltà Cattolica*. (Sensation and vehement applause.) But this was only in seeming. Bishops and cardinals had declared to him their inward repugnance to the new dogma and the new official Church-system. No doubt a severe trial was to be gone through, but victory would not fail them. He saw in the spirit, as Christ did, a plenteous harvest for which the labourers were few. But even of these more would come. (Vehement applause.)

Professor Von Schulte thanked the foreign speakers in the name of the Assembly, and submitted to it numerous congratulatory and sympathising telegrams from abroad, including one

from Bombay: he then proceeded, amid vehement acclamations, to mount the tribune. He announced that his theme would be the incompatibility of the old with the new doctrine. The present Old Catholics were treated as heretics, merely because they had believed on the 19th of July the same things as on the 18th. But the bishops had left their believing people in the lurch; the shepherds had become tormentors of their lambs. On the *dies nefastus Alliensis* of the old Romans, on the 18th of July, Pius IX. had declared that the decrees of the Pope were inalterable, because Christ had endowed Peter and his successors with infallibility. Such was the plain meaning of the proposition which had been drawn up by the prebendary Molitor, and officially accepted by the three German members of the Dogmatic Congregation. But if the Pope was infallible, then the Church could no longer be such; and accordingly the third chapter of the Syllabus contained the proposition that all souls belonged to the Pope. The bishops indeed said that this dogma had always existed, only they had not preached it to the people because they were not themselves quite accurately acquainted with it. (Great merriment.) But this was the first untruth of the bishops, the first step they had taken in the downward path. Never before had a proposition been elevated into a dogma without having been commonly believed long beforehand. The enemy instanced the Nicæan Council of A.D. 325, in which the divinity of Christ had been established, but that had long before, and from the very beginning, been universally received. But the early dogmas were different from those of the present day; for that alone used to be declared an article of faith which had been believed long before. But now, when Christianity had since centuries been internally desolated, and when all manner of farcical representations had been substituted for the pith of it, it had certainly become feasible to produce dogmas like any other article of commerce. (Vehement applause.) The bishops certainly declared that their antagonists misrepresented the thing, and that it was not the Pope, but his office of teacher that was declared infallible. But this was an untruth. The Pope himself had represented the dogma as treating *De personali Infallibilitate*. The bishops certainly strove to declare Infallibility to originate in the so-called *charisma*. But to say nothing of the doubtful correctness of these points, the bishops were not endowed with the Apostolic character. It had also been said that the Pope was only infallible in doctrine and morality. But where could the line of demarcation be drawn? The ambition of Gregory VII. had desolated Germany; Boniface VIII. had declared every creature not subject to the Pope to be reprobate, and had in this manner declared himself the lord of the world; numerous piles had been lighted, and all in the name of doctrine and morality. It was not without reason that the Bavarian clergy had pronounced the new dogma politically dangerous. No doubt the clerical mode of making things easy was to say "the Pope is only infallible when he speaks *ex cathedrâ*." But in this way the new dogma itself could be set aside any day, because it was not headed with the words *ex cathedrâ*. (Great merriment.) If the Pope would one day revoke *ex cathedrâ* whatever had been taught (that was politically dangerous) by the ancient Popes, then would he (the speaker) acknowledge himself satisfied as to the political perilousness of the new dogma. "Faith and morality" constituted, however, an extensive province; and the Pope might hereafter, *ex cathedrâ*, alter all civil laws, and lay down rules for all secular relations, just as he had already once officially declared the Austrian constitution a *lex abominabilis*. The Pope was now the absolute master of the world. Since centuries Catholic mankind had sighed after a reformation, since centuries it had waited patiently for one; but now every encouraging hope was removed, for henceforth Rome was to be omnipotent, and the ancient abuses were to be invested with the character of dogmas. The Catholic Church must inevitably go to ruin, or else eradicate this Roman ulcer (Vehement applause.) Even the absolute primacy of the Popes was an innovation, for none of the ancient councils had been convoked or constituted by them. The Synods had excommunicated Pope Honorius; one Council had been corrected and contradicted by another; and in the early Church the Councils had never been invested with the character of infallibility. The Council of 1870 had not been really œcumenical, for such a Council required moral unanimity. In this Council 88 bishops, who, according to statistical reports, represented nearly a half of the Catholic world, had been opponents of Infallibility; 55 had left Rome under protest on the 17th of July; 553 bishops had, however, proclaimed the dogma; but a third of this number had been, according to the old principles, quite incompetent, and were, moreover, materially dependent upon the Court of Rome. The protest-

ing bishops had certainly submitted; but individual submissions make no council. Once it was the function of bishops to be authoritative witnesses for the faith: now they were only additional diocesan vicars, as indeed some of them had complained and confessed in private to the speaker. The old ecclesiastical hierarchy was annihilated, for the old Church had not consisted of clergymen solely, still less of bishops solely, least of all of Popes solely. But the Spirit of the Lord would doubtless once more have compassion on this Church, and deliver it from its present enormous abuses. (Vehement and continued applause.)

The Vice-president, Professor Von Windscheid, in the name of the audience, thanked the last speaker for his admirable discourse, and therewith adjourned the assembly, announcing that the next official meeting would be held on the 24th, at three p.m.

Munich, 24th September, evening.

The second public session took place at three o'clock this afternoon.

The Honorary President, Professor Von Schulte, commenced the proceedings by returning thanks to the Magistrate and Corporation of Munich for the concession of the Nikolai Church, in which an Old Catholic service had been celebrated early in the morning; and he therewith left his turn to speak to Professor Reinckens. The latter undertook to describe the character of National-Churchism. The Catholic Church, he said, was a divine, and therefore inviolable institution, of which the fundamental character could not be altered by the temporary occupants of office in it; much rather must the latter, by such an attempt, degrade themselves from representatives of the Church into corruptors thereof. (Applause.) The fundamental characteristic of the Catholic Church was its Catholicity, the destruction of which had during many centuries been the object of the Court of Rome, and had at last been officially sanctioned on the 18th of July, 1870. But by this step an attack had been also made upon the ecclesiastical life of all non-Italian States; and hence the present Old Catholic movement was furthermore an eminently national one. The speaker then proceeded to scrutinise more closely the conceptions of Nationality and Catholicity, and deprecated the confusion of nationality with *race*, inasmuch as the most gifted nations, like the Italians, and the majority of the Greeks and Germans, had been of mixed race. The *origin of a nation* was a kind of natural mystery; and its symbol was a common language, with its peculiar forms of conception and expression, in which every nation had its own advantages. But the Ultramontanes held the idiosyncrasy of a nation for an evil that must be exterminated; and they founded their conception of Catholicity upon the disparagement of all national idiosyncrasies, and the institution of a mechanical unity of mankind. According to them, the Lord of the Church was a despot, whereas our Redeemer had intimated that the chief should be he who had sacrificed everything and had served every one. The Pope recognised no nations excepting those few whom he governed by mechanical regulations. But Loyola had declared that the individual soul was to be before the Pope just like a corpse, which he could turn this way or that way without its resisting. The speaker's fellow-believers conceived Nationality otherwise; in their view the Church was Catholic because it had to satisfy every nation its own guise. Nor yet had the Apostles conceived Catholicity as the death of nations as such; they recognised no central site in the foundation of congregations, but territorial and national churches solely. In the fifth century the Catholic Church was still entirely independent of Rome, so that even liturgies were established and altered without any consultation of the Roman bishop. The National Councils maintained a discipline of their own, and the totally independent Church of the Armenians belonged in virtue of that very independence to the most brilliant era of development. Throughout the Middle Ages the National Churches, though in fact sustaining manifold encroachments, were still in principle unviolated; and even at the Council of Constance, the votes of the nations had been distinguished. The Anti-National Church principle dated only from the Council of Trent and the institution of the Jesuits. But the Court of Rome had before this begun to calumniate the National Churches. Its term of reproach was Gallicanism; but this Gallicanism was only a remnant of the old national independence, and its founder was Louis IX. of France, one of the saints of the Roman Church. At the present day German bishops were striving to destroy the last poor remains of German National-Church independence, as, for instance, the Archbishop of Cologne was disfiguring with fanatic zeal the last traces of the peculiar Cologne liturgy. The entire Church was to be Italianised. They knew that the Pope and all who surrounded him were of Italian nationality. Therefore the

Church was also called the Roman Catholic, and indeed an attempt had been made in the late Council to do away with the word Catholic, and to call it simply Roman. But the present German bishops were Roman altogether, and no longer Germans. The Roman way of proceeding was essentially heathenish, and the monstrous use of medallions now prevalent in the Catholic Church was founded on the superstitious amulets of the Pagan Romans. But the Court of Rome desired to annihilate not only nations but personality, in support of its despotic unity. This was called the Mission of Rome, just as under the old heathen system. The *Civiltà Cattolica*, however, had, in 1862, attributed to the Romans a supernatural dignity, on account of which the Pope was always to be an Italian. Any person who had seen the Roman clergy, and of whom they had begged in the churches, would be inclined to question this "supernatural dignity." The Church Reform movement now attempted in Germany would protect the national idiosyncrasy, and give its own to every nation. It was the death warrant of a nation to be deprived of its language, but it was still more painful when the religious sense of the people was robbed of its peculiar expression. But as in our days the sundering Alps had been penetrated to make a highway that should connect nations, so would German science remove the mountains of falsehood with which it was attempted to cover the nakedness of Ultramontanism. Pride had set the throne of the Pope beside God's throne, but instead of this idol the peaceful image of the lowly and loving Saviour would some day make its appearance. (Vehement and continued applause. The speaker received the congratulations of his colleagues.)

Professor Stumpff, of Coblentz, depicted the interest which the civilised world had in the present Assembly, and proceeded to review the latest transactions. The speaker characterised the transition to the order of the day after the negative vote of the 88 bishops as a crime (applause), against which any defence was justifiable. The defence that now offered itself was Reformation. The rights of parishes to take a part in Church affairs ought now to be restored. In the foundation of the Church Christ had combined two elements—the priesthood and the congregation; and indeed appointed the former for the service of the latter. That was the Magna Charta of the Church. This constitutional participation of the laity must be brought back into existence, and that at this present important crisis. It is only in the restoration of free parishes that the solution can be found of the present ecclesiastical controversies.

Dr. Tangermann, of Utrecht, who was cordially welcomed by the meeting, asseverated that the solution of the ecclesiastical question was only possible through the German nation. Now the nation had recovered its political organisation and its ancient position as a great power, this ecclesiastical problem, the most important of the period, had been at once brought home to them; its solution would be the first thing necessary to exhibit the importance of the German people in a right light. The externalisation of religion was un-German; the masses were revolted by it; and the young men were in ecclesiastical relations made Ultramontanists, and politically rendered countryless. Great sums of money were every year sent from Germany to Rome to support the secular pomp of the Pope, and provide him with resources for the maintenance of Italian parasites, lay and clerical. (Vehement applause.) The principles of the Roman hierarchy were irreconcileable with the free development of the human spirit in politics and in religious science; they exerted themselves to change a vital organism into a dead mechanism. Rome wanted the German clergy to stoop to the desertion of their flag, when the German soldiers had just been displaying such heroism in the field of battle. The pith of true Christianity was in moral liberty; had the Christianity of the present day been offered to the Greeks and Romans in the first centuries of our era, they would have rejected it. The German episcopacy had been spiritually disabled under this system; it was reproached with good reason for its indifference and obtuseness to the political and ecomical relations of the nation. The best proof of this disablement had been furnished by the last Council. For this reason self-help was necessary if the nation was not to forfeit its call to Christianity, when the old idea of the Church had first been sacrificed to Jesuitism. (Applause.) At present the laity were in the Roman view a mere passive material, and the bishops existed only in order to send innumerable Peter's pence to Rome. The Catholics had the alternative placed before them of mechanical Church services or else of unbelief. This situation must be resisted, and the Church movement must be grafted upon the national movement, in order that the antagonism of religion and civilisation might be removed, the

divided confessions reconciled in a higher unity, and the all-embracing Catholic Christian Church restored to being.

Professor Von Schulte here interrupted the speaker, noticed the self-helping system of the Moravian congregations, and of the parochial minister Renfotle. He proposed a *vivat* for the latter, and then, in consideration of the time, left off speaking to make way for

Professor Michelis, who announced that he would speak of Section 6 of the amended programme, on the expulsion of the Jesuits from Germany. (Vehement applause.) He should not speak from enthusiastic impulse, but soberly and coolly, for the elaboration of his scheme must be either a farce or a sentence of death; and it was not his intention to enact a farce. He would divide the problem before him into two parts: the description of the Jesuits, and the refutation of the objections that were alleged to their expulsion. Jesuitism and Infallibility were organically connected. The latter was a remnant of the mediæval papal autocracy, and had now been reduced to a dogma, because, at the close of the Middle Ages, scholasticism had decayed, ecclesiastical science had been eclipsed, and falsehood had been proclaimed as truth. Jesuitism had good reason to hold by mechanical ecclesiastical forms, and to give up the essence. The dominant principle of Jesuitism was the denial of the moral justification, under the pretext of subjection to the will of God. The Jesuitical syllogism proceeded from the correct premiss, that man is responsible to God for an unconditional obedience, but it claimed this obedience for the Pope as the representative of God, and for the General of the Order of Jesus as for the responsible representative of the Pope. Loyola had himself said that a member of this Order must declare black to be white if his superior required it. The proclamation of Infallibility only became possible because the bishops had been brought up in the school of the Jesuits. That principle of the annihilation of personality which lay at the root of Jesuitism was an immoral, and, indeed, a diabolic principle, for it destroyed in men the consciousness of the similitude of God within them. The influence of Jesuitism was unwholesome in every sphere—in that of science and philosophy, because the Order had exclusively adopted the antiquated and defective system of St. Thomas Aquinas, and had with the most perfect self-deception converted a commodious school opinion *into a dogma*. Furthermore, the Order required from every novice the total sacrifice of his own will and judgment, and thus rendered an act performed in simple obedience to the conscience impossible through the corrupt morality of private reservations and probabilism. From the cloister this system was spreading into the world, like a single and monstrous poison-flood, which morally corrupted even noble natures. On this ground had a sentence of death been pronounced against this Order. (Vehement applause.) The speaker now proceeded to the second part of his problem, and refuted the objections to the execution of this sentence of death. He first raised the question how, considering that the Order of Jesus was thus constituted, the Church had been able so long to hold up against it without being destroyed. But the Order, he said, was no mere ecclesiastical association, but a political one under an ecclesiastical mantle. Almost all the Popes had lived in disguised hostility with this Order; and Clement XIV., in 1774, had *ex cathedrâ* pronounced it generally pernicious, banished and dissolved it. This was conclusive against the vindication of the Order as an ecclesiastical institution. Again, the objection that no society could have maintained itself along with so much corruption was futile, because its principle was sterile. The danger had reached its acme at the present crisis, because the German episcopacy was annihilated. Even at the Würzburg assembly of bishops in 1848, the proclamation of Infallibility would have been impossible. But twenty-two years had sufficed to corrupt the German episcopacy to such a degree, that it had now sustained the greatest moral defeat recorded in universal history; and at present a clergy of the olden school was still living, and Von Döllinger among them; but how were things likely to look some twenty years hence? It was clear the Order must be expelled forthwith from Germany. Again, the objection of impossibility was fallacious; for, since the constitution of the new German kingdom, the Order had had no right to exist in Germany, and so a simple appeal to the Reichstag would now be sufficient for its dismissal. Against the resistance of the Ultramontane people, the authority of the law would furnish support. Finally, the Order was easily to be superseded, as regarded all its positive functions; for its principle of authority was broken up, its science feeble, its morality bad, its missions, to say the best of them, of doubtful value. Therefore its speedy removal from Germany ought to be taken in hand; for without that no reform was possible; but after that the true

Church would be restored in Germany and throughout the world. (Vehement applause.)

Professor Von Schulte announced that Professor Friedrich had intended to state the whole amended programme methodically to the meeting, but of this time would not allow. He thanked the Professor, in the name of the meeting, for the services he had rendered to the good cause; he exhorted his audience to manly constancy in defence of the truths they had now mastered; he mentioned, as the future official organ of the Old Catholics, the *Rhenish Mercury*, and he finally returned thanks to the veteran Döllinger, in the name of Catholic science, which, in unison with the deceased Möhler, he had restored to its primitive honours.

Hereupon Ober-staatsanwalt Von Wolff resumed the presidency of the meeting, which he dissolved with a *vivat* for King Louis II. The meeting was yet more numerously attended than on the preceding day, and comprised many of the working class. The behaviour of the audience and the attention they paid, even to the driest parts of the addresses, was exemplary.

Of the concluding session of the delegates, which took place yesterday, we proceed to give the official report which has reached us.

Professor Von Schulte commenced the proceedings at half-past nine in the forenoon, with an account of the congratulatory and sympathetic addresses he had received from all parts of Germany, and from beyond the frontiers. He further announced that on the following day (24th September), at eight a.m., service would be performed for the delegates by Professor Michelis in the church of St. Nicholas on the Gasteig, that the magistrate had been already applied to for his permission, which there was no doubt he would grant. (It was actually announced in the course of the forenoon.) His report was received with a deep sense of gratification.

The deliberation was then continued on the organisation of the movement, on which subject three resolutions were brought forward. The first had been drawn up by Professors Cornelius and Stumpff as follows: "The Congress declares it to be necessary that in all places where it may be found feasible, associations shall be formed after the model of the Bavarian Catholic Landverein just constituted, who shall make it their object to support the present Catholic movement by collections of money and in every other possible way; but above all to provide, during the present difficulties, for the provisional satisfaction of the religious needs of the faithful Catholics, to furnish them with churches or saloons for prayers, and to secure a temporary or permanent maintenance for the clergy therein officiating. The Congress would have it noticed, that for centres of this organisation the following places may be recommended, viz. Cologne, Heidelberg, Breslau, Solothurn, Braunsberg, Vienna, and Pesth, which are already partly occupied by Committees of Action. The Congress deputes to a Committee, to be formed of seven members, the care of such measures as may secure adequate resources for the training and consecration of right thinking clergymen, as well as for the eventual discharge of episcopal functions."

The second resolution, which was moved by Dr. Stirngiebl, ran as follows: "The present meeting shall appoint a Committee (with unlimited power to add to their number), in order to set on foot an organised Catholic movement. The Assembly shall at once guarantee to this Committee its unlimited confidence, shall invest the same with its own authority for purposes of organisation, and furnish them with all due spiritual and material support." For this Committee the speaker proposed the Presidency of the Catholic Congress, including the two Presidents of the Munich Committee.

The terms of the third resolution moved (that of President Von Schulte) have already been made known.

It had been already determined in the previous section that, inasmuch as the organisation of the Union had to be kept in view, together with the formation of the parishes, the former subject was to take the precedence in the deliberations.

Von Enhuber (Appellationsrath) having called attention to the practical significance of such associations even for the formation of ecclesiastical congregations, and having most earnestly recommended a labouring with united forces, to which he thought the civil administration could not refuse to afford its support, the President, in order to give a definite object to the discussion, made an attack upon the motion of Dr. Stirngiebl as of an objectionable character. This was hereupon rejected by the Assembly without a debate, and almost unanimously. This resolution, however, made further debate unnecessary on the motions of Messrs. Cornelius and Stumpff, and room was thus made for taking up, without further delay (under the presidency of Geheimrath Von Windscheid), the discussion on the

motion of Von Schulte, containing the broad outlines of a plan of religious and ecclesiastical institutions in connection with the formation of parishes.

Von Schulte supported his motion in the most impressive style. Among other things he said: "We can here, as we are now assembled, do nothing but affirm that what must be must be. But let us express this 'must' in a resolution."

Von Döllinger took a share in the debate, and recommended to the meeting the greatest caution in confining themselves to a practical ecclesiastical ground. "The true Catholics," he observed, "were in a position which gave them certain rights, but these rights they must not exceed." It was for this reason he desired a further consideration of the motion now before them by a special Committee. A resolution was framed by Professor Stumpff in accordance with this desire.

Hereupon Professor Reinckens, Messrs. Florencourt and De Liaño, Professor Friedrich, Freiherr Von Stauffenberg, Dr. Völk, and Professor Michelis, came forward in the most determined manner to defend the resolution under discussion, arguing that the present need was so great and so deplorable for the Catholics censured by the Papistical hierarchy, that the occupation of this practical ground, and the bare restitution of the Church religion which had been stolen from them, could neither be absolutely avoided, nor even avoided in detail, without the greatest prejudice to their cause and to Catholic truth. The Assembly ought not to disperse without this achievement—without passing this resolution, which embodied the minimum of their demands so well; otherwise they would all incur, and most justly, that imputation of weakness which had so often been dealt about among members of the Catholic Church since the days of the Council of the Vatican, with great detriment to Catholic truth. "We have," he affirmed in conclusion, "the courage to carry out in practice that which in our programme we settled theoretically."

The meeting decided, almost unanimously, to adopt the resolution in the terms of Von Schulte.

Hereupon the remaining motions and suggestions on the part of the Cologne Committee having already received a solution (as was immediately shown by a recapitulation) by means of the preceding discussion and resolutions, the task of the Catholic Congress of Delegates appeared to have been satisfactorily concluded. The meeting gave a tumultuous ovation to the President and Vice-Presidents, and broke up at one p.m.

THE supplement to *The Friend*, of Honolulu, for July, has come to hand, and brings a full and interesting account of the eighth annual meeting of the Hawaiian Evangelical Association, of which Rev. Titus Coan, D.D., is president, and Rev. H. F. Pogue is secretary. This is the Home and Foreign Missionary Society of the Sandwich Islands. The meeting, with sixty-eight delegates present, lasted some ten days; with reports, discussions, sermons, and other public exercises filling up the time. There are now fifty-six church organisations in the Sandwich Islands, in a population of 60,000, and about 120 church edifices, built by themselves. A quarter of a million of dollars would not replace the sanctuaries which this people have erected since they came out of their idolatrous heathenism. They have schools also, and a college, female academies, and a theological seminary. As large a proportion of the population are readers as in any one of the most favoured states of our own land. All but three of their churches have native pastors settled over them, some of them being men of decided ability *and real eloquence*. The missionaries themselves and intelligent travellers are accustomed to listen to their discourses with interest and profit. And these are the children of naked savages, who had no books, no schools, and who worshipped dumb idols only a few years ago. But the interest of these infant churches in sending the Gospel to the darker regions beyond is something remarkable. One-fourth part of their ministry are foreign missionaries, labouring in the Marquesan and Micronesian Islands. Every church in the Sandwich Islands is expected to take part in this work. Every church of the fifty-six made its contribution the past year to their missionary board, setting a good example to the churches of America. What portion of the churches in our land has approximated to this high standard? In some cases, the churches have given on an average three, four, five, and six dollars to a member, in a year, for the causes of benevolence. Here, also, they have outstripped older churches in more favoured lands. Surely the labours of the missionaries in the Sandwich Islands have not been in vain in the Lord.

INTELLIGENCE.

England.

THE CHURCH CONGRESS.

THE Church Congress met this year at Nottingham, under the presidency of the Bishop of the diocese. The proceedings were opened by a consideration of

"WHAT IS THE PRESENT DUTY OF THE CHURCH IN RELATION TO THE STATE?"

The subject gave rise to an exceedingly keen controversy. Canon Gregory, in a vigorous paper, urged the Church's spiritual independence. The following is an abstract:—If the Church of England is to gather again into her bosom the sons of her lost ones—if the waste places which have long lain desolate are to be again the fruitful garden of the Lord—it must be by Church and State faithfully fulfilling each its own tasks, by Israel being delivered from the oppressive yoke of Ephraim, by the spiritualty being no longer silenced at the bidding of the temporal power. That power no longer affects to act in the interests of the Church, no longer oppresses in the garb of a protector, no longer degrades spiritual blessings by making them instruments of persecution. But whilst the Church is happily freed from such protection, unhappily there has not been restored to her the liberty which was supposed to have been bartered away in return for such assistance. The State undertook the defence of the Church's interests upon the condition that the Church would lie passively in her hands. Miserable and pernicious have been the fruits of the unhallowed bargain to both Church and State; but surely, now that the State has totally repudiated her share in it, the least it can do is to restore to the Church that freedom of which such protection was the price. For there can be no other way to peace and prosperity for the Church in this or any other land than for her to exercise those powers which Christ her Lord has entrusted to her. Why is it that all efforts for increased unity fail? Why is it that out of trifles are perpetually growing offences so great as to threaten the well-being, if not the life, of the Church? It is because the true living voice of authority in the Church is silenced. It is because Christ is dethroned, and his true sons will not obey those who have usurped the right to speak in his name. It is because his promise to be with his Church is disbelieved; and, in the absence of true authority, erring men speak as though they claimed for their own words the authority of inspired truth. It is because men will think themselves wiser than Christ; because they will not believe that in obedience is safety, whilst in self-will there is ruin. It is because they will judge by an earthly measure of expediency, instead of boldly casting themselves upon the ordinance of Christ, assured that if He is with them all must work together for good.

Mr. Welby, M.P. for South Lincolnshire, argued for the simple maintenance of the union of Church and State in its present condition, which he seemed to think needed no amendment at all. Examining the arguments of High Churchmen for their separation, he urged that the present Court of Appeal —one of their chief grievances—only interpreted, and did not alter, doctrine. If the question were one of altering or creating doctrine, a different body would be required. But the doctrine had been settled once and for ever, and nothing was needed but to interpret and apply it.

The Rev. J. C. Ryle vigorously defended the Establishment as it is. We must resist as patriots. Rather than that the country should renounce all formal acknowledgment of God, I would prefer to see a Methodist or a Baptist establishment. We must resist as philanthropists for the sake of the poor, who would be the first sufferers from disestablishment. For, as far as they are concerned, the voluntary system has been a dead and utter failure. If not, let the Voluntaryists tell us why they have not provided schools for the children of the poor; why they starve their own ministers on meagre and grudging stipends; why they have not filled the poor and dense quarters of London, Liverpool, Sheffield, and Manchester with their chapels, but have left these to be cared for by the Church alone. If we were disestablished, half our time would have to be spent in collecting and worrying for subscriptions.

The Bishop of Manchester, after strongly condemning Canon Gregory's paper, said:—Internal Church reforms we need. Church patronage and clergy discipline may be amended, especially in

the matter of that freehold right which renders it impossible to remove a useless or worthless clergyman. The Archbishop of Canterbury's letter points out what measures have to be considered; and Parliament would certainly grant whatever the Church demanded unanimously. As for those who refused obedience to the Court of Appeal, let him remind them that Christ himself submitted to a secular judge, and that St. Paul appealed to a civil court from that ecclesiastical tribunal which had bidden him be smitten on the cheek uncondemned.

FOREIGN MISSIONS.

A meeting in reference to Foreign Missions was held under the presidency of the Bishop of Lincoln.

Dr. Kay spoke of India and the iniquity of the opium traffic, and of some remarkable events which had recently occurred in Persia, and were little known to the Christian world.

Canon Bernard enlarged on the necessity of a native ministry, and stated that in one field of the Church Missionary work there were 127 native missionaries against 202 Europeans. One of the reasons which made conversion a slower process now than in apostolic times was that in those days and countries there was a matured civilisation and a long history of thought to act upon, whereas now, among savage nations, they had first of all to create thought, in order to prepare a soil for the seed of the Gospel.

The Rev. W. H. Fremantle spoke of the Jews, and gave some remarkable statistics. Of 30,000 Jews in London, 2,000 had, he said, been baptised. In Berlin also there were 2,000 converts out of 18,000; and 28 professors in the university there were Christian Jews. So also in the Church of England there were 100 clergymen who were Jews by birth.

Bishop Ryan, formerly Bishop of Mauritius, now Vicar of Bradford, drew a horrible picture of the slave-trade carried on by Arabs on the east coast of Africa, and laid the fault of it upon the British Government.

CHURCH UNITY.

The subject was opened by a speech of Bishop Claughton. He thus spoke of the union with Dissenters in England:—"Of our leading sects, then, I would assert that, in my judgment, the time is not far distant when they must reconsider *their position*. Their origin, they will then find, has far more to do with State enactments than with Bible doctrine; and if they will study that Sacred Book which they have loved so well, they will read in its pages a thousand arguments for sympathy with us, their brethren, and a reunion with the Church of their fathers, for one which bids them remember past wrongs, however great, or claim supposed rights which, so far as they are just, are no longer denied. But that hostile attitude which is assumed by some—that purely carnal spirit of political strife which, alas! some exhibit—they will but involve themselves (perhaps us also) in a common disaster, which, whilst it may affect the Church herself, certainly no sects will survive."

He thus spoke of the Eastern Church:—"If the Anglican branch, with her undoubted orders and unbroken succession, were to establish intercommunion with the Eastern Church, it would go far to heal the most ancient and extensive division that the Church of Christ has had to deplore, or at least lay upon Rome almost the entire responsibility of its continuance."

The Rev. W. Cadman (Trinity Church, Marylebone) read the next paper, in which he contended that while Christian love should be co-extensive with Divine grace, unity should be considered not as a corporate quality of the visible Church, but as a relation of the individual member towards the Church's Head. In fact, visible union was not promised, and was, therefore, neither desirable nor possible. The unity for which he contended was not between the *disjecta membra* of a corpse, but between the members of a living body. If we were speaking to a dying man we should say nothing about Episcopacy or Presbyterianism. We all spoke the same language in prayer, and we all used the same words of praise in the hymns which all rejoiced to sing. The deplorable doctrines and practices which had lately appeared in this country, and which, if they extensively prevailed, would render a second Reformation necessary, might alienate Christian people, but they would certainly not promote reunion.

The Rev. W. D. Maclagan said, amid general sympathy:—"Why should men persecute one another, and brother go to law with brother—sometimes even before unbelievers? He agreed entirely with Mr. Cadman as to the utter insignificance of many of the grounds of quarrel; but if insignificant, should they be made occasions of prosecutions? He would himself sooner cut off his right hand than take part in molesting a

brother because his ideas of worship were different.

The Bishop of Sydney did not believe that any approximation to unity could be made by anything that tended towards Rome; and if he were at Geneva, he would rather worship with the Presbyterians there than with the Roman Catholics. He would rather stand with Howe and Baxter, Chalmers, the Wesleys and Whitfields, than with any Greek or Latin divine that had arisen since the separation of the East and West.

Earl Nelson believed that our Lord's prayer that his disciples might be one, contemplated an outward unity, and that if we had such unity in this country it would add much efficiency to the labour of Christian evangelists. He thought that many things which had lately happened had tended to increase the chance of unity with the Nonconformists.

The Rev. C. F. Lowder was happily able to take a more hopeful view of the question than some of the previous speakers; for he believed in the reunion of the whole of Christendom. Amidst all the troubles and distresses of the Church, he had always looked forward to the day when the Council of Trent and the Thirty-nine Articles might be reconciled.

The Rev. F. F. Goe could not see how there could be any true union with men who preached doctrines which our Church had deliberately cast off at the Reformation. As regarded the Nonconformists, little progress could be looked for unless we admitted that there was a distinction between the Church and the Churches; and that though Episcopacy concerned the perfection of a Church, it was not essential to its existence.

The Rev. W. R. Fremantle said:—We ought not to put Episcopacy higher than as a mere matter of organisation. He thought we might occasionally attend festivals of Nonconformists and the anniversaries of those congregations. In ministering among the poor he had never found them capable of appreciating the specific differences upon which the different sects were founded; and he thought we might profitably take note of that fact.

A number of other important subjects were discussed, which our space will not permit our entering on. The discussions referred to were those of chief general interest. There was more bitter conflict than at former Congresses.

Ireland.

(From our own Correspondent.)

CHARGES OF THE ARCHBISHOPS OF ARMAGH AND DUBLIN—THE PROCESS OF RECONSTRUCTION GOING ON—THE NEW PAROCHIAL BOARDS—LAY CONFERENCE OF THE PRESBYTERIAN CHURCH—INCREASING AMITY BETWEEN EPISCOPALIANS AND PRESBYTERIANS—OPEN-AIR SERVICES—PROTESTANTS AND ROMAN CATHOLICS—INSTANCE OF BIGOTRY—CRANNAGH ORPHANAGE, ETC.

THE lull which was noticeable in most ecclesiastical work has been fairly broken by the Charges and Diocesan Synods of the Episcopal Church, and the lay meetings of the Presbyterian. The two Archbishops (of Armagh and Dublin) have addressed their clergy at length, and have entered freely into the questions still unsettled, and into the position of the Church. The drift in both addresses is against change, and deprecatory of the largeness of change that has been effected already. The Archbishop of Armagh begins by objecting to lay assemblies (apparently including the Synods) as "liable to act upon impulse, and put aside sobriety of judgment"; he dwells upon "the impotence and defects" of the new canons, and discourages in the strongest way that revision of the Book of Common Prayer on which the majority of the Church has set its heart, attributing to the uncertainty it has produced on men's minds the little response made as yet to sustentation, Churchmen being unwilling to "aid in adding an Irish Episcopal sect to the miserable catalogue of Protestant divisions." "The covenant of peace," he complains, "has been suddenly broken by the renewal of a controversy full of bitter memories, which promises profit to none but the enemies of our communion."

On education the Archbishop pronounced emphatically for the national system, as it would be vain to expect the schools of the Church Education Society to be efficiently maintained.

Archbishop Trench likewise refers to the altered condition of things, such that, "unless we are prepared to fly asunder into a thousand fragments, we must bow to them." Suggesting the reduction of the General Synod to 312 as a more practical and manageable body than 624, he expresses "the vastness of the debt which we owe to members of the legal profession," without whose "ungrudging help" their work could never have been accomplished. The Church Act inflicted ill, but also wrought good, destroying "bonds which

cramped and confined us," and "taking obstacles out of our path which we might not have found the courage or even strength to remove": "it requires no longer Royal Commissions, enormous Blue-books, Acts of Parliament, for carrying out the simplest improvement." The distribution of parishes and parish work is so bad that "it is hard to imagine anything more perverse or ill-contrived," and a complete reconstruction is essential. On lay influence he remarks: "If having had too slight a share in the management of Church affairs in times past, you should now possess yourselves of the whole, it may be very pleasant to have all at your will to be ministered to by a clergy who will not oppose you in small or great; but there will come a Nemesis for all this." As for election of the ministers being altogether in the hands of the people, an English parish like Bilston has "lately, like a drunken helot, exhibited itself for our warning, and shown us the extremity of degradation which such elections may reach." The system adopted at the late Synod "is likely to prove one of our weakest points," the entire choice being practically thrown into the hands of the laity. Like Dr. Beresford, Dr. Trench dwells on the protest against the decisions of the late Synod, and which has not only been signed by 350 clergy, including a bishop, but has the sympathy of many more. "I recognise here the possible beginnings of the little rift which may grow into the mighty rent." As for Ritualism, he considers it "a travestie of the worship which our Church intended to offer her children, inconceivable to any one who had not witnessed it." Yet in legislating against it, there has been too much of the "tight which will tear." There is scarce anything to be hoped from the attempt to revise the Prayer-book; the matters have been in debate for centuries; more conferences will not issue in any serious modification of opinion; compromise can be only on matters very subordinate. If the changes are not serious, the report of the Committee will be rejected by the majority that forced its appointment; and if they are serious, they must lead to the separation of the earnest and powerful minority, while the much-lauded American revision is "more of 'a caution' to us than an encouragement." It will come to be a strife between parties. "A distinguished English clergyman, travelling not long ago in Scotland, asked an humble member of the Free Kirk what, in his eyes, were the chief merits of a Church such as *his was, and why* he preferred it to an Establishment. He answered with perfect straightforwardness, 'Because in it the majority can turn out the minority.' Now, this is a speaking out, in the boldest but also the most instructive form, of what a Church like ours has to fear." Although the tone of the Charges is pensive and apprehensive, the process of reconstruction is being carried out with energy. Dr. Trench mentions that, in the diocese of Glendalough, what is now the work of thirty-nine incumbents and fifteen curates, will in future be distributed among twenty-six of the former and eleven of the latter, and in many places the reduction will be on a larger scale and the efficiency increased in proportion. Probably nearly a million also will be obtained to start the Church on its new career, partly from donations, but as much from the balance of compensation for private endowments and the surplus value of the glebes; and there are no indications that clergymen of ability will leave the country, but rather of a determination to settle down to more hearty work. Instead of any real abatement there is an increase of zeal. The nominations to vacancies by the new parochial boards are watched with great interest, and the appointments have usually been of men known as evangelical. Most interest was probably excited by the vacancy in St. Bartholomew's, in Dublin, as that church has been identified with the Ritualist movement; and among probable successors to the clergyman there, at least one was named of a thoroughly opposite school. The interest was not decreased by a presentation to the incumbent and the publication of his reply, in which he defined plainly enough the teachings he wished maintained, and expressed his apprehension that opposite doctrine would be introduced, and the flock would be scattered. The appointment made is of a High Churchman, and a man of marked ability, who was curate in the parish where the Portal scandal occurred; and the evangelical portion of the press deprecate his nomination in the strongest terms. Sustentation does not as yet occupy so prominent a publicity in the Episcopal as in the Presbyterian Church, which has held a third Lay Conference, this time in Londonderry, on the 5th of October, and so hopes to develop the dormant giving-power of the people. Though the place of meeting was remote from many districts of the Church, the Conference was the best attended and most enthusiastic yet held, and the speeches were not only eminently practical, but full of hope, cheer and confidence. The Conference was opened by a

ermon from Professor Wallace on the grace of berality, and this sermon, with the report of the peeches, is to be circulated in the widest way mong the congregations.

Advantage was taken of the presence of so any deputies to present a very handsome testionial of nearly £1,000 to the present convener the fund, the Rev. Professor Smyth, D.D., in hose moderatorship disestablishment occurred, id who signally contributed to bind the Church gether in its present temper and concord. A milar testimony is also to be borne to the long id patient services of the previous convener, hose devotion to his work hastened his death. he subscriptions will be funded for the benefit of is children.

New ecclesiastical structures are rising upon oth the Churches, and it was noticeable that the piscopal clergymen took part in the laying of ie foundation stone of a new Presbyterian church i Strabane, and that Presbyterian clergymen ere present the same week at the laying of the undation stone of a church in Derry by the ishop. Such amity, carried a step or two further, ay have important consequences.

Open-air services on the Lord's-day have been rganised by the Presbyterian Church in Belfast, hich sends out from twelve to fifteen ministers the work, in the afternoon, and with the result f addressing large and attentive audiences. uccessive days of special evangelistic services re also extending among the congregations in lster, and are becoming a present feature of hurch life; while a Conference is spoken of, on he plan of those held at Perth and elsewhere. he relations between Protestant and Roman atholic have unquestionably improved, but occasional instances of singular bigotry still linger mark the transition from the past. The children of an Orphanage in the south of Ireland ere offered the use of the Convalescent Home t Kilkee, a well-known watering-place in County lare, during some alterations in their own uarter. The steamboat and railroad companies nited to reduce the expense; and there were nexpected friends to provide the needful cars r part of the journey. The priest of the district was not so yielding. He spread a rumour hat the children would be exposed to violence; nd finding that this had no effect, he wrote aying he had heard about fifty children were to e sent to Kilkee. "I beg to say if you mean disturb the peace of Kilkee and break charity, ou can persevere in the course intended; but if, on the contrary, you wish myself and my people should cultivate charity with all my neighbours, I beg of you to send the orphans to Nenagh. . . . . I will have no *birds'-nests* at Kilkee." To this communication were added threats that food would be withheld. The children, notwithstanding, appeared in the territory of the warlike clergyman; and, true to his promise, were received with a shower of stones which broke the windows of the Home. It turned out that it was some poor children who were the aggressors, the adult population not having seen it to be their duty to interfere; and after twelve weeks' stay the orphans returned, enriched with more than forty pounds; with gifts of clothing, food, and toys; and with the sympathy of the Roman Catholic population, many of whom ran into the street to cry a parting "God bless you!" after the visitors. The strife is less easily stirred, and the ardour of the priests is more felt at present in political than religious controversy.

This Crannagh Orphanage is a very successful and happy work of faith, founded, oddly enough, by a congregation in Madras, and maintained and enlarged in much the same spirit as the Müller Orphan Houses at Ashley Down. There are at present forty children, and the income is about £500 a year; but an addition has been almost completed that will accommodate sixty more children, or one hundred altogether. The completion is only delayed till the funds, at present a trifle, are received—a principle of the institution being never to go into debt; and in the effort to carry out this principle, yet at the same time to meet the present want of helpless children, many remarkable instances of God's present help have been met with.

France.

(From our own Correspondent.)

ANXIETY—CONFLICT OF PARTIES—WANT OF ALL RELIGION AMONG THE PEOPLE GENERALLY—EFFECTS OF NATIONAL MISFORTUNES ON INDIVIDUALS AND SECTIONS—THE RELIGIOUS JOURNALS REAPPEARING — PROPOSED PROTESTANT SCHOOLS — FRIENDS IN PARIS — NEW CHURCHES, ETC.

THE state of France may be expressed by the word *anxiety*. The elections for the departmental councils present a large majority of Republicans in no wise satisfied with the composition of the present Assembly, and unwilling

to acknowledge in it any portion of constituent power. Still, all the parties are in abeyance, rather than fusion. Red and White are working ostensibly for their party and party men; Gambetta declines the title of Pretender of Democracy, while he is evidently exceedingly flattered by it; Henry V. still remains the star and hope of the priest party, whose vexation at the result of the present elections cannot be concealed. The Orleanists are quietly working in the shade; and the Imperialists are doing the same with considerably less precaution. Each seeks his own, rather than the good of France; only here and there a superior mind rises higher than party interest, the spirit of insubordination ever increases, and threatens the definitive advent of a wild headstrong democracy, such as the world has not yet witnessed.

Religion, in the true sense of the word, France has *none*. The White and the Red are in politico-religious opposition, and cordially hate each other; but it is authority against revolution, and revolution against authority. Active Catholicism is almost exclusively ultramontane, and the great Munich Conference has had no echo in France except in political circles, where it occasions joy, inasmuch as it may be a step towards total emancipation and free-thinking. Protestantism is *nil* as to influence, because of the gradual undermining of faith among all parties, and the strong passionate political bias, always republican, which absorbs time, and destroys in French Protestants the spiritual element now more than ever necessary if they would benefit France. Faith in the Bible is loosened in the Free Church as well as in the National Church, and the lack of firm scriptural teaching leaves them open to receive error from all quarters.

It is individually that we must seek for souls benefited by the awful events of the past year. Sought for carefully, they may be found among all parties. Among Roman Catholics, many are closer drawn to their round of church duties, more given to works of mercy, and more seriously seeking in the only way they think right to please God. They will not, however, consent to examine another way. In cultivated circles, a higher tone of philosophy, virtue, and morals, is noticed in life and conversation. And among Evangelical Christians we find an increased desire for spiritual life, and a stronger feeling of responsibility toward their fellow-citizens. But all this is as yet exceedingly feeble. It will require a thorough rousing of spirituality among us if the life of God in Evangelical Protestantism in France comes off conqueror when the twofold and inevitable onset against it commences in earnest from White and Red!

Our various religious journals are reappearing. The *Croix*, one of the able organs of Christian work and life, representing all the Churches—the *Témoignage*, organ of the Augsburg Confession—the *Espérance*, advocate of the National Church—the *Ami de la Jeunesse*, illustrated family magazine—the *Revue Theologique*, by the editors of the *Revue Chrétienne*—the *Bulletin* of the Protestant Historical Society—and a new Lutheran paper, called the *Situation Ecclésiastique*, are commencing their arduous new campaign.

The Fraternal Assembly at Lyons, interrupted last year, is to be held the first days of November, and the question to be treated is, What are the special duties of the Christian called for by the present situation?

In an interesting meeting held lately in Paris to consider the religious needs of France, in presence of American brethren, the founding of schools was, among others, brought forward, as the work pre-eminently called for at present. Great hopes were expressed that the populations were more willing to listen to those who preach the Gospel, and the need shown of multiplying spiritual-minded workers in Paris and the Departments. Much depends on the manifestation of hearty affection to the people; the patronising manner immediately creates enmity, and committee's labours, if accepted, are so without gratitude. The deputation of "Friends" have succeeded well in commencing sewing classes in Paris and elsewhere; the women sew for hire, and listen encouragingly to words of cheer and truth, and to portions of Scripture read. Mothers' meetings are also being established here and there. Willingness to read is a characteristic of all classes, and tracts are being increasingly circulated. The markets as well as the fairs are being here and there used for sales and distributions. It is also a new feature in French effort to insert in political journals paid articles like the following: "*What says the Bible?* A man whose name has world-wide fame, once smote upon his brow exclaiming with despair, 'My sins! My sins!' . . . . . His friend, who overheard him, replied: 'Wouldst thou be a sinner but in painting, to have but a painted Saviour?' It is the Bible which teaches us that we are all sinners, and it proves it by facts. Has not the year just past,

spread out in the open day the deep iniquities of the human heart? And can we after that keep on the fatal bandage which has hidden from our eyes, to this day perhaps, our egotism and our pride? It is the Bible which, like a faithful mirror, tells us our moral uncomeliness, and what it deserves. No book has ever been able to depict it in language so high and so pure. But for so great an evil, it points out a great remedy."—*Courrier du Gard.*

Two Protestant churches have been opened lately, one at Annecy, in Haute Savoie, close to the burial-place of François de Sales. It is more for disseminated Protestants than for any increase in converts from Romanism. In Savoy the Gospel, to be listened to and accepted, must be spread undenominationally by conversation. Itinerant evangelists acting unofficially would seem the proper agents. Another church opened is that of Cellefroin, in the Charente, one of the many results of the mission of N. Roussel and M. Trivier at Mansle above twenty years ago. The leaven spread around to Angoulême, Ligners, Tarsac, Fouqueure, Neuillac, Tusson, amid much annoyance and opposition, extending even to imprisonment. Now all are free, and another edifice is opened by solemn consecration before an overflowing audience of Catholics as well as Protestants. A new English Methodist chapel was opened also in Saint Pièrre-lès-Calais recently.

An attempt to form young men for evangelists is contemplated by Pasteur Haas, at Foëcy (Cher), and an appeal is made to young men above the age of eighteen who wish to engage in active service for Christ.

(From a Special Correspondent.)

INTERESTING ORDINATION SERVICE IN BRITTANY.

The Welsh Calvinistic Methodists (now generally denominated the Welsh Presbyterian Church) have for many years had a mission in Brittany, the principal station being at Quimper, another being at Lorient. Quimper is a cathedral city, and the locale of a Jesuit college. A few years ago, the Welsh missionary (Rev. James Williams) was obliged to retire from the field in consequence of ill-health, and was greatly cheered, a little before leaving Quimper, by the conversion of the Classical Professor of the college, M. Rouffet, a young man of extraordinary talent, who had been appointed Professor when about twenty-two years of age. The history of his conversion and subsequent trials is extremely interesting; but, as it would occupy too much space, we shall only give at present an account of his ordination, which took place at Quimper on the 17th of September. Seven ministers attended on the occasion, who represented the Reformed and Free Churches of France—the Baptists, and the Welsh Calvinistic Methodists.

Mr. Williams arrived at Quimper a few days beforehand, and secured apartments for the ministers in one of the hotels; but on Saturday afternoon the hotel-keeper received peremptory orders from the Jesuit proprietors not to allow Protestant ministers to stay there. They had consequently to leave the house, and seek accommodation elsewhere.

A prayer meeting was held on Saturday evening to solicit the blessing of God on the services which had brought so many ministers together. The chapel was pretty well filled, and, after an excellent address by M. Bersier, of Paris, founded on Ezekiel xxxiii., prayer was offered by MM. Chabal, of Brest, and Jenkins, of Morlaix.

After the prayer meeting, a private conference was held with M. Rouffet, when he gave an interesting account of his conversion, his religious sentiments, and spiritual experience.

No little anxiety was felt by the brethren on Sabbath morning in regard to the attendance that might be expected, but they were greatly cheered to find an excellent congregation gathered together, several persons having come from the neighbouring districts, and some from a considerable distance, viz. Lorient, Brest, &c. After the usual introductory services, M. Bersier preached an eloquent and effective sermon from Mat. xxviii. 19. M. Rouffet then ascended the pulpit, and gave a statement of his theological sentiments, and solemnly declared his resolution to be faithful in the discharge of the duties of his office. He spoke under deep emotion, and it was manifest that all who heard him were greatly pleased with his address. He stated that he felt on this solemn occasion as though he heard the voice of his Church, which had been holding up his arms for the last two years, the voice of the Welsh people who have shown such Christian benevolence in the establishment and support of the cause in Quimper, and the voice of all the Protestant churches of Brittany through their ministers, calling upon him, as Paul called upon Archippus to take heed to the ministry he had received in the Lord, to fulfil it. He also thought of the counsel which had been given to him the night before to act as a watchman set over the house of Israel, and to remember his responsibility; and he cried from

the bottom of his soul—"Necessity is laid upon me, and woe is unto me if I preach not the Gospel." "Because of this, fathers and brethren, I undertake to preach nothing but the glad tidings, the great mystery of godliness, that God was manifest in the flesh, did hide his dignity under the veil of our humanity, in order to save sinners who dared not come near to God. I shall preach the God-man, in the greatness of His person and His compassion, as the unyielding Judge, and as an all-sufficient sacrifice. I shall proclaim to the souls placed under my charge the day of grace and salvation, forgiveness and healing, a Saviour delivered up to death for our sins by his Father, who freely bestows upon us life for His sake. I shall preach to them what Luther calls the New Song, 'Thou, O Jesus! art my righteousness, and I am Thy sin; Thou hast given to me what was Thine, and didst take what was mine; Thou wast made what Thou wast not, that I might be made what I was not.' I shall teach the Christian that he must prove his sanctification by his works, as he was justified by faith, for 'without holiness no man shall see the Lord.' I shall entreat the unbeliever to be reconciled to God, and shall say to him, even as I say to my own soul, that there is special tenderness in Jesus Christ towards every one that turns to Him for mercy. This is the great work to which I am called by the voice of God and the ministers of his Church. But to accomplish such a work, I must have the demonstration and power of the Spirit, which were given to the first missionaries of the glad tidings. And now, my brethren, the highest feeling in my heart, this most solemn moment of my life, is the sense of my want of experience and my unworthiness. I dreaded this day, and yet longed to see it, and my God knows my joy. Rejoice you also, my brethren, with me, for I know your readiness to aid me with your wise counsels, your brotherly encouragement, and especially your prayers; because you have judged me, not according to what I have already attained, but according to that which I may yet attain by the grace of our God, who has been pleased to put in the mouth of a sinner his message of full forgiveness. O God, who hast so often permitted me to offer, in the name of Thy Church, our united prayer, and to declare Thy counsel, forsake me not. Like Thy servants who have come here to join in supplicating Thy gifts and graces on my behalf, let me too declare Thy wonders till I become old and grey-headed. Leave me not until I have showed Thy strength unto this generation! Be with me, and save them who shall hear me! Save Thy servant, and make him the means of saving others. Amen."

On his descending from the pulpit, M. Rouffet was asked by M. Bersier if he solemnly promised, before God, to fulfil all the duties of the ministry faithfully, and to the utmost of his power, unto the end. The young man then stood by the tables, and laying his hand on an open Bible, he said, with a tremulous voice, "I do promise." All the ministers then arose, and placed their right hands on his head, while M. Bersier pronounced the form of ordination. M. Bersier afterwards prayed, and at the close of the service the new minister baptised the child of a good man from Norway who lived in the neighbourhood.

M. Bersier preached again in the evening, when the congregation was nearly as large as in the morning. On Monday evening MM. Bohum and Jenkins preached. Thus was concluded one of the most interesting meetings those who were present had ever enjoyed.

We are happy to be able to add that the prospects of the mission in Brittany are very hopeful. And there is good reason to believe that the meeting, of which we have given a sketch, will produce a beneficial effect upon many of the inhabitants of Quimper, and of Brittany at large. To see one of the principal professors of the Jesuit College ordained to the ministry of the Gospel in the chapel of the Welsh Calvinistic Methodists was a fact of no ordinary character.

J. R.

Greece.

A POPULAR EVANGELICAL PREACHER.

WE have before spoken of Latas, the popular Greek preacher of Athens. He is compared to Hyacinthe and Gavazzi, in the Roman Catholic Church, and seems to be drawing crowds after him, just as Spurgeon is wont to do in London. He came in 1867 from a convent near Jerusalem, and took at first but an humble position in the choir of one of the principal churches of the city, As soon as he began to preach all were astonished at his eloquence. He was sent by a wealthy Greek gentleman for some time to a German university; but is now again in Athens, drawing crowds to hear his sermons. He is said to be as modest as he is gifted, and devoutly to attribute

all his success to the grace of God. Rev. Dr. Hill, the Episcopal missionary in Athens, recently listened to one of his discourses, and speaks of it as one of the grandest he had ever heard. The audience of 2,500 persons were held for nearly two hours as if spellbound, while this eloquent preacher, the Archimandrite, Dionysios Latas, unfolded, in comparative purity, the great doctrines of grace and salvation by Jesus Christ our Lord. It is a good omen for the Greek Church. It is doubtless something of the fruit of the missionary toil in which Dr. King and others from our own land have borne so conspicuous a part. —*New York Independent.*

Turkey.

(*From our own Correspondent.*)

A RETROSPECT — SEVENTY-THREE CHURCHES — ORGANISATION—THE MISSIONS OF THE DIFFERENT UNIONS—THE EFFECTS OF THE MISSIONS ON THE WHOLE POSITION OF AFFAIRS IN TURKEY.

FORTY years have now passed since the Rev. William Goodell, slowly making his way in a sailing vessel up the Sea of Marmora, cast anchor in the Golden Horn. His errand was to commence in this city a mission of the American Board to the various nationalities in this part of the Turkish Empire. In the progress of these forty years that one has become four distinctly organised missions, covering with their network of stations a portion of European Turkey, and the whole of Asia Minor. The results of missionary labour here have been, in some respects, quite different from what was anticipated. It was no part of the original plan to organise churches. The missionaries hoped that by friendly, Christian labour, and especially by promoting the circulation of the Scriptures among the members (ecclesiastics and laymen) of the existing nominal Christian Churches—the Greek and the Armenian—they might secure an internal spiritual reformation in those Churches without disturbing to any great extent their external organisation. In this hope they laboured for fifteen years; and it was only when the ecclesiastical authorities of the Armenian Church anathematised and cast out of its pale all who favoured the reformation for which the missionaries were labouring, and accepted the purer Gospel doctrines they taught, that those missionaries took any steps towards separate Church organisations; and what they did at this late period was done at the earnest request of the anathematised and persecuted "Gospel readers," as the adherents of evangelical doctrine were then called. The first Evangelical Armenian Church was organised in this city in 1846. During the twenty-five years that has since elapsed, that one church has become seventy-three. Of these, five are in European Turkey, the remaining sixty-eight are scattered all over Northern Turkey, from the Bosphorus to the Persian frontier. About one-third of the whole number have already become self-supporting. The remaining two-thirds receive more or less aid from missionary funds for the support of their pastors and for other expenses; but all are entirely self-governed, the missionaries neither exercising nor claiming any authority over them beyond that of fatherly advice and brotherly co-operation. For purposes of mutual counsel and co-operation, the churches have organised among themselves four "evangelical unions," as they are called. The largest of these is that which has for its centre the city of Harpoot, in Mesopotamia. It embraces twenty-six churches, and is a very efficient body, doing much, not only for the evangelisation of the communities around them, but for the spread of the Gospel to the regions beyond, in the wilds of Koordistan.

The Cilicia Union, so called from the ancient province of that name, has twenty-three churches in the southern part of Asia Minor, in the region of Aleppo, Antioch, Aintab, and Marah. These are large cities, and the progress of the Lord's work in them during the last ten or fifteen years has been very rapid. Fifteen years ago there were in that region only seven churches, now the number is threefold; then there were only six pastors or ordained preachers, now there are seventeen; then 312 church members, now 1,842; then twelve preaching-places, now thirty-four; then the average attendance upon the preaching of the Gospel was 1,518, now it is 5,475; then there were only two or three Sunday-schools, now thirty, with nearly 4,000 pupils; then the number of weekday-schools was eleven, now forty, with 1,644 scholars; then the number of avowed Protestants was 2,415, now it is more than 8,000. The amount of benevolent contributions has risen from £29 to £1,200.

The Central Union, so called from its occupying the central portions of Asia Minor, has eight churches, and embraces the cities of Marsoran, Tocat, Siras, and Cesarea.

The Bithynia Union, so called from the an-

cient province of Bithynia, has eleven churches —those in this city and those in the adjacent parts of Asia Minor. There are in addition to these four or five churches which, from their isolated position, are not connected with any of the unions.

These bare statistics, however, present but a very imperfect view of the results of the forty years of missionary labour in this part of the world. The reader needs to bring before his mind what lies behind them—the purification and elevation of individual character in the thousands of converts, many of whom have already finished their earthly career; the happy Christian homes that are found in these Evangelical communities, with all the blessings of a Christian civilisation that spreads around their families and the churches to which they belong. There are many results of these years of labour apparent also outside the ranks of the professed Protestants. Copies of the word of God in the spoken language of the different nationalities found here have been widely scattered among these nationalities, and have already exerted a mighty influence to spread light and knowledge through the whole population. The schools established by the missionaries have given an impulse to the course of education that is felt to the utmost bounds of the empire. The great battle of religious liberty has been fought and mainly won: I say mainly won, for though victory has been declared, there yet remain local contests in out-of-the-way places and with officials who do not understand or are slow to grant all that is involved in the declared policy of the Central Government in regard to the rights of conscience. Then, too, the local authorities in various places are still subject to the influences prevailing around them, and if these influences are adverse to liberty, the Governor and his council will yield to those influences from their weakness of character, to say nothing of their willingness to accept the gift which is designed to "pervert the ways of judgment."

The Governor of the important province of Smyrna having recently been constrained by the law and the evidence to punish with eight days' imprisonment certain offenders against the rights of the Protestants, conceived the brilliant idea, or was persuaded by certain influential champions of those offenders to act upon the idea, that impartiality demanded that he should inflict a similar punishment upon the other side also, and *acting upon an* utterly baseless charge, arrested and kept in prison for the same number of days an equal number of Protestants, including the native preacher of their congregation—an outrage in the case of a preacher of a most flagrant character, when we remember the high regard which both law and custom in this country require to be shown to the religious teachers of all nationalities.

CHEERING REPORT OF WOMAN'S WORK FROM CESAREA.

The annual report of the Cesarea station, Western Turkey, presents the following statements in regard to the work among women: "One of the most interesting features of the work in the Cesarea field, is the evidence of progress among the women. Three years ago, with the exception of Cesarea, Yozgat, and Moonjasoon, the truth seemed to have gained but very slight hold upon the women at our several out-stations. But few were ever found in the Sabbath congregation, scarcely any could read, and some bitterly persecuted their husbands. But now a marked change is visible, and the women form no inconsiderable part of all our congregations; large numbers are learning to read; female prayer-meetings are held at nearly or quite every out-station; and an earnest desire for improvement is everywhere apparent. As a consequence, a corresponding change is observed in the conduct of these women. They become better wives and mothers, and their influence is felt for good upon those around them.

"In Gemerek, where, three years ago, only one or two women besides the preacher's wife were accustomed to attend the chapel, from twenty-five to thirty are now constant attendants, and no less than twenty are learning to read. The wife of one of the brethren there had bitterly persecuted her husband for three years, even refusing to cook his food. She has now left off her persecution, has learned to read the Bible, and has given her eldest daughter to be educated. There is a girls' school there of forty scholars, which, if continued, cannot fail to exert an elevating influence upon the future women of Gemerek.

"At Alenje, where, three years ago, little or no interest was apparent among the women, they now form at least one-fourth of the Sabbath congregation, and several are learning to read. At Injirli and at Sungurlu there is also a revival of interest among the women. At Zinjirdere, among the Greek women, a lively interest is manifested, and several are learning to read.

"But nowhere is the evidence of progress among this class more apparent than in Cesarea itself. This is seen in the increase of attendance in the Sabbath congregations, at the Sabbath-school, and at the weekly meetings for prayer. Usually, during the hot season, the female prayer-meeting has been discontinued, owing to the absence of many families from the city; but last summer it was continued without intermission, with an average attendance of twenty-five. The attendance during the year ranges from thirty to fifty, and being held in different parts of the city, it secures the attendance of many who would not otherwise hear the truth.

"During the year a mothers' meeting has been established, holding its sessions monthly, and with a very large attendance. At present, some thirty-five women are learning to read, taught by the Bible-reader and others, under the direction of the missionary ladies. The Bible-reader labours diligently five days each week, going from house to house, preaching the Gospel with peculiar wisdom and power. Everywhere she finds great encouragement in her work. Among the women throughout the Cesarea field, whether in the city or the villages, there is a wakefulness, a desire for improvement, and a spirit of inquiry after the truth, never before exhibited. We believe this to be due, very much, to the labours of our missionary ladies, who have given special attention to this department."—*American Missionary Herald.*

India.

THE ATTITUDE OF THE HINDOO THEISTS.

A MISSIONARY in India, of the Society for the Propagation of the Gospel, writes: "The members of the Brahmo Theistic Church feel a sense of sin, and have an appetite for devotion. There is much in them which at first excites hope and interest, but I confess that the more I see of them the less hopeful I become. Bishop Milman, whose devotion to the missionary cause is most thorough and self-denying—he spends hours daily in the acquisition of native languages—organised last year a series of meetings for discussion, at which he presided, and to which the English-speaking Hindoos—Theists and Brahmos—were invited. The result was profoundly disappointing. These men are not inquirers. They exhibit a superciliousness and vanity more worthy of a juvenile debating club than of the great subjects which were proposed for discussion at these meetings. Let not the people at home be deluded by the Christian phraseology of the orator into supposing that Keshub (their leader) is almost a Christian. He is not an inquirer. He knows his ground and maintains it with as much confidence as his master, Theodore Parker, would have done. The attitude of the Brahmo is that of one who has attained a higher truth than the Christian—a distinct step onwards in the education of the world.

SUCCESS AMONG THE HILL TRIBES.

The Santhals, or Hill tribes, which inhabit the western frontier of Bengal, number about 200,000 persons, and they belong to that section of the aborigines of India which physically resemble the Chinese or the Malay. The Church Missionary Society commenced a mission among them in 1855, and there are now in connection with this mission 800 native Christians. There are two European missionaries in charge—the Rev. W. T. Storrs and the Rev. H. W. Shachell. The former, writing concerning the native Christians, says: "When these people do receive the truth, how simply they believe—how common-sense their ideas of what befits their calling and position as members of Christ and children of God! How childlike the steady faith of these Santhals; how much Christianity has done for them socially; how the clean house becomes cleaner still, and even ornamented; how the semi-nudity of the heathen is exchanged for decent though simple clothing; how their self-respect and their self-restraint increase; how they cease to be the slaves of the Mahajans, and how the chronic malady of debt, which depressed their vitality and made them such mere drudges, so down-hearted, ceases, and they can assume such a thoroughly independent bearing!"

MISSION SUCCESS IN TELOOGOO.

Mr. Clough, of the American Baptist Mission, says: "During the year just closed, we have baptised upon profession of faith in Jesus, 443; and since January 1st, 67 others, 21 of the last number on New Year's Day, fifty miles north-west of Ongole.

"Our church now numbers nearly 1,200 members, who live in 160 towns and villages. In our Normal School the past year were 53 students—37 men and 16 women. The average attendance was about 30. As many of the students have families, and are very poor, they cannot remain regularly in school, but have to go now and then to sow a field of grain, or reap the grain when

ripe, and thus provide for those of their own household. A more pious and better behaved lot of young men I never saw. I am sure that most of them walked more orderly and lived up to rules better than I did, even when in college, a ministerial student. Their progress in their studies has also been generally satisfactory. The native preachers worked nobly, and are improving in every way. They spent the month of May and first part of June—(while the west winds were so fearful)—with me in studying the Scriptures. They also regularly prepare lessons, which they recite to me monthly. I look forward with much interest to the time when they will be the pastors of the churches which I hope soon to organise in the centres of population."

AMERICAN MADURA MISSION—STATE OF NATIVE ROMANISTS.

Mr. Capron, writing while on a mission tour from his "Tent," *Hartford Independent*, thirty-two miles east of Mana Madura, says:—"Our itineracy has taken us through the midst of Romanism, and we have had abundant observation of its ignorance and bigotry. I asked a man the other day who it was that suffered for us, varying my question to make it quite intelligible to him, and he replied, 'Joseph and the mother of God.' When they meet their priests they prostrate themselves, saying, 'Praise to Sarves puran,' namely 'Praise to God'; but many are so ignorant as to suppose that the person to whom praise is rendered is the priest before them; and when we asked, in a catechetical way, 'Where is God' (or Sarves puran), the frequent reply was, 'At Guranam,' or at 'Kohkurum' (the nearest Roman church).

"Whenever we came into the vicinity of a Roman church, the catechists were anxious to pay a visit to the village, and if possible to get an interview with the Roman priest. They were sometimes treated with civility, and sometimes rudely, but always better by the Goa priests than by the French Jesuits. One of the latter, an old man, got so excited by hearing that the catechists were talking with the people at the corner of the church compound, that he came out with uplifted cane to drive them away. 'We excommunicated these people three hundred years ago,' he said, 'and what are they doing here?' The catechists met him coolly, and with the rather ironical request 'that he would set them right if they were wrong. They would gladly listen if he would *instruct them.*' This of course angered him the more, and he shook so with rage that he could not keep his hat upon his head, or his spectacles upon his face."

North China.

THE OUTLOOK.

Mr. Chapin, American missionary, just returned from a visit to the United States, writes from his station, Tungcho:—

"The position of public affairs would not seem very hopeful were we to judge only by external appearances; but I am confident that God will overrule passing events for the speedy overthrow of the barriers which now block the progress of his kingdom. You have doubtless heard of the outrageous proposals made by the Government to the diplomatic circle, for the future restriction and regulation of the missionary work. Thanks in part to the very extreme nature of the propositions, they met with no favour in any quarter, and they will not be pressed, unless China should proudly and insanely resolve to bid defiance to the spirit of the age, and the power of the Christian nations of the West.

"A few recent events indicate the speedy breaking up of the old order of things in China, and the introduction of a new era. The very day of our arrival in Shanghai was signalised by the opening up of telegraphic communication between China and the Christian world. Here the telegraph is entirely submarine. The Government are not yet ready to allow the erection of telegraphic poles to disturb the harmonious relations of the elements within the limits of their empire, or the opening of railroads to introduce confusion in the labour market, and among the spirits of departed ancestors, whose graves occupy no small portion of the sacred soil! But these prejudices must give way. There is already a proposal on the part of the governor of one of the interior provinces to open a line of telegraph on his own account. Foreign merchants are also proposing to run a steam road carriage between Taku and Tientsin. If either or both these projects should be inaugurated, the first step will have been taken, the second will be easier, and successive steps will rapidly follow.

"The opposition of the literary and official classes to Christianity is more open and bitter than in the past. In Canton it is said that halls have been opened in various parts of the city in

which the Sacred Edicts are expounded to the people, somewhat after the manner of our own work. We are sure Satan is alarmed, and is stirring up his agents to resistance.

"The events now transpiring in Corea cannot but have an important influence upon the progress of our work. Should our Government be foiled in its attempt to open that country to commerce and civilisation, we shall lose prestige here, just as France did by its failure in the same quarter a short time since. Should we succeed, it will be a lesson to China. But our great confidence is in God. Though 'the kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed,' yet 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision.'"

EXTRACT FROM THE AMERICAN NORTH CHINA MISSION REPORT.

The North China Mission, in their annual report, say:—"The excitement in the minds of the people, occasioned by the events of the last summer, has been a great hindrance to our work at some of the stations, while in other places the audiences, instead of having diminished, have been increased, and have been aroused to unusual attention. Moreover, the differences between the Protestant and the Roman Catholic churches have been more carefully noted than ever before.

"The interruption to the work has been most seriously felt at Tientsin and Kalgan. At these places, the disturbing effect has resulted, not simply from the fear that all who associated themselves with foreigners would be exterminated, but from a feeling of uneasiness, occasioned by the presence of large bodies of soldiers, who, it was easy to perceive, were not favourably disposed towards foreigners. At Tientsin, public preaching was entirely suspended for several months, and at Kalgan it was easier to gather audiences at the doors of the chapels than within; while the number of scholars, and of applicants for medical advice, was greatly diminished. During the last two months, however, confidence has been in a good degree restored, and the audiences are much the same as in former times.

"Notwithstanding the disturbing influences, there have been additions to the church at all the stations; but the most marked encouragement has been found in the smaller places, which may be regarded as the out-stations of the mission. Already we find that a large majority of the converts, who are not dependent on the funds of the mission, are found in these country towns and villages. The increase of this class of self-sustaining Christians at our central stations is also a reason for encouragement. We must have self-sustaining converts before we can have self-sustaining churches. One of the many perplexing questions that arise in the initiatory stages of our work is in regard to the employment of converts as helpers, in the pay of the mission. On the one hand, the advantage which the native preacher has over the foreign missionary is so great that it seems desirable, in the early stages of the work, to press every man of good sense, who receives the truth, into the direct work of preaching the Gospel. But, on the other hand, to follow such a plan would render it necessary for the mission to support the larger portion of the early converts, and this might have a more depressing effect upon the work, in the end, than to leave the converts to support themselves, encouraging them to devote as much time as possible to evangelical work. The highest wisdom of the missionary is needed in effecting such a compromise between these two methods as shall secure the most impressive proclamation of the Gospel."

Micronesia.

ENEMIES AT PEACE—A CHRISTIANISED FEAST.

MR. DOANE writes from Micronesia:—

"Day before yesterday I went up to Oua, to be present with the Church there yesterday. We assembled Tuesday evening, and had quite a large meeting, and yesterday the audience was increased. We had public service in the church, preaching, and then a conference meeting. I can now, since Narcissus has left us, be absent from the church at Kenan only on some week-day. The audience here is too important to leave unprovided for on the Sabbath. I must therefore visit the out-stations on week-days. I did so at Oua—to help along a few who are waiting to join the Church.

"We had a beautiful sight at this meeting, over which I think angels must have rejoiced, as well as the Master, for it was so much of the nature of his kingdom. It was the sitting together, and *praying* together, and talking together, and kindly greeting of each other, by two important chiefs, who a few years since were ready to destroy each other. One was Ejekaia, the Chris-

tian chief of the Metalanim tribe, the second man of rank and power in it, and the other was the Nanakin, now a Christian brother, named Jepenaia, of the Jokoij tribe, and the head man of his *rank* in it,—a very important man in the tribe. But a few years since the Nanakin was bitterly opposed to the 'good work.' At one time he gathered his forces and fired upon Ejekaia as he was passing—fired upon him because he had become a Christian. And now, behold, that same Nanakin, 'a new man' in Christ, I trust, is willing to go with me out of his tribe, visit the other chief, for two nights and days share his hospitality, the two talking much of past enmities, even confessing them in our prayer-meetings, and then telling how they love each other as brethren in Christ. Here they meet, all weapons of war laid aside or left at home, and, in the strength of the love of Jesus, reposing such confidence in each other that they may sit in the same room and beside each other. As I saw and heard all this, I exclaimed, O, the transforming power—transforming to a *higher life*—of this Spirit of Jesus! I could not but think of the prophecy, 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together; and a little child shall lead them.' O, blessed prophecy."

He also writes: "To-day we had one of those side views, those glimpses—flashes—which God often gives his labourers, lifting the veil a little to let them see how truly their work is prospering. What I refer to is a 'feast' given by the king to dedicate a feast-house. The whole thing was, in its conduct, so much an affair of civilisation, and of Christianity, I could not but say, the new kingdom has come. A few years since such a feast would have been a time of ava pounding and drinking, and of the use, too, of other liquors, and the false gods of the island would have been prayed to, and sung to, and howled to; and the whole scene would have partaken more of the 'pit' than of heaven or earth. But here was this feast, gathering six or eight hundred persons, presided over by the king; but the first thing in order was *prayer;* then a 'talk' from the missionary, who a few years since could have hardly elbowed his way up to near the 'throne,' from hatred; then songs of praise to God; then a general 'talk,' the king himself leading off, really *praising* the Saviour's thought, which was started as a theme, namely, 'to care less for the body than the soul.' He *talked well, showing* that he thinks and understands these things, though, poor man, just now he is a captive in thraldom to liquor.

"We had ten short speeches—for the big ones here like to make a speech as well as the big ones at home. I believe, however, that is a fault common to humanity the world over; all love to *palaver.* All of our speeches were good; and so the feast passed off, in what I called a *sensible, Christian* manner. There were, it is true, firing of guns, and 'bravos' over every new group of fruit-bearers, and native songs were sung; but there was no rowdyism—no intoxication, no fighting or brawls—nothing, indeed, essentially improper. So much for the influence, direct and indirect, of the 'good word.' O, it is coming—surely coming—the 'new heaven and the new earth,' 'the new Jerusalem' coming down from God out of heaven, 'adorned as a bride for her husband.' It is surely dawning on us here on this heathen isle. And I don't think it is *far* off. There are many premonitions of its approach."

South Africa.

CONVERSION AND DEATH OF MOSHESH.

THE following narrative is furnished by Mr. Tyler, of the American Zulu mission:—

Readers of the *Herald,* who have seen Mr. Casalis' book on the Basutos, will remember how kindly the chief of that tribe, Mosheah, protected the faithful and devoted band of French Protestant missionaries, though he gave but an intellectual assent to the truths of Christianity. In the early part of last year this great chief died, and in his last days, as our French brethren think, gave decided evidence of piety. A few incidents mentioned by the Rev. F. Coillard, in a letter to an English Presbyterian minister in Durban, concerning Mosheah, will interest all readers. Mr. Coillard was for a time employed by the Zulu mission of the American Board, and was located at the Ifumi station, where Singapansi is now the pastor. He wrote, April 1, 1870:—

"You may have heard that our Annual Conference was convened for the 12th of March. The baptism of Mosheah was to take place on the 20th, before the brethren parted, but the Lord ordered it otherwise. The old chief breathed his last on the 11th. The rains and swollen rivers prevented me and some of my colleagues from being at Thababosiga in time, but I could fill volumes in relating all I have heard of interest about his conversion. We knew that for a long time

Moshesh had been anxious about his soul, and for a long time the advice of one of his renegade sons seemed to hinder the work of the Spirit of God. But grace had, at last, the victory. One day a Christian named Meretta was reading to him the 32nd Psalm—'Blessed is the man whose transgressions are forgiven.' 'Stop! Read that again,' said the chief: and it was repeated over and over again. 'How is it possible that I never heard that before? Why did you hide from me such comforting news? Blessed is the man whose transgressions are forgiven.' A few days after, M. Jousse went to see him, and opened the New Testament at the 14th chapter of John. He did not go far. 'In my father's house are many mansions.' 'What!' cried the chief, enraptured. 'Do repeat that again'; and he followed the missionary's voice. 'Ah! what wonderful news! How is it that I never heard that before? Why did you keep it from me? And yet I was nearly lost! O, what a king is Jesus! Such a good, loving king! He has prepared a mansion for *me*. What astonishing love! How hard for a rich man to enter into the kingdom of God! How hard for those who have entrammelled themselves with many wives, and set their hearts on the things of this world!' From that time light had burst on his dark mind, and the work of conversion was complete. All was peace and joy. Many interesting and touching facts are told of these his last days on earth. The people who attended him say his sick-room was so happy that they forgot Moshesh was ill. He never complained, but his heart was so full of joy that he constantly spoke. Sometimes, in the middle of the night, he would burst into laughter. At first his attendants thought he was dreaming, but his mind was still pondering on the mansion prepared for *him* in the Father's house.

"He called all his children together, and had for each some special message. His heart was weeping over his renegade sons, and he entreated them with tears, calling them by name, to come to God. He ordered all his people to attend his baptism, and bring provision for a month, that they might 'sit together,' and that he might tell them all the great things the Lord had done. He did not wish to be baptised till all the nation were together, for 'they never would believe that I was converted,' he said. 'They would think it an invention of the missionaries, and I must confess my Saviour before them all.' But feeling his end near, he said, 'I must now be baptised. My people and the missionaries have delayed coming, and I cannot wait; but it is all right. I go to my Father's house. I leave on Friday, but you must not weep for me. My departure will be a time of rejoicing to all.' During Thursday night, after giving hi last orders and messages, forgetting nothing and none, he slept soundly. Friday morning, at nine o'clock, he coughed, and suddenly cried out, 'Help me that I may fly. Help me that I may fly!'

"Abraham, an apostate, rushed to the bed, and raised him in his arms, but the spirit had already fled, and nothing was left but its earthly envelope.

"Thousands of people had already gathered, and the funeral was an imposing one, but the pervading feeling was one of great joy. Molaspo, eldest son of Moshesh, and his successor, with his friends, try to hide all this, extol the *heathen* Moshesh, and say nothing of the *Christian*. It is painful to the utmost. Last Sunday I went to the village, followed by the whole Church, to offer consolation, according to the heathen custom. Elia and Nathaniel spoke earnestly and tenderly in presence of several hundred people. They related all they knew of their late and well-beloved chief's conversion and death. That was too much for his son; he could not bear it, and left before they had done. Nevertheless, the impression was a deep one on the people. No one but the chief left the meeting, and *all* were amazed at what they heard. They knew that some facts of Moshesh's death had been kept from them, and were glad to hear them."

United States.

CHRISTIAN WORK IN CALIFORNIA—MISSIONS TO CHINESE — EARNESTNESS IN THE WORK — RESULTS.

Our recent trip to the Pacific coast was an unveiling of wonders. Climate, mountains, valleys, forests, rivers, flowers, fruits, harvests, were to our Eastern eyes just so many marvels. But, after all, nothing was more of a marvel, and a heart-refreshing marvel withal, than the positive, resolute character of the Christian life which is taking possession of this grand occidental region in the name of God and of his Christ. To a more careless view it seems a mere necessity of the situation that, where all is fresh and even feverish, where the prime impulse as yet is the eager search after gold, if anything religious means to make itself felt, it must of needs be a something that is positively religious. No life

will strike its roots into this new soil that is not vigorous life. Old habits have been too easily left on the eastern side of the mountains. The elements of society are too heterogeneous, the controlling impulse is too evidently unreligious, for anything to gain, and hold, and wield power for good that is not real, and true, and in earnest. But to a deeper thought it becomes evident that this is God's way—that all that his truth ever asks is opportunity—that in the seething mass of this quick, social life, He has dropped the leaven of an intense Christ-life, and is leaving it to find its way. And it is finding its way swiftly and surely.

There was nothing scarcely that impressed us more deeply in the working of the Christian life of the Church in California than its contact with the heathenism which has overlapped it. As the wayfarer from the East crosses the Bay of San Francisco, after his wonderful week's travel over the plains and the mountains and the desert, he sees, riding at anchor or fastened to the wharf, the majestic steamers of the Pacific Mail Steamship Company. But they no longer go down the coast for the hundreds and thousands that come from the Atlantic side. That has been given over mainly to the railroad, that is buckled like a belt around the continent. And these magnificent steamers are the bridge by which the rich freights of China and Japan come over the Pacific. Not teas and silks only, but human lives. Notables of Japan come in the cabin, and between decks swarming hundreds of Chinese. The Japanese princes and gentlemen are wearing yet their swords, and the Chinese are in blouse and slippers, with the long-tailed queues that dangle to their knees if not to their heels. The former are ordinarily sent over by their Government to obtain an education; the latter are imported in flocks, by the guilds which supply them at San Francisco to order, as labourers. Every steamer brings them by hundreds. They have already taken possession of a part of the City of the Golden Gate, and their "quarter" is constantly enlarging. They are in every valley, in every hamlet, in the mines, on every railroad section; are field-hands, and canal-delvers, and saloon-waiters, half way over to the Missouri — are proving themselves tidy, skilful, quiet, respectful domestics, and the tide of their immigration never ebbs.

While brawling demagogues go into spasms of fury over them, and line the streets of San Francisco *with ferocious* placards headed, "Chinese Invaders *versus* European Immigrants," the Church of Christ in California is devoting herself to instructing them in the Gospel. An essential complement of every thrifty church in the large cities is its Chinese Sunday-school. Such a field white unto harvest is nowhere else to be found. The harvest actually has come to the harvest-man. More gentle, patient, persistent pupils there cannot be. Their eagerness to learn is amazing. They actually tire out their teachers. They will start in one Sunday-school, and when that is over will go to another—bringing up at evening at the school of the Chinese mission. And not only on Sunday, but through the week, night after night, as often as the doors of the mission are open, these eager lads are on hand to receive instruction. Our Presbyterian brethren lead the van. We found our dear friend, the Rev. A. W. Loomis (whom in student days we had accompanied to Sandy Hook, when he sailed for China to preach Christ's Gospel), here in the Presbyterian Chinese chapel, the centre and soul of a vigorous, earnest, and most delightfully effective work for Christ among the Chinese of San Francisco. An expert in the language, devoted to his work, wonderfully patient, and wise, and persistent, along with his skilful and accomplished associate, the Rev. J. M. Condit, he keeps the mission like a beehive—with its schools, Sunday and week-day, its chapel services, its out-of-door preaching, and its Chinese Young Men's Christian Association, numbering sixty members, and meeting regularly twice a week. We had abundant opportunity to examine repeatedly and carefully this blessed and fruitful work. It was an abounding joy to us to follow these faithful brethren as they laboured for Christ. At their suggestion, we preached Christ to Chinese hearers—a bright, quickwitted Chinese lad interpreting to his people our message as we went along. Week in and out we met with a throng of their pupils in the rooms of the Chinese Young Men's Christian Association, at the mission, sat at the organ and trained them to chant the words of the Spirit given by the psalmist—a mode of singing for which their style of speech peculiarly fits them; heard these Chinese boys avow their faith in the Lord Jesus, and their purpose to return to their own land and preach Jesus. Just as Sunday after Sunday we had the comfort of being in the Chinese Sunday-school of the Howard Church, under the admirable management of Mr. E. R. Hawley. Their sweet singing, sometimes in Chinese, sometimes in English, of

familiar hymns, such as "There is a happy land," and "Shall we gather at the river," &c., their recitations of Scripture, their chanting of psalms, their union with us in the Lord's Prayer, their always intent listening to the truth, their quickness of apprehension, and, best of all, every now and again, the avowal by some of them of a loving faith in Christ, gave us a joy of heart which was unutterable. To be sure there are multitudes of Chinese in California as yet unreached; but the Church of Christ here is alert, and at work to put the leaven of life in this mass of heathenism. And the Master gives it success.—"A. R. T.," *in American Paper.*

West Indies.

THE HURRICANE AT ANTIGUA.

THE Island of Antigua was visited on the 21st of August by a fearful hurricane, by which whole villages have been swept away, and many hundreds of the inhabitants are utterly ruined. The poor people are described by their late Governor in the *Times* as being in great numbers starving, houseless, and maimed. The Bishop of Antigua, in a letter printed in the *Times*, states that one of his clergy, the Rector of St. George's, writes:—"Every estate in my parish has suffered badly, and every chimney is thrown down. On the day after the hurricane I buried eleven persons killed, and on the next two days three who died from injuries sustained. On Monday night over 300 persons sat up together in the open air, exposed to incessant and drenching rains in St. Mark's village, and the same scene was enacted in Barnes Hill. I distributed with my own hands every day 320 small loaves, and 160 pieces of salt fish, and sickness is now, alas! beginning to abound. Barnes Hill School Chapel, with its bran new benches and lamps, is utterly destroyed and blown to the winds. The whole village (700 inhabitants) is in complete ruins; St. Mark's School Chapel is entirely thrown down, and the village (1,000 inhabitants) a scene of utter and heartrending desolation." After telling of the efforts he was making, with the gratuitous help of forty men, to construct a temporary hospital, he adds:—"My own house, recently completed, is in ruins, and, of course, I feel I am a ruined man. To look for contributions here, except from the public treasury, is vain, and I do trust the people of England will, of their abundance, succour the distressed, the sick, and the dying in Antigua." The Archdeacon, who is Rector of St. Mary's, after reporting the destruction of three chapels, two school chapels, and almost all the schoolrooms, writes:—"Many estates have lost all their buildings, and every estate in the island great portions. The measures for relief have been prompt and strenuous. None, at least, will die of starvation; but there is much want in prospect. The provision grounds of the labourers in my own parish are almost all utterly destroyed, and can yield nothing of the present crop." The Rector of the cathedral parish, after detailing the injury done to the cathedral and the entire destruction of the two chapels of ease, and the one chapel school in his parish, adds:—"We are occupied every day, and all day long, in trying to relieve the pressing wants of the innumerable sufferers. I trust enough will be known in England to bring us some help in our unspeakable distress." The Archdeacon of St. Kitt's, besides reporting the utter destruction of the beautiful parish church of St. Thomas, Middle Island, and the injury to two other churches, including the lately-restored church of St. George, Basseterre, reports the utter ruin of many of the estate buildings, and widespread distress caused by the sweeping away of the labourers' houses with their provisions and fruit nearly fit for gathering. In Nevis the damage has been less; but in the poor Virgin Islands the incumbent describes the desolation as very great; and in Virgin Govda in particular, the church and schoolroom restored with so much cost after the hurricane of 1867, and only reopened last November, have been utterly swept away. So far we learn from the letter of the Bishop of Antigua, who, however, does not mention the destruction of his own house, of which, in a letter printed in the *Times*, under the signature of Henry Liggins, we read:—"The historic mansion in which his Lordship has for so many years resided, and his predecessors before him, no longer exists. Our good and pious Bishop's well-known library and all his furniture are, like my house, a heap of smashed ruins. The Bishop and his wife happen to be in this country (England) for a few weeks, but three of his daughters had no other shelter for many hours than that afforded by a dining-table." Great damage has also been done in the Island of St. Thomas.—*Mission Field.*

New Zealand.

REPORT OF THE BISHOP OF WAIAPU ON THE PRESENT STATE OF THE NATIVE CHURCH.

THE Fifth General Synod of the English Episcopal Church in New Zealand met at Dunedin early this year. There were present five out of the six bishops; Christ Church (Primate), Waiapu, Nelson, Auckland, and Wellington; the Dean of Christ Church; Archdeacons Harper, Maunsell, Stock, and Williams; ten clergy, and nineteen out of twenty-four elected lay representatives.

In the course of the proceedings a report was read and presented to the Synod by the Society's senior missionary in New Zealand—the Bishop of Waiapu—on the present state of the native Church in New Zealand. We give this report below in full, and are thankful for the satisfactory testimony which it bears to the revived interest in spiritual things, and improved tone of the Maori congregations.

"The effort to bring over the native population to a knowledge of the Gospel was commenced in the year 1815, but it was not till about twenty years after that any real progress began to show itself. Those natives who embraced Christianity at that time did so, not because of the novelty which was presented to them, but from a clear conviction of the truth of it. As with the early Christians in the days of the apostles, there was a strong opposition on the part of the leading chiefs, and of the people at large. The little band, however, grew onwards, until it became a large company; and at length, about the year 1845, the profession of Christianity was so far in favour, that the natives, as a body, came over and joined the ranks of those who had led the way. Among this mixed body, it was not possible but that there should be a large proportion of those who had taken up the Christian religion because it was the fashion to do so; and if reference be made to the accounts given by the missionaries at that time, it will be found that the true state of things was fairly and honestly given by them. There was an exact illustration of the words of our Saviour, that 'many heard the words gladly, who, in time of temptation, fell away.'

"While this was the state of things, the colonisation of the country was going on. The native people, of whom many were sincere Christians, but a larger proportion only nominal professors, were brought into contact with our countrymen, who were of every shade and character. Then *was the sifting time.* It was to be expected that those who were not under any right influence, whose Christianity was like a cloak—put on over principles within which still retained their native character—should readily catch up all that was evil in our countrymen, rather than follow the good example of others. Hence it is that a great amount of drunkenness prevails among them. Bearing upon this particular I may state an undoubted fact, that the chief reason given by the Waikatos before the war broke out for upholding the king movement was to this effect—'The English have brought among us their intoxicating drinks, and we, seeing the evil, have applied to the Government to put a stop to it, but without effect; and now we have made our own laws and regulations, and we have succeeded in this object.'

"But the great cause of all the evil which has followed, and out of which grew the Hauhau superstition, and a general determination to resist the Government, was the land. I will not say much on this subject, but all this evil began at Waitara. We fought for the purpose of asserting our claim to Waitara by the right of purchase, and then, after a great destruction of life and property, both on our part and among the natives, his Excellency the Governor, with the advice of his ministers, came to the conclusion that we were wrong in the step we had taken about Waitara, and it was decided that it should be given up. This decision was never objected to by the House of Representatives.

"The effect of the war, which has been lingering since that time, has been to test most severely even the Christianity of those who were most sincere, while a large body of the people, who were but nominal professors, have had little inducement to draw them to a better state of mind. And now, after all this severe trial, what is the result?

"That portion of the country which lies to the north of Auckland has not been involved in the wars, and there we find—making all reasonable allowances, such as we are obliged to make in any English community, for those who are only Christian in name—there is still a number to be found in every village who are not only regular attendants on Christian worship, but of these there are many of whom we are bound to believe that they are sincere Christians. I have no statistics of that part of the island. There are, however, three native clergymen occupying important spheres of labour, men of high character for consistency and diligence.

"At Waikato there are two more native clergymen, who have had much to contend with, living in the centre of a disturbed district.

"At Tauranga and Maketu are two more clergymen.

"The East Coast, extending from Hicks Bay to Napier, has suffered greatly in the late disturbances; a part of the natives having been Hauhaus, while a larger section were on the side of the Government. The Hauhaus considered that they were fighting for their rights and liberty.

"Amidst all the adverse circumstances through which the Christian party has to struggle, they have not only held their ground, but there is a decided improvement going on. There are seven native clergymen, all active and zealous men, whose income is derived from separate endowment funds which have been raised by the natives. The best criterion of sincerity may be drawn from the number of communicants. From the year 1865 to 1867, while the fighting was almost continuous, there was a general depression in religious matters. In 1868, the communicants along the East Coast were 400; in 1869 they increased to 540; and during last year they were upwards of 600.

"The Bishop of Wellington has given the following information relative to his diocese:—

"'Many natives who had professed to be Hauhaus have recently returned to the Church. In the Otaki district there has been a larger attendance at both Sunday and daily services. I have not been able to form a definite opinion as to the districts of Wanganui and Wairarapa. The former has, till lately, been much disturbed by war, many of the population being employed as soldiers in the service of the Government.

"'The most striking feature of the Maori Church is that so much work is done by laymen acting as preachers and teachers. Many men have acted consistently and perseveringly during many years in these capacities, from a mere sense of duty, without any remuneration of any kind. The average number of communicants n the Otaki district is 150.'

"The whole number of the native clergymen in connection with the Church of England is 14, and there are many applications for additional clergymen, whose support the natives are ready to undertake.

"I may add, in conclusion, that the statement now made relates only to the native Church in connection with the Church of England."

LITERATURE.

We have before us a work* which undoubtedly possesses a merit very rare in books of this kind, viz. originality. To what extent soever the author's views may be founded or open to controversy, it must be admitted that in the treatment of his subject he evinces an earnestness of thought and depth of moral conviction which, being coupled with no small amount of ability, must recommend his essays to all students of Mosaical lore, and generally to all believers in the Divine Record. The main object of the book under notice is to show that the language of the Pentateuch, and more especially of its poetic portions, is so full of force and beauty, and so happily combine τὸ πρέπον and τὸ κάλον, as to entitle it to be called a work of literary and artistic merit of the very first order, irrespectively of its divine inspiration. In his preface the author informs us that Mr. Gladstone's "Studies of Homer and the Homeric Age" first prompted him to his consideration of the sacred volume from a point of view similar to the one chosen by the learned Premier, to whom the work has also been inscribed. The first essay, headed "An Apology for the subject," tells us that the Hebrew tongue, so far from being inferior to Greek as a poetic language, greatly surpasses it, possessing as it does all the beauties of Helenic, and numerous additional features of which the language of Homer and Hesiod is utterly deficient. The second essay is a highly attractive disquisition on Primeval and Antediluvian Hebrew poetry as traceable in various passages of Genesis. Moses and the Mosaic age are treated next. Placing the writer of the Pentateuch in juxtaposition with Homer, Danté, Chaucer, and other prime movers of languages, Dr. Margoliouth is naturally, and, in our estimation, upon very proper grounds, led to award to the man of God the palm of poetic excellence, which modern German philologists would fain have wrung from him. The *Mashal* or hieroglyphic poetry of the Pentateuch forms the subject of the fourth essay. We cannot but regret that our space should be too limited to admit of our doing more ample justice to a work

* *The Poetry of the Hebrew Pentateuch, being four Essays on Moses and the Mosaic Age.* By the Rev. M. Margoliouth, M.A., LL.D., Ph.D., &c. Samuel Bagster & Sons.

which, in a small compass, supplies a vast amount of most valuable matter, and forms a treasure of such learning as would in vain be sought for in many a folio volume. It is for the second essay more especially that we are thankful to the author, and hope he will give us the results of his further studies on primeval Hebrew poetry in a future work, which we shall hail with no less delight than the present one. We believe few writers are more competent to speak with authority on Hebrew poetical literature and Biblical criticism than the learned author of *The Poetry of the Hebrew Pentateuch.*

The Tract Society has published a beautiful and valuable book,* with portraits and short biographies of a number of the worthies of former centuries. The portraits are taken from pictures of highest merit. The series begins with Wycliffe, and includes Hugh Latimer, John Knox, George Buchanan, Lady Jane Grey, John Foxe, Sir Philip Sidney, Sir Walter Raleigh, William Harvey, John Pym, John Hampden, Lord Falkland, John Milton, Andrew Marvell, Richard Baxter, John Owen, Jeremy Taylor, Bishop Ken, Sir Matthew Hale, and Sir Christopher Wren. The sketches are exceedingly well written. The book is beautifully got up, and is in every respect excellent and ornamental.

The Tract Society publishes also a series of *Family Prayers,*† which originally formed a volume edited by the late Rev. Charles Hodgson, and contributed by the late Archbishop of Canterbury, the Rev. J. Haldane Stewart, and various other well-known and highly-esteemed ministers. They have been revised and abridged. They are somewhat too formal and stilted in their expressions, and have too little variety, but breathe a spirit of true reverence and devotion.

We have also, published by the Tract Society, a series of *Sermons for Sunday Evenings,*‡ which had appeared before in *The Sunday at Home,* and which are therefore probably familiar to many of our readers. The sermons are short and pointed, and very suitable for reading aloud when persons are prevented attending places of worship. There is also a great variety of subjects, and the writing is fresh and pleasant.

* *Christian Heroes and Worthies.* With Portraits. London: The Religious Tract Society.

† *Family Prayers for One Month.* (New Series.) London: The Religious Tract Society.

‡ *Sermons for Sunday Evenings.* The Religious Tract Society.

*Meditations on the Miracles of Christ,** by the well-known Dr. Howson, is a book which will be much and justly prized. The meditations themselves are most suggestive, and the practical applications, which are not kept to the end, but are introduced throughout the discourses, are exceedingly good. This book will take rank with the best that have appeared on the same subjects. It is truly evangelical and earnest, and of course intelligent and scholarly.

We need scarcely do more than note the appearance of the popular edition of De Pressensé's *Life of Christ.*† It is the larger work very much, which we have already noticed, without its purely scientific part. It is instructive and interesting now as a popular book. The translation is also exceedingly well executed. It reads like a book written in English.

THE SEPTUAGINT.

(To the Editor of *Christian Work.*)

DEAR SIR, — The increased attention that is now paid to the study of Hebrew is gratifying to all who have an enlightened interest in the word of God. At the same time will you allow me to suggest that the claims of the Septuagint to an attentive consideration should not be forgotten? Without adopting the idea which some entertain that it was read in the synagogues, and was in fact the "people's Bible," in the days of our Saviour, it has many claims on our regard, and it is well suited for throwing light on many passages of the Old Testament. The language employed differs in some respects both from that of the classical writers and from that of the New Testament; any inconvenience, however, that might be caused by the peculiarity of the style may be remedied by the use of a translation.

To those who desire such an assistance I would recommend a very beautiful edition of the Septuagint, with an English translation and valuable notes, lately published by Messrs. Bagster and Sons, whose other publications are so well known and so highly appreciated.

I remain, yours truly,

J. B.

* *Meditations on the Miracles of Christ.* By the Rev. J. S. Howson, D.D., Dean of Chester. Religious Tract Society.

† *Jesus Christ, His Life and Work.* By E. de Pressensé, D.D. Translated by Annie Harwood. London: Hodder & Stoughton.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

ADDRESS TO OUR READERS.

We take this opportunity, at the close of another year, and in prospect of important improvements which we propose to carry out next year, to ask the aid of our readers in making *Christian Work* widely known among their friends. It is now a good many years since this journal began its career as the *News of the Churches*. It was intended to occupy a special sphere of its own, which was considered to be of much importance. Its object was to stimulate faith and zeal, by spreading abroad intelligence of the work of Christ going on at home and in all parts of the world. Nothing, it was felt, is so fitted to foster a spirit of true Catholicity as the knowledge of, and consequent sympathy with, what is being accomplished by the different Churches and Societies in all countries. To furnish such knowledge every available channel of information has been resorted to, and this journal may fairly claim to have been from the beginning unrivalled in the variety and interest of its intelligence from the Continent, and from India, China, Turkey, Africa, The Pacific, and all parts of the Mission Field. It is intended now further to increase its sources of information, and it is hoped that it will much more effectively than ever accomplish the aim with which it was started.

Missionary work at home and abroad is constantly exciting more attention, on account of increased success. The kingdoms of the world are also undergoing changes the most marvellous. Within the last few years the barriers of many centuries have been broken down, and now, in almost all countries, opportunity is freely given for the proclamation of a pure Gospel. The Spirit of God is moving on the face of the turbulent waters of society, preparing the way, we believe, for a new and higher order of things. Never, therefore, was it of more importance than now to have intelligence brought together of all that bears on the progress of the living Church of Christ in all lands.

We purpose to supply narratives, from time to time, of the various agencies connected with Home Mission — including in the term works for the social elevation of the large towns and rural districts; the care and nursing of the sick; the visiting of prisons, workhouses, and reformatories. Medical Missions, to which we have given much prominence, are every day becoming of more importance, and we hope to continue to report much that marks their progress. As to the Foreign Field, we intend to continue to bring reliable information from all points where missionaries are labouring. These are to be found among the inhabitants of the old lands of Egypt, Ethiopia, Arabia, Palestine, Asia Minor, and Persia; among the mountain races of Affghanistan; the tribes of India, speaking many different languages; the Karens of Burmah; the people of Madagascar; the Malays and Javanese; the myriads of China; the inhabitants of the island groups scattered over the Pacific; the negroes of Africa and of the West Indies; the Esquimaux and Greenlanders in the icy regions; and the Indians of America. From all these parts, from time to time, we shall obtain intelligence, and we cordially invite our missionary

readers to co-operate with us in sending sketches or printed narratives of events of leading interest. The work also on the continent is continually enlarging. From no continental country now is the Gospel excluded. To this department we shall continue to devote very special attention.

This journal will contain as hitherto, but more specifically—

1. A Summary Review of the Events of chief importance, intelligence of which has reached this country during the month.
2. Articles on questions affecting the methods of Christian work.
3. Sketches of different Missions.
4. Brief Biographies of earnest Christian workers —especially in the foreign mission field.
5. Intelligence by special correspondents, and from other sources, of the progress in all countries of the work of Christ.
6. Open Correspondence on special Mission topics.
7. Brief Notices of Books of the Month—especially of those bearing on Christian work.

We would appeal to our readers, and to all interested in the work of Christ, to give us their aid in securing for it a large circulation, so as to enable us more and more completely to work out its high aim.

NOTES OF THE MONTH.

FROM the September number of the *Chinese Recorder* we learn more particulars as to the recent indications of danger. There can be no doubt that the present is a time of serious perils to missions in China. Letters from Canton and Fuhchau, which will be found in our Intelligence department, show how important the crisis is. Let us earnestly seek that God may avert calamities threatened to the native churches, and the missionaries. It will be seen how adroitly the attack is turned, especially against Medical Missions, the influence of which has been so greatly felt. The speeches against missions in our own Parliament, especially that of the Duke of Somerset, have probably had something to do with this movement. The hatred is against foreigners, not missionaries as such. But from these speeches the Chinese supposed that the missions at least might be attacked with impunity.

Our Paris correspondent describes various important ecclesiastical and religious meetings in France. The Protestant churches seem to have been awakened by recent events to a higher sense than ever of the importance of their mission. A letter from Dr. Fisch, of Paris, in the *United Presbyterian Missionary Record*, gives a very encouraging view of the present state of affairs as compared with the past. The assembly, which has no less than 60 Protestants and a band among them of earnest evangelical men, is, he thinks, inspired with an earnest desire to suppress vice and to strengthen morality. He considers *that Dr. de* Pressensé owed his popularity with many of the Paris electors to his able defences of Christianity in its apostolic purity.

Liberty has been given by the Geneva Consistory to the ministers to depart from the authorised forms of worship. Six have, to the present, availed themselves of this liberty, four of whom entirely suppress the Apostle's Creed. The words that give most offence are, "Born in corruption and incapable of ourselves of doing good." This is opposed to the new rationalistic faith.

The rumour is again current that the Pope is determined to quit Rome on account of the suppression of convents, and especially of the convent for the young members of the Jesuit order. He cannot, he alleges, exercise his authority, if his channels of communication and influence be lost. In his allocution to the new Italian bishops he is reported thus to have referred to Italian affairs:—

"I experience a great consolation at finding myself to-day among you, although my joy is tempered with a certain degree of sadness. In the same manner that on one occasion our Divine Saviour sent forth the Apostles, so to-day I send you to the unhappy dioceses of Italy, so long deprived of their pastors; perhaps (I would I had not to say so) I send you like unto sheep among wolves. I know not whether it will be possible for you to reach your places of residence. I know not whether you can live there. Fear nothing. In the midst of the privations to which I have been reduced, the charity of the faithful has never permitted me to want anything that was necessary. The same will be your case. Go

forth to combat the dominant vices of our age. This corrupt age is especially tainted by two passions—materialism and pride. A few days ago there were discovered at Milan the mortal remains of St. Ambrose. Strong enough to humble the pride of the understanding before the Divine authority of faith, Ambrose was enabled to stand against one of the mighty of his time, and to bring him to repentance. It is true that St. Ambrose had to deal with a docile and God-fearing Prince, while you will have to contend against impenitent men; but with patience, prudence, charity, and strength of mind, you may overcome them. I would remind you of the Apostle's words, 'Fulfil that which is wanting to Christ's passion.' Society is very sick; by prayer, by example, by zeal in action and in words, labouring earnestly and incessantly, you may cure it."

The *New York Independent* mentions a statement which had escaped us, in a letter published in the *Record*, of deep interest. The report is as follows:—"Extraordinary statements of a stir in the East have been current lately. 'In Damascus,' it is said, 'not less than 3,000 Mohammedans have avowed a desire to become Christians. They have regular prayer-meetings, and pray to the Lord Jesus Christ that He will reveal himself as their Saviour, and lead them into truth and light.' The British Consul, to whom the matter has been brought, is represented as 'taking the greatest interest in this wonderful appearance;' and the missionaries are reported as saying that 'it increases rapidly every day. There is also a movement among the Jews. Many, like Nicodemus, faithful inquirers, are coming to Mr. Frankel, asking him to guide them to the Saviour. The Druses are now looking for their Saviour's coming from China. In Persia also a great spiritual movement, in looking forward to the coming Saviour, is evident. All these wonderful things, compared with the Holy Bible, mark the daybreak of a better time for the East. These are golden days in which we are privileged to be employed in the Lord's work."

The Rev. John T. Gulick, missionary in North China, advocates the immediate establishment of a mission to the Mongols, a population of from 3,000,000 to 6,000,000, lying outside of and north from China proper. Methodist missionaries in China are looking in the same direction. I. N. Wheeler, Superintendent of Methodist missions at Pekin, dating at Kalgan, a city of 100,000 inhabitants, says:—"I hope we will be reinforced in such numbers as soon to be able to set apart two men for the work in Mongolia and Manchuria. We must occupy this vast territory, for the door of entrance is wide open. The American Board have a station in Kalgan, and the brethren here are beginning to see the first fruits of their labours." Seven native Chinese preachers will be admitted into the several conferences of the current conference year among the Methodists in the United States; four have already been, and three more are to be, admitted—one each in the Vermont, Black River, and Baltimore Conferences.

The *New York Independent* gives a deeply interesting account of the recent meeting of the American Board at Salem, Massachusetts. Chief among the measures was a solemn decision to enter on the field open in the nominally Christian lands, beyond the borders of the United States, on the American continent—to assist, in fact, to evangelise America at large. The churches under care of the Board have increased by nearly 1,000 members during the year. The mission churches now number 172 and the total membership is 8,486. The Board have now ten training and theological schools. In Eastern Turkey no less than sixty-two young men are preparing as native pastors or preachers. Ten and a half millions of pages represent the work of the mission proper for the year.

The *New York Tribune* makes the following estimate of the Protestant population of the world:—

The United States	33,000,000
Great Britain and Ireland	25,000,000
The German Empire	25,000,000
Sweden, Norway, and Denmark ...	7,500,000
Holland, Belgium, and France ...	5,000,000
Hungary, Austria, and Roumania ...	6,000,000
Switzerland, German, Russia, and rest of Europe	5,000,000
British America, including West Indies	4,000,000
Australia, Tasmania, & New Zealand	1,500,000
Liberia, Natal, Cape of Good Hope...	1,500,000
Egypt and the rest of Africa	1,000,000
Armenia and the rest of Asia ...	5,000,000
America southward of this country...	1,500,000
Total ...	121,000,000

Professor de Felice, former pastor and Dean of Faculty at Montauban, died recently at Lausanne. He was well known as a writer of great ability.

Dr. Stewart, of Leghorn, has raised upwards of £6,000 for the purchase of a house in Rome for the Waldenses, sufficiently large to accommodate within its walls a church, schools, pastors' and teachers' apartments, and a shop for a Bible colporteur.

THE REV. TIYO SOGA.*

BY THE REV. JOHN A. CHALMERS.

TIYO SOGA was born at the Chumie Mission Station in 1829—a year memorable in the annals of his countrymen, for it was then that the usurper Makoma was expelled from the Kat River. Of his parents his mother only was a Christian, and though now well stricken in years, continues to this day a faithful, humble, and unobtrusive disciple of Christ. His father, a counsellor, a man of remarkable force of character, of considerable oratorical powers, and of no mean influence in his tribe, still lives, wedded to his old heathenish customs, though well versed in Gospel truth. When a mere child, Tiyo Soga was brought by his parents to his grandfather, then a resident on the banks of the Buffalo. It was here that he first saw the Patriarch of missions in this land, and witnessed what his youthful mind failed to understand, a white man assembling the native villagers, and speaking to them such things as he could neither grasp nor comprehend. The insoluble problem, however, made a lasting impression on his mind.

After a brief sojourn at the Buffalo he returned to the Chumie, then under the pastoral care of the late Rev. William Chalmers. The missionary prevailed upon the counsellor to send some of his children to the Mission School. Accordingly day after day four urchins, sons of Soga, and Tiyo, the youngest one of the number, walked up to the little church quietly resting under the shadow of that dark forest-clad mountain, and there first received the rudiments of knowledge. The enthusiastic missionary was elated at the progress the lads made, and about the year 1844 resolved that one of the number, along with two others from outstations, should be sent to the Lovedale Training Institution. At that time pupils from the Free Church stations were admitted to this academy as free scholars, whilst those from other denominations were required to pay a small fee for board and education; it was on these terms that boys from the Chumie mission were admitted. Tiyo Soga was by no means a more brilliant scholar than his brothers, but he had proved himself to be a favourite by his sterling truthfulness, his exemplary meekness, and his plodding perseverance. His missionary, however, resolved that favouritism should not decide his choice. He therefore fixed a day for the examination of the lads, and told each pupil that that day the die would be cast as to which of them should be sent as a pupil to the Lovedale Institution. The decisive day came, and there stood the lads, all in a flutter of excitement, and through an answer given by Tiyo Soga that day was the whole current of his after life changed. The missionary asked these unsophisticated lads "Which was the greatest work of God?" The three answered, "The creation of the world;" but Tiyo replied, "The salvation of mankind." That answer decided the missionary in his choice. Shortly thereafter he took his favourite pupil to the Seminary along with two others. Having reached Lovedale, Mr. Chalmers found that there were openings for only two pupils, the late William Roger agreeing to pay the necessary fee. He learned also that the conditions were, that the applicants for admission should pass a certain examination. He trembled therefore for his favourite pupil—(his adopted son now, for father and mother had given him to the missionary)—knowing that he was deficient in education compared to the other two. The examination proceeded; poor Tiyo was in a great flutter of excitement; the august men before whom he stood unnerved him; he hardly knew what he was doing, and the result of the examination was that he was rejected. Mr. Chalmers, full of sympathy for Tiyo, conscious also that he was a lad of good character and promise, superior to those who had surpassed him in the examination, and unwilling to crush the boy's bright hopes, there and then made a gift of Tiyo to Mr. Govan, who forthwith accepted him; and thus Tiyo Soga's name is enrolled amongst that long list of boys, black and white, who received their education from the accomplished and scholarly Mr. Govan, and that explains, also, why Tiyo Soga ever cherished a reverence for Mr. Govan, verging almost on hero-worship.

In 1846 the tocsin of war was sounded throughout the length and breadth of this land; missionary institutions were abandoned, and amongst those that shared this fate was the Training Academy of Lovedale. The missionaries of the Scottish Societies fled for safety, with their families, to Fort Armstrong, and amongst those

* *From the* Kaffrarian *Watchman.*

who joined the mission band in their place of shelter was Tiyo Soga and his mother. The lad had now shown very strongly marked studious habits. He eagerly devoured every book that came within his reach. Night after night he was up, book in hand, poring over its contents, with no other light to enlighten the page save the sneeze-wood splinters which maternal fondness was careful to collect for his use. His simple, illiterate mother could not comprehend this perpetual "talking with books." She wondered what they said to him, and why they proved so fascinating. She silently pondered all these things, little dreaming that those silent companions of the boy were storing his mind with knowledge, so that he might prove a blessing to his countrymen.

Whilst war was thus raging in all its fierceness, men and women dying fast and thick from its ravages, when the work of the Lord was abandoned, and the voice of melody and praise silenced at mission stations; whilst preachers of the Gospel were hiding in a stronghold of earthly warriors, the Prince of Peace ordained that from that devastated group men should arise who should be preachers of the Gospel of Peace—men chosen from the two nations who were engaged in mortal combat. Thus does God silently work out his great designs. During the war the Rev. William Govan resolved to visit his native land. Three European lads were entrusted to his care, who were going to their Fatherland to complete their studies. These three are now well known, for they have done and are doing service for their master. One is now the Rev. Bryce Ross, the other the Rev. Richard Ross, and the other was the beloved and lamented William Thomson, M.L.A. But there was a fourth, and he was Tiyo Soga. As he had shown such proficiency in his studies at Lovedale, several of the missionaries thought he ought to accompany Mr. Govan to Scotland, to receive a higher education. No sooner was the resolution come to that he should go to Scotland, than one of their number was deputed to ask the consent of his mother. When he conveyed to her the resolution of the brethren, she simply replied, "My son is the property of God; wherever he goes, God goes with him, and if my son is willing to go, I make no objection, for no harm can befall him even across the sea, for he is in God's keeping." The lad was called in and asked if he was willing to leave his country and go across the sea. He at once consented, with a face beaming with gratitude and joy. As all things were ready, and those who were to be his fellow-travellers already on the move, he had only time to exchange a few words of farewell with his mother and sisters, gave each a small, and what to us would be a worthless token of remembrance, speedily tied up what few articles of raiment he was possessed of, slung them over his shoulder, and was hastening to overtake those already on the march.

A new world now opened up to him—the marvels of civilisation crowded on his mind—new wonders were for ever bursting upon him. These all made him thoughtful and contemplative. When they reached their destination across the sea, Mr. Govan offered his protegé to two separate mission boards as a lad of great promise, worthy to receive a liberal education. The offer was declined by both, when forth stepped a good man, the late John Henderson, of Park, whose praise is in all the churches, who undertook to educate this dark-faced stranger, sojourning in a strange land. By Mr. Henderson was Tiyo Soga sent to the Glasgow Normal Seminary, and amid the perils of that great city the sable youth had the privilege of having as a pastor the renowned Dr. William Anderson, a man of great genius, of independent thought, of Catholic spirit, of true sympathy, of rousing eloquence. Through the instrumentality of that far-famed preacher, the Kaffir youth was led publicly to embrace the Gospel, and the esteemed Dr. Anderson, before his large congregation, was privileged to administer the ordinance of baptism to Tiyo Soga, and from that time sprang up a friendship true and deep, which has only been severed by the death of the spiritual son, but which doubtless will be renewed when the spiritual father and son meet before the throne.

Tiyo Soga, a solitary Kaffir in that vast city, felt ever an oppressive loneliness; he yearned to see his countrymen and to breathe the free air of his native hills; so when a fitting opportunity presented, he returned to his native land, about the year 1849. The missionaries with whom he was connected engaged him as a schoolmaster, and settled him at the Gxulu River, Keiskamma Hoek. Though he had crossed the sea, and seen great things, he was not puffed up with vanity. Although he was the son of a Counsellor, and could easily have employed his talents to magnify his position in the tribe, he turned aside from such thoughts, and gave himself to the work most despised by his countrymen.

He plied his accustomed task at the Gxulu until

the war of 1850, when a band of warriors, headed by the Chief Anta, came down on the mission station and plundered it, so that Tiyo Soga had to flee for his life, by night, to the Chumie. All the various scenes of the plunder and the escape have been faithfully recorded; and all the perils of his journey by night over the Amatola mountains, and through the dense forest, he has narrated over and over again, so that the picture remains ever fresh, and one is made to wonder why a Kaffir youth should be in such peril from his own countrymen.

Whilst the war was raging, and as he remained at the Chumie, day after day counsellors brought letters to him to read, which had been plundered from white men who had been killed, so that a certain chief might know all the movements of the enemy. *Not one of these letters was either opened or read by him.* He steadfastly refused to have any part or lot in the struggle, and so unbearable did this trial become, that to avoid it he again fled by night to the Kat River, to be near his teachers. Surely in all this a Providence is at work, for just at that time the Rev. Robert Niven is returning home to Scotland, and Tiyo Soga casts in his lot with him, for he has now an earnest and indescribable longing to study for the sacred ministry.

Having reached Scotland, he was entered as a student in the Glasgow University, where he passed through the usual literary course, gaining the unqualified approbation of distinguished men who filled the professorial chairs in that ancient seat of learning. He was a great favourite with his fellow-students, not because he was of a different nation, but because there was something ingenuous and loveable in his character. He was the centre of attraction to a group of pious young men who are now able and faithful preachers of the Gospel. He also went to Edinburgh, and there received a theological training at the Divinity Hall of the United Presbyterian Church. For five sessions he sat at the feet of four men of consecrated scholarship. In 1856, when he completed his studies, he was singled out by his fellow-students, and presented with a testimonial and an address, such as no other student had ever received, and that not because he was Kaffir, but because he was worthy of it, and a man of true piety and marked talent. Shortly thereafter, he was licensed to preach by the Presbytery of Glasgow, and shortly thereafter ordained with six other preachers in the church of his old friend and patron, Dr. Anderson, who on that memorable occasion, by his burning words, gave an impulse to mission work in that great city of the west of Scotland. The Rev. Dr. Edmond of London has made the occasion memorable by one of his sweetest lyrics.

Fully equipped, having as a yoke-fellow the Rev. Robert Johnston, and followed by the prayers of many Christians, he returned in 1857 to his native land. He came at a time when all was disorder and confusion. The missions of the United Presbyterian Church were abandoned; the native Christians scattered over the whole colony, and his countrymen fascinated by the delusions of a false prophet. The whole fabric of Christian work was in ruins. Never did man enter upon a work with so hopeless a prospect of success, but with faith in God he set to work. He planted himself at the Mgwali as the missionary to his tribe; gradually order was restored; he rebuilt the mission with which he was connected. As Trinity Church, Grahamstown, had taken from him the invaluable services of his much-loved fellow-labourer, nothing daunted he pleaded with the Church at home to send forth other helpers; gradually one after another came to strengthen the weary workman belated on the harvest-field, from whom the golden sheaves were dropping away in the darkness because he endeavoured to embrace more than he could carry.

At the Mgwali he spent ten years, labouring earnestly for the elevation of his countrymen. Despite his weak frame, he wrought manfully, preaching to native and European congregations from his own pulpit, and far and near throughout the Gaika district at heathen kraals was his voice lifted up preaching the Gospel of peace.

About four years ago, when the Free and United Presbyterian missionaries jointly established a station in Kreli's country, Mr. Soga was unanimously invited to go forth as the pioneer missionary. He willingly assented to the request of his brethren, left a comfortable home and an attached people, and went to that centre of heathenism, there to begin life afresh. He has spent four short years there, not without blessed results. Upwards of two years ago the brethren of his own denomination made arrangements to release him from all his pastoral and pulpit work; but he resolutely refused, and there are documents now extant amongst the records of the United Presbyterian Presbytery of Kaffraria, of which the outer world knows nothing, which will prove that every effort was put forth to relieve him of his mission work, but that he implored his brethren

to allow him to continue, for he had resolved to die in active service. So devoted was he to his Master's work, so earnest to be spent in it, that he resolved to die in harness. He had always been an earnest and willing worker. Indolence was a vice foreign to his nature. From his earliest years on to the very last he wrought nobly and well. When a mere boy, though the son of a heathen and surrounded by all the moral darkness and pestilential atmosphere which envelopes the village of a polygamist, he toils night and day to acquire the art of reading. As years advance, not content to be a proficient reader of the school-books in his own tongue, he turns to English literature, and reads books of travel, of history, of science, of theology, of poetry, until he becomes a master of the English language. When a student at the University, and sitting side by side with men of far greater advantages, he so employs his privileges that he also can read with fluency the works of Greek and Latin authors. When ordained to the office of the ministry, so careful is he in his preparation for the pulpit, that all his hearers everywhere are compelled to acknowledge that the Kaffir preacher is a master in Israel: so diligent is he in his pulpit ministrations, despite his multifarious duties, that he has left behind him a large collection of discourses, both in the English and Kaffir languages, specimens of which may yet be given to the Christian public of both nations, so that though dead he may yet speak. So untiring is he in his pastoral visitations, that many are left behind to mourn because they will hear his words of sympathy and counsel no more. So desirous is he to build the house of God, that the liberality of his brother men is aroused, and subscriptions pour in from all sects and ranks, from the highest official in the land to the most debased of his countrymen, in order to help the willing workman. So anxious is he to tell his countrymen of the matchless sacrifice of Christ, that I have no hesitation in affirming that there was no village of any importance in that vast Gaika district where the voice of Tiyo Soga was not heard preaching the Gospel of peace.

But not only was the Rev. Tiyo Soga an earnest workman as a pastor and preacher, he has likewise improved his talent for usefulness through the medium of the press. By his perseverance he has bequeathed to native Christians in this land a rich legacy in his inimitable translation of the "Pilgrim's Progress." All Kaffir scholars of all sects, in public and in private, have pronounced that work a masterpiece. For years he wrought at it, every sentence was carefully weighed, and all the various stages in the history of the Christian pilgrim are given with a vividness and terseness worthy of the immortal John Bunyan himself. The following sentence found by accident in one of his notebooks will show the laboriousness of this task: "½ past 9. Finished this night the translation of the Pilgrim's Progress, through the good providence of God helping me. My very fingers ache."

The Rev. Tiyo Soga has likewise contributed largely to the Kaffir hymnology. He was a true poet in his own tongue. Many of his hymns will live as long as the Kaffir language, and what has been said of Dean Alford is equally applicable to Tiyo Soga: that it is no light service to have contributed at least one hymn, which has almost become the sacramental canticle of the Presbyterian and Independent Native Churches in this land.

He was likewise chosen by the brethren of his own denomination as their most accomplished representative at the Board of Revisers of the Kaffir Bible, and it is no mere empty flattery to say that his work was most thorough and scholarly, and that all the members of that Board confided in his calm judgment, given always without opinionativeness, and that brotherly kindness and Christian courtesy marked his intercourse with his brother workmen. He was unable to attend the last session; however, he forwarded the manuscript of his revision of the Acts of the Apostles; but it remains an unfinished document, for it breaks off abruptly at the 25th verse of the 23rd chapter. He had been working stretched on a bed of suffering, struggling against great physical weakness, and tortured by a racking cough, so he simply adds after the verse mentioned, "When I reached this length strength failed me, and I cast it aside." That was his last work for the Master—his last work for the Christian Church.

He was pre-eminently a Christian man. "The will of the Lord be done, his will his best." "Weep not for me, for I am leaning with my whole strength on Jesus Christ." Such were some of his utterances of faith and hope as he lay face to face with death. But it is not Tiyo Soga's death which proves to us that he was a Christian. We have abundant proofs of what he was as a child of God while he was daily and cheerfully giving up to his Master's work all the energies of his delicate body, and all the manifold faculties of his pure and beautiful mind. The religious elements of his character showed themselves in

his amiability—his unwillingness to offend—his readiness to oblige—the entire absence of those qualities which engender dislike. Selfishness, and pride, and malice, and envy, and jealousy were all crucified with Christ. He was a man of marked humility, and always esteemed others better than himself. He was a man of large charity, and rejoiced at the success of another. He was a man of sterling honesty, and never suspected the motives of another. He was a man remarkable for his courtesy, and ever sought to encourage the things which make for peace. He was a man not blind to his own imperfections, and never despised another for his weaknesses or shortcomings. He was a man of prayer, and no one who ever heard him pray but felt that he must enjoy much secret communion with his God. Religion, as manifested in his character, was of a cheerful nature: it had nothing in it morose or sullen, or sentimental, or effeminate, or sickly, or austere. Tiyo Soga never required to go forth blowing a trumpet before him that he was a Christian—it was so marked, it was ingrained into his being, and spontaneously showed itself in every look, and word, and gesture. He never showed it by the tones of his voice, or the length of his countenance. He was a living epistle of Christ, and it was known and read of all men. And all Christian men who came in contact with him during the last years of his life, must have felt that he was unconsciously undergoing a preparation for an entrance into heaven.

I would fain linger amid pleasant memories in which our Christian brother was wont to mingle, but on this at this time I must turn the key of sacred memory. There are many other features of his character also which I would fain have presented for your instruction. On these, however, I dare not dwell, as I have already over-taxed your great forbearance. I had purposed to speak of him as the connecting link between the various sects of Christian workmen in this land—of his being the property of the whole Christian Church—of his mental power—of his simplicity, which is ever an attribute of a great man—of his public spirit—of his Catholicity—of his intense loyalty to our Queen—of his love to his countrymen—of his geniality—of his tenderness and faithfulness as a friend—of his wisdom as a Presbyter—of his deep affection as a parent—of his fitness as a sympathiser. But all these points I pass by untouched, and bring you to the closing scene of our *dear brother's life.*

Towards the end of June he went to establish an out-station, and place an evangelist amongst the warlike tribe of Mapassa. It was an unfortunate journey—he ran short of provisions—his horses were lost—he was compelled to take shelter for several days in a damp unfinished hut, and on the Saturday, as he was hastening homewards to fill his pulpit on the Sunday, he was overtaken by a cold rain, through which he had to ride for several hours. Ague-fever supervened—for several weeks he was prostrate. However, he so far recovered from it that he ventured once more to do duty. Overtaxing his strength, a relapse ensued. On Friday morning, the 11th instant, a change took place for the worse. A kind friend from Butterworth who had come to see him was so struck with the change that he forthwith sent messengers far and near to summon Mr. Soga's brethren in the ministry. He likewise watched by his couch, and tended him. All that day our brother was sinking fast. As night drew on, he seemed to see a hand beckoning him, which the watchers around his couch failed to see—he seemed to hear a voice they could not hear—and then he gave utterance to one of the most earnest prayers that ever fell from human lips. He prayed not for himself, for he had resigned himself to God's will—but he prayed for his country—for his kindred—for his flock—for all faithful preachers—for the rising generation—for Great Britain—for all nations living in darkness—for all good people—for the spread of the Gospel. From the lips of his old faithful mother have I heard it; prayed, too, in his own native tongue. The Rev. Mr. Longden arrived on Saturday morning at the house of affliction, and he alone of all Tiyo Soga's brethren in the ministry was permitted the sacred privilege of whispering Christ's precious promises into the ear of our dying brother. When the Rev. Richard Ross arrived, as the day wore on, the power of articulation had gone—fainter and yet more faint did he draw his breath—feebler and yet more feeble beat his pulse, until at last all was over.

He passed away, "Like the morning star,
Which goes not down behind the darkened West,
Nor hides obscured amongst the tempests of the sky,
But melts away into the light of heaven."

JOHN A. CHALMERS.

He is thus described in another journal:—

"Mr. Soga was a Kaffir, descended from one of the first families in Kaffraria. As a Kaffir he was naturally attached to his countrymen, though

not blind to their faults, and always plain and faithful in dealing with their besetting sins. A more loyal subject, or a more ardent lover of our Queen, was not to be found in Her Majesty's dominions, and this was frequently exemplified in his sermons. The oration in Kaffir, which he delivered on the death of the Prince Consort, and which I had the privilege of hearing, could not be excelled for deep feeling and pathos. The notices of the departed, the mourning of the nation, and desolation of the widow, were painted with a master hand. Concluding with a vivid sketch of the just and righteous government of the Queen, the privilege of being her subjects, the blessing which the heathen nations of the earth derived from receiving the word of God from England, and the debt of gratitude, under which the Kaffirs were laid for these blessings and privileges, he showed the sympathetic breast and deep loyalty of the speaker.

"Mr. Soga, though a man of high educational attainments, was modest and retiring in manner; he was a true and constant friend, an earnest, devoted and faithful pastor and missionary, and as a man had few superiors. He had, perhaps, only one equal in the knowledge of his native language, and his loss to the Board of Revisers of the Kaffir Bible cannot be replaced. Mr. Soga's command of language is shown in his translation of the Pilgrim's Progress; and I can safely assert that in no language into which that wonderful book has been rendered is the translation more lifelike than that of Mr. Soga. In him the Mission Church has lost its highest jewel; and, though he carefully abstained from taking any part in politics, the country at large has lost one who exercised a powerful influence for good, and whose warning voice in any crisis or emergency which might have arisen would not have been disregarded by his countrymen."

GREENLAND'S ICY MOUNTAINS.*

THE GREENLANDERS.

THE entire population of North and South Greenland is estimated, in round numbers, to be about 10,000 souls, and of these 250 are Danes. The natives are called *Esquimaux*, derived by some from the Algonquin word *Eskimautick*, which signifies "eaters of raw fish." Although authorities differ as to their race, yet all whom I saw had the unmistakable craniological and facial characteristics of the Mongolian—the pyramidal head, the almond eye, the tawny complexion, and the sparse beard. The men are well proportioned, broad-shouldered, and their average height is five feet. As they gain a living by hunting and fishing, they are swift in the chase, strong to encounter the bear and the walrus, and they launch the spear with great precision. The kayak, their favourite boat, is ten feet long, two feet broad in the centre, and one foot deep, and in form is not unlike a weaver's shuttle. The bottom is rounded, and has no keel. The frame is of whalebone, kept stretched by little beams, is covered with seal or walrus skin, and is watertight. In the centre is a circular hole of sufficient size to admit one body, and the boat is so light that it can be carried on the arm or head with ease. The Esquimaux are so accustomed to these fragile boats, that for pastime they perform some daring feats. I saw one of them turn over sidewise into the water, and remain with his head down and the bottom of his boat up during nine seconds, and then by a stroke of his paddle he came up, spouting like a whale.

The Esquimaux women are peculiar for the softness and smallness of their hands and feet. In person, they are short and slender, and some of the girls are quite handsome. Their grotesque costumes of sealskin and of other furs do not impart elegance to their appearance; yet the neatness of their habits and the modesty of their demeanour are not unworthy a higher civilisation.

From Cape Farewell to Upernavik there are thirteen Esquimaux villages, the number of inhabitants ranging from 100 to 1,000 souls each. These towns are along the coast, and are laid out without regard to regularity. The homes of the poor are low structures of stone, cemented by turf instead of mortar, not more than eight feet high, and covered with a flat roof of turf. The entrance is a long, low, narrow passage, through

* By the Rev. Dr. J. P. Newman, in *New York Methodist.*

which we were compelled to pass on all-fours. The window is of sealskin, dried, which is white and transparent. Within are benches used as seats during the day and as couches during the night—the bedding being composed of reindeer-skins. The homes of the Danes and of the better class of the natives are larger, more comfortably arranged, and not unlike a small American farm-house. As a whole, the Esquimaux are industrious and moral. They hold to the monogamic and not the polygamic form of marriage. The best hunter is the favourite of all the maidens, and he experiences no difficulty in winning the hand and heart of the prettiest damsel of the Greenland village. It was my happiness to visit many families in which parental affection and filial love were displayed, and in which comfort waited on simple competence. The paternal rather than the municipal is the form of government under which these people live. When disputes arise between families, and cannot be settled by the parties themselves, the case is brought before the Danish Governor, who acts in the capacity of a justice of the peace, and as a court of final appeal the case is laid before the Inspector-General, whose decision is final.

The amount of capital invested by the Government of Denmark in all Greenland, in vessels, storehouses, and official residences, is something more than 1,000,000 dols., and the annual revenue is about 30,000 dols. The natives hunt and fish, and are allowed a percentage on all they bring to the Government storehouse, which is paid them in money or in articles of food and raiment. In addition thereto, the Danish Government pays the salaries of the officials, builds churches and schoolhouses for the people, and also supports the teachers and pastors. Nearly one-half of the entire population are recognised members of the Lutheran Church. There are but few Moravian missionaries in Greenland, their principal missions being in Labrador. At Jacobshaven and at Godthaab, the Lutherans have seminaries for the education of young men for the ministry. They have two classes of religious teachers; ordained pastors and catechists. The latter receive from 50 dols. to 300 dols. per annum; young ministers receive 800 dols., and those of riper years, 1,400 dols. a year. In Disco, the catechist receives 100 dols. per year and some perquisites. He is required to record births as they occur, baptise the children at an early age, prepare them for confirmation at the age of fourteen, to teach school during the *week, and preach* on Sunday. He is allowed a fee for each baptism, burial, and so much for each child in the day-school. The present catechist was born in Greenland. His father was a Dane and his mother an Esquimaux. Following the example of his father, he married a native, and is the father of several children. He is well educated and is held in high esteem.

On our first Sabbath in Disco, Captain Davenport and myself went on shore, to attend divine service in the Esquimaux church. The edifice stands on a hill, and will accommodate 100 persons. It is a neat structure with a belfry, in which is a small bell to call the Greenlanders to worship. The door of the main entrance is kept white as the driven snow, the symbol of the purity of the place. Within is a broad central aisle, flanked with wooden benches without backs. The altar-rail is a simicircle, three feet high, surrounded with a kneeling cushion covered with red cloth. Within the altar and on a high table was a marble statuette of Christ, with benignant face, and hands outspread over a pewter goblet for the sacramental wine. In the corner to the left was a washstand, and on it a white bowl and pitcher for baptismal purposes. In the opposite corner was the sugar-box-like pulpit, painted blue, just large enough for one man, and high enough to hide the person of the preacher except his head. As in the earlier days of Methodism, the men and women sat apart. As in America, so in Greenland; there were more women present than men, and fewer men than boys. The services consisted of singing, prayer, and sermon. The catechist appeared the most solemn-looking man out of the grave; there was a cringing dread depicted on his countenance when he raised his eyes to God in prayer, which was repulsive; it lacked the joyous glow of a happy soul. His sermon was from Luke xix. 30, "He beheld the city and wept over it." A Dane who was present, who understood the Esquimaux and could speak English, assured me that it was a very good sermon; yet I sought in vain for an answer to the question: "What do these Esquimaux Lutherans know about experimental religion?"

On that same Sabbath, religious services were held on board of the *Congress*. It was an impressive occasion. I had preached in London, in Cairo, in Jerusalem, and now in Greenland. In that congregation there were Caucasians, Mongolians, and Africans. There was Captain Davenport, the official representative of our Government; the Inspector-General of North Greenland and his wife; near him sat Captain Hall and the

heroic crew of the *Polaris;* beyond them were 100 Esquimaux men and women, attired in their picturesque costumes of furs; while as a background to that living picture were 200 of the crew of the *Congress*, representing nearly every European nation. To cover the temporary pulpit Captain Hall had brought the identical American flag which had been carried further north than any other national banner; the same which had been carried by the gallant De Haven, the indomitable Kane, the scholarly Hayes, on their several Arctic expeditions; the same which Hall himself now has at his masthead. That old flag seemed doubly dear to all our hearts.

At the appointed time, that congregation of many nations rose and sang,

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand,"

and then was preached a sermon on the power of personal religion.

MEDICAL MISSIONS.

EDINBURGH MEDICAL MISSIONARY SOCIETY.

In a letter dated August 25th Mr. Vartan writes:—

"The dispensary work is becoming more and more interesting. The usual attendance is from forty to fifty; but what is more cheering is that the patients have a growing appreciation of the help and advice they receive, both for their bodies and their souls. The sight of the knife, when I first came here, often made the poor patients and their friends seek my consulting-room door for escape, though its employment would have given them relief, and spared them many nights and days of pain; but now they not only willingly submit to its use when necessary, but sometimes, when it would be needless or hurtful, they ask me if I would not rather employ it. The sight of the Bible in my hand, on entering the waiting-room, would formerly have made some of them leave, others would pretend to be too ill to admit of their remaining in a quiet posture, and others used to grumble and say that they came to receive medicine only, but now there is a great improvement. Every one that comes to the dispensary seems to come prepared to listen to an address, and they listen with seriousness, and should there happen to be any listlessness or misconduct on the part of any, which might distract the attention of others, one or other of the neighbours check the offenders in a quiet way. At the close of the address, all present—Mahometans, Protestants, Catholics, Greeks, and others—stand up to unite with me in asking God's blessing on all that has been read and said. I cannot but believe that the Spirit of God will take some of the truths declared from time to time here, and apply them to some hearts, and that fruit will appear. I hope the friends of the cause will always uphold us and our work in their prayers, so that the Evil One may not be allowed to destroy the good seed that is being sown.

"Since April 18th, the day the new hospital was opened, thirty-four patients have been admitted. Of these five were Latins, twenty-one Moslems, two Greeks, three Druses, and three Protestants. Besides five on whom minor operations were performed, two were operated on for cataract, one for calculus, one amputation of leg above the knee-joint, and one of the great toe. All got well except one of cataract, who, being a bad patient, would not allow me to complete the operation. The patient who underwent amputation of the leg, and who is now able to go about with the aid of crutches, is learning to read. He is a Mahometan, and at first showed great disinclination to learn anything for fear he might be taught that which would be sinful in a good Moslem to utter; but his prejudice has broken down, and he has already learned 'God is a Spirit, and they that worship Him must worship Him in spirit and in truth,' and 'God so loved the world that He gave his only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life,' and, as often as I see him, he repeats these and other passages with delight.

"I am very anxious to be able to secure a native Christian nurse, who, while ministering to the body, might also, in her peculiar capacity, be able to introduce some fragments of the alphabet

of our holy religion into the minds of our patients. I am not sure how I shall succeed in this, but I am always on the outlook, and I believe the Lord will provide some one sooner or later."

In another letter Mr. Vartan says:—

"There are just now two Mahometans under treatment; both read well—a rare accomplishment. The one is a relative of the great Algerian chief, Abd el Kader of Damascus; the other belongs to a fanatic sect, Zwabich. They are both well versed in their religious creeds, but both read the books placed by their cots, and seem to enjoy them. Another patient, a Catholic, who came in totally blind, in the outer sight as well as in that of the inner, is leaving with a clear vision in both. He is naturally of a cheerful disposition, and is constantly singing praises to the Son of David. He vows henceforth to use his restored sight in the service of Christ, and to declare His name, and His alone, to all his voice can reach."—*Quarterly Paper.*

MEDICAL MISSION IN PEKING.

The Report of the Peking Hospital, in connection with the London Missionary Society, for 1870, by John Dudgeon, M.D., C.M., is really a very interesting document. The massacre at Tientsin naturally interfered somewhat with the work of the mission, and reduced the number of patients; but many proofs are given in the report of the value of medical institutions in the heart of China as means of conciliating the Chinese, and leading them to study European science, and, let us hope, to consider the claims of Christianity and civilisation. Dr. Dudgeon's services have been in request at the private residences of the family of the late President of the Board of Punishment and one of the families of the Chief Secretaries of State. In the case of one young lady, an ulcer of the leg—which prevented her marriage—was cured in two months, after having baffled the native faculty for ten years. Presents have been sent to Dr. Dudgeon, and the native doctors have been dismissed. Large numbers of persons of high respectability have come to the hospital as out-patients. Such facts gave Dr. Dudgeon the strongest assurance of complete safety during the perilous times succeeding the massacre. A shop near the hospital has been opened for the sale of anti-opium pills, composed of extract of henbane and gentian, camphor, quinine, Cayenne pepper, ginger, cinnamon, with Castile soap, and syrup: 5,000 are disposed of monthly. A weekly paper is sold at this shop, and is much sought by literary and influential natives. Over twenty copies of Dr. Martin's "Natural Philosophy" and twice that number of Dr. Hobson's medical works have been sold. A larger number of Mongols than in former years have been treated. One has had double cataract removed. These Mongols are said to be hospitable and grateful. The Chinese seem to be awful mercurialists. An ordinary prescription is three drachms of nitre and five drachms of calomel! Could Christianity be more fitly represented than in an attempt to replace such a system by British medicine and surgery? We look with intense interest to the development of this work in China.—*Lancet.*

INTELLIGENCE.

Ireland.

(From our own Correspondent.)

THE ROMAN CATHOLIC PRELATES AND EDUCATION —THE DANGER OF COMPROMISE AND TEMPORISING—THE NATIONAL SYSTEM ALREADY MUCH SHIFTED FROM ITS OLD POSITION—ATTITUDES OF OTHER CHURCHES—SPIRIT OF ENQUIRY AMONG THE ROMAN CATHOLIC PEOPLE.

THE education struggle has reached a stage nearer its termination. Tired of waiting, uncertain of victory, the Roman Catholic prelates have issued probably their lengthiest missive, and thrown down their challenge to all the friends of national education. They claim without reserve the absolute control of the education of their children and students; they claim that it shall be supported by the State, while the clergy shall control the teachings and the books. There would be a conscience clause, but it would be practically powerless. There is an expressly stipulated symbol of religion; and in over much, perhaps most of Ireland, the sparse Protestant populations would have to attend the Roman Catholic schools; the children, while not receiving instruction in Romanism, would have their minds familiarised with it, and a system of indirect proselytism would be carried on, dangerous, and no doubt often fatal. Yet there would be even larger evils. Warning has been already given of the education that the Romish clergy would permit; it is on evidence, so late as the last Royal Commission, what Cardinal Cullen would allow: and the necessary result of such schools would be the rapid decline into ignorance of three-fourths of the population, while any one can form a pretty accurate conception of the immeasurable growth of bigotry, division, estrangement, and discontent. The claim is no doubt preposterous: it is more than Roman Catholic countries are prepared to allow, though it is evident that it is not a mere Irish demand, but will soon be made over the Roman Catholic Church. The leaven of the syllabus is already at work, and there is warning to every State and Church to set its house in order. But although the demands are preposterous, it is not improbable that the hope of gaining much has induced these astute politicians to ask for more. The danger lies in compromise and temporising. Already the National System has been craftily, slowly, but steadily shifted from its old and strong position. Greater rigour of administration and a return to first principles are much needed; and compromise would be the thinnest disguise for surrender. The agitation is undoubtedly formidable, and the education of the country is in danger. For two Sundays the Education Pastoral has been read from every altar; the day of S. Lawrence O'Toole, or any other saint that turns up, serves as a peg from which the restless Cardinal hangs a new lecture on the subject; public meetings are organised with unusual ardour; and on the first Sunday of December it is hoped that "hundreds of thousands" of signatures will be affixed to petitions to Parliament. But the ardour is not all on one side. The November meetings of the most important Presbyteries have allowed the Presbyterian Church the prompt opportunity of reply to this Ultramontane manifesto: resolutions of presbyteries are poured into the press, affirming the stubborn determination to resist all change in a denominational, or which leans in a Romeward, direction; congregations are stirred by deputations; and public meetings are held in the towns. Besides this agitation the Education League is working quietly but energetically, and covering wide ground; the Irish Independents have passed strong resolutions; the Wesleyans do the same; and the Episcopal Church is divided. A debate in the Dublin Synod enabled Cardinal Cullen unctuously to thank them as his large-minded friends: and although opinion has been rapidly changing among them of late years, yet the still existing cry against godless education is thoughtlessly caught up and passed on, and cripples the action that would need to be as unanimous as hearty.

It will convey a wrong impression if this demonstration of meetings and petitions (supposing it to be numerically imposing) is regarded as evidence of the concord on this or almost any subject between priest and people. Of that concord

there was never so little. Particularly in the towns the bulk of the people are slipping away from the influence of their priest, and think little of opposing to him an independent judgment. Roman Catholics of all classes are maintaining a new attitude to the Church of Rome, an attitude of criticism and enquiry. The history of the last few years has shaken the confidence of many; it has bewildered others. Spain, Italy, and Austria, more or less widely estranged from the principles of the Vatican, France smitten, the Pope a mere lodger in Rome; these events have struck hard upon the simpleminded credulous Irish Romanist, and have led him to much close questioning. They are stirring in some minds the deepest questions of all. Romanists drop in to have conversations with Protestant ministers, and it turns out they feel the burden of sin and know no way to ease it. They step into Protestant churches and attend religious meetings. Perhaps there are not very many on the whole, though far more than hitherto: but they are an index of what is passing; they serve to explain the hasty, fiery eagerness with which the prelates are passing their fiery torch of denominationalism through the land. Those who reflect see in the present a singular seedtime: and the history of the Church of Rome teaches how soon the seedtime may pass by; as an army, its ranks may be broken and wavering for a while, but it has always reformed them. Yet the simplest agency may be very mighty for good. Many years ago a ragged little Irish boy attended the mission school of a Presbyterian Church in Connaught. Emigration brings rapid and sudden changes; and he disappeared, it is not known where. The clergyman had only the recollection of the bright curly-pated scholar; until the other day he received a sermon from America preached by this lad, who is now ordained, and professor in a college. Without the mission school he might be the discontented labourer on an Irish farm, or a unit in the Irish vote of New York.

France.

(From our own Correspondent.)

EVANGELICAL CONFERENCE OF THE NATIONAL PROTESTANT PASTORS OF THE SOUTH—CIRCULAR TO FRENCH PROTESTANTS OF ALL CHURCHES—SYNOD OF THE FREE CHURCHES—FRATERNAL CONFERENCE AT LYONS.

THE most striking and important event of the *month has been* the Evangelical Conferences of the *National Protestant Pastors of the South.* The members numbered 135, and met in Nismes on the 25th and 26th of October, in the Wesleyan chapel, and other buildings, the Rationalistic majority of the Consistory in that city not having consented to give unrestricted use of the national temples. After speeches, some of which were of a high order, and all solemn and interesting, and prolonged conference, the members drew up the "Constitution of a vast Evangelical Home Mission." The preamble states that the pastors and elders, aroused to perceive the moral and spiritual needs of the French people, and aware that the alone Gospel of their Lord and Saviour Jesus Christ can deliver them,—humbled at having done so little hitherto for the salvation of souls, and consequently for the regeneration of society at large,—convinced that in these solemn times God is calling upon all the Evangelical Protestants of France, *whatever be the community or religious denomination to which they belong,* to awaken from their slumber, to *unite in common activity,* and to become, in reality, "fellow-workers" with God for the salvation of sinners,—persuaded that missionary work is the duty and privilege, not only of committees and pastors, but of *every believer,*—esteeming that beside the different societies for evangelisation, whose important services claim the gratitude and, more than ever, the liberality of the Protestant churches, there is room left for a vaster association, which may, in a more direct way, draw out individual energy, and endeavour to put to use all the gifts bestowed by the Lord Jesus, even on the most humble of his servants and handmaids,—after having implored the help of God and the light of his Spirit,—decide, 1st, That an association of the Evangelical Protestants of France is founded, under the name of "Evangelical Home Missionary Society;" 2nd, The Home Missionary Society's aim is to labour, by the active concurrence of all its members, for the evangelisation of the French people; 3rd, Is to receive as a member of the society, at his own request, whosoever believeth in Jesus Christ as his Saviour, who died for his offences and rose again for his justification—in Jesus Christ such as the prophets announced and the apostles preached,—and promises to labour personally for the advancement of the kingdom of Jesus Christ; 4th, Believers are requested to form themselves into a local home mission committee wherever possible; 6th, Christian women are requested to organise similar committees for the same purpose. . . . A provisional committee

of seven members resident in Nismes will represent the work, and call a first general meeting at the time and place designated by them in harmony with all the French Evangelical Christians of all denominations, who will have made known their opinion on the subject.

This remarkable decision, which, if carried out energetically, will be an era in French Protestantism, was the result of serious conference after a masterly speech of Pastor Recolin, of Montpellier. After showing that nothing but "the Gospel, the old, old Gospel, the Gospel of Jesus Christ and of the Scriptures," can bring renovation to France, he proposed, 1st, *Individual activity*; and, 2nd, Strongly organised *collective* action. Our means of action are by *word*, *book*, and *journal*. As to the *word*, modifications are called for in our worship: the liturgical element might be increased, the sermon abridged and simplified, the word of God brought more into light. Pastoral meetings and Christian gatherings might be encouraged. Itinerant preachers and lecturers well qualified, knowing their times and their Bible, might hold meetings in neutral halls, well advertised. As to the *book*, Bible colportage might be extended and watched over in a direct manner; colporteurs be attached to local committees, and be allowed to sell almanacks and tracts as well as the Holy Scriptures.' More constant sales at fairs, and use of Bible carriages, with close attention to the suitability of the men and books used. Organisation in populous centres, of visitation of the working classes by men and women, and employment of Bible readers. Formation of religious libraries and reading-rooms, together with young men's Christian associations. As to the *journal*, let us grasp this means of power by ameliorating our religious periodicals, and found a weekly Christian political paper.

The programme is vast, but not too vast either for the need or for the power unused during the universal slumber of the churches. Let this power be only set in motion by the Spirit of God, and France herself will be surprised at the faith and love which so long lay dormant. A remarkable circular addressed to Evangelical French Protestants of every denomination, and signed by the provisional committee of Nîsmes,* urges immediate action, and requests communications. The two working sections of Nismes, one of men and the other of women, met to constitute themselves on the 15th November. Surely this is more than a ray of hope! No city in France could better initiate such a plan; for its workers are comparatively many, and latent life has been for some time showing signs of revival, by the side of active life which in some had never grown dim.

The same national conference took two other resolutions of less importance: some think it had better have left them alone. 1st, It expressed the wish that separation of Church and State be inscribed in the new constitution of France; and, secondly, it expressed the wish that the National Assembly should render elementary and gratuitous instruction obligatory, and directs its board to transmit this wish to the proper authorities.

Nearly on the same days was held, at Mazamet (Tarn), the synod of the Free Churches. Here also one of the principal subjects was the evangelisation of France; and it was determined that, 1st, a pressing appeal should be made to well-qualified Christians, by the Commission of Evangelisation, to undertake, under its direction, temporary and itinerant missions in France; 2nd, The churches of the Union should be pressed to form new centres for evangelisation; 3rd, The churches are also pressed to extend their care especially to children. The financial statement is favourable, receipts being 209,515 frs., and expenses 135,817 frs. Several subjects occasioned warm and almost impassioned debates, especially the details relative to the *Eglise Libre;* this paper, whose growing excellence is now remarkable, having thoroughly transgressed its agreement with the synod to leave politics alone, and indulged, during and since the war, in articles against parties and persons, it was proposed to refuse the conditional subsidy of 2,000 frs. The Paris members voted strongly against the paper, especially on the plea that the parties who subscribed the money were of various political opinions, and that they never intended supporting doctrines in politics which seemed to them to be detrimental to the good of France. But the advanced provincial Republicans outvoted the Parisians, and the subsidy was not withdrawn. The National Temple of Mazamet was open to the preachers of the Free Churches, and MM. de Pressensé, Th. Monod, and Fisch preached to large congregations, while other pastors preached in the Free Church.

* Pastor Babut, of the Reformed Church, president; H. Dautheville, councillor at the Court of Appeal; Pastor H. Kruger, of the Reformed Church, secretary; T. Larnac, merchant, treasurer; Pastor M. Lelièvre, of the Methodist Church; Pastor Soulier, of the Free Church; and T. Tholozan, merchant.

The annual fraternal conferences at Lyons, on the 1st and 2nd of November, were more interesting than they had been for many years back. The honours were entirely given to the Swiss brethren, whose communications were made with solid judgment and piety, with hearty affection and great delicacy. Pastor Coulin, of Geneva, preached on the faith of the Canaanitish woman, comparing her disadvantages and persevering faith with our advantages and failure. Exhortations from Pastors Nâgel, of Neufchâtel, Dupraz, of Lausanne, and others, pressed the all-important subject of personal salvation, personal renovation by the life-giving Spirit applying the blood of Christ to the soul, and consequently a higher Christian life, before activity for God can become fresh, vigorous, and successful. The importance of *individual* labour for Christ was pressed. "*Noblesse oblige!*" said one; "each ransomed one can and must put his hand to the work. We must look upon our neighbour, whoever he be, as our brother, who wants the bread of the soul, the blood of Jesus, and the Holy Ghost! And by whom can this be communicated? By the blood-bought *alone!*—no others. Therefore, up and be doing quickly, for souls are dropping away, and it will soon be too late." The most interesting intelligence, and the most cheering, is the work of the Swiss delegate missionaries to the French soldiers in France, so hospitably received by Switzerland during the disastrous war. The funds, the men, the books, the Bible carriage, and the 80,000 addresses of the soldiers, all seemed to come to hand at the right moment. It was received as from the Lord. (The first 5,000 francs came from a French Christian in one of the most distressed departments.) In all the excursions hitherto attempted, the local authorities placed a hall at the disposal of the Swiss delegate and his French brother, the invitation to all who had been *internés* in the cantons was published, and the men poured in. Words of friendly greeting and manly Gospel truth were spoken, and portions of Scripture, with a commemorative illustrated sheet, showing that Switzerland owed all that is good to the Bible, distributed. The universal impression hitherto of the delegate missionaries is, that if the dispositions of these men be the measure of those of the population in general, the work of evangelisation is far less difficult than is commonly supposed in France.

These three assemblies cheer the hearts and *strengthen* the hands of many. It will be, we trust, the arousing of those who will muster to purpose around the Cross of Christ, the truth of God, in the coming onset.

The venerable G. A. de Felice entered into rest, at Lausanne, on the 23rd of October.

Italy.

(*From our own Correspondent.*)

A YEAR OF LIBERTY IN ROME—THE FRENCH AND ITALIAN VACANT BISHOPRICS — SYMPATHY WITH THE POPE—ATTEMPTED REFORMATION IN THE CHURCH OF ROME—DR. STEWART'S, OF LEGHORN, EFFORTS FOR THE WALDENSES IN ROME.

TWELVE months have now elapsed since the Italian army entered the breach that had been made near the Porta Pia, and the Romans almost unanimously declared their wish to be delivered from the yoke that for so many centuries had pressed heavily upon them, and become sharers in that freedom which the rest of Italy enjoyed. It was not to be expected that the anniversaries of two such important events would be allowed to pass unobserved, especially by a people that are so fond of demonstrations. In some quarters it was feared that on the 20th of September both the priestly and the liberal parties would give public expression to their feelings, and that disturbances, similar to those that took place on the 24th of August, might occur. Nothing of this kind, however, happened. The demonstrations which some of the ultra-clericals wished to make were, it is said, prohibited by express order of the Pope. On that day not a single priest or monk was to be seen in all the streets of Rome, and the rumours which they caused to be circulated that Roman Catholics would be murdered in the public ways, that buildings would be burnt with petroleum, and other outrages committed, prevented several of the more ignorant from crossing their doorsteps during the whole time that the festivities were going on. In fact the only way in which those who favoured the pretensions of the Pope dared to express their feelings on that occasion was by pasting on the walls, during the preceding night, bills, on which were printed in large characters *Viva Pio IX. Papa re.* The liberal Romans commemorated the day by processions to the Porta Pia, which had been covered by flags and garlands, by attending military reviews, and by adorning their houses with flags during the day and illuminations during the evening.

In the same manner the anniversary of the Plebiscite was passed in the most perfect tranquillity and with expressions of the greatest joy. The distinguishing feature of that day's proceedings was the distribution of prizes to the scholars attending the different communal schools. For this purpose the great square in front of the capitol was transformed into an immense hall, which was opened freely to the public, while all around galleries were erected for the accommodation of those who had received tickets of invitation. The immense space was crowded. In the part that had been set aside for distinguished visitors were to be seen the Syndic of Rome, several of the ministers of state, and many of the nobles of the land; while amongst the pupils the children of the poor Transtiverine might be found side by side with the sons of wealthy Romans. Such a spectacle must have struck a sore blow to the Papal power, for in proportion as the children are delivered from the influence of the priests and receive a liberal education does the authority of the Roman Church diminish.

On this occasion, however, the partisans of the Pope resolved to have their own little demonstration. The Society for Promoting Catholic Interests persuaded the more bigoted parents to collect their children, so that they might be presented to the Pope and deliver to him an address which they had prepared. In this they succeeded. A few hundred children were assembled, whom Pius IX. received in his usual manner, but there was little joy or spirit shown on the occasion. The Pope spoke to his youthful audience of his constant prayers for the Church, of his hope in the intervention of Providence, and of the influence which those who listened to him might in future exert; but the listlessness and want of animation which characterised the whole proceeding contrasted strongly with the manner in which the *fête* at the capitol was conducted.

For several years many bishoprics, both in France and Italy, have been left unoccupied, but the Pope has now resolved to appoint prelates to the vacant charges. In this he has met with the most determined opposition from those who are opposed to the present order of things, and who perceive that, if the Pope's resolution is carried into effect, all the world will see that he enjoys the most perfect liberty in the discharge of his spiritual offices. All their arguments have, however, been entirely without effect on the old man, who shows himself determined on this occasion to follow out his own plan. It is said that a short time ago he was conversing with one of his prelates on the subject. This ecclesiastic tried to point out the results of the step which was proposed, and the Pope listened to him in silence for some time. At last he interrupted him by saying, "You are right, but I am now weary. I have done all I could to prevent the door from being opened, but now that this has been done I do not wish to have on my conscience the sin o having helped on the overthrow of religion." Whether these words were really spoken or not, there can be little doubt that Pius IX. is surrounded by circumstances that might wear out a younger and stronger man.

Several attempts are being made in Italy to commence a reformation in the Roman Catholic Church, similar to those which are being made in Germany. In order to bring about this, a new journal has just made its appearance in Palermo, entitled *Patria e Vangelo*. The editor of this paper is an ex-Jesuit priest, who has refused to accept the doctrine of the infallibility, and in consequence is now threatened with excommunication by his ecclesiastical superiors.

Lately the *Libertà*, one of the most respectable newspapers published in Rome, contained an article written by a priest of the Abruzzi, in which the necessity of a reformation in the Church of Rome is most strongly insisted upon. According to this writer, the progress of social and political ideas renders it impossible that the Roman Catholic Church can remain in her present condition if she would exert any influence on the world. "The idea of a reform," he says, "is expected and wished for both by priests and laymen, by the orthodox and heretics, and now the Catholic Church is threatened with a calamity no less sad than that of 1545, when all Catholics demanded a Council in order again to raise the faith which had been attacked by Luther. This resulted in the meeting of the Council of Trent, which, however, was productive of very small results, because a radical reform was not attempted." The evils that are at present eating out the heart of the Church are by this writer ascribed to the despotic administration of the bishops, the amassing of riches by the high clergy, Jesuits and monks, the intermeddling with political affairs, the concordat formed with secular powers to defend religion, and the divorce of religion and science brought about by the Jesuits.

Two capital mistakes are, however, made by the writer with regard to the remedy which he

proposes for these evils—first, the source from which the remedy is to come; and then the nature of the remedy. "This reform," he says, "if it is to be Catholic, must proceed from Rome, which is the centre of Catholicity. The Vatican must bring it about, because it possesses revealed truth in its integrity, and therefore alone has the right to recall and unite the schismatic churches for the purpose of constructing the desired Christian unity under one head." The reform which he proposes does not touch any of the fundamental Christian doctrines that have been perverted by the Papacy, but limits itself to the removal of some of the abuses that have crept into the government and administration of the Papal system.

The Rev. Dr. Stewart, of Leghorn, has from ill-health been laid by from active missionary work in Italy, but never during his forced retirement had he been forgetful of the people amongst whom he has so long laboured. During the last few weeks he has by means of corespondence been endeavouring to obtain money in order to purchase a house for a Waldensian church and schools in Rome, and already has obtained more than £6,000 for that purpose.

Austria.

THE BOHEMIAN SABBATARIANS.

THE Sabbatarians of Bohemia acknowledge Jesus to be a Divine Ambassador, who, however, failed in the perfect accomplishment of His great mission. In consequence of this failure, they look forward to the coming of another and the true Messiah, who will succeed in raising mankind to the lofty moral elevation indicated by God as their goal. Then will a new life begin: then first will the human race answer fully to its lofty calling; and that will be the great day of its moral resurrection. The appearance of this "Sent of God" they await with the most lively expectation; and, since they believe that His coming will be heralded by the "roar of heaven's artillery," it is their custom, when visited by a thunderstorm, to sing a hymn beginning with the words—

> "Open, Lord, the doors of thy mercy, and send us the Messiah."

Simply for appearance' sake they visit the churches of other confessions, and manifest the *utmost* indifference whilst taking part in the services. The days of Christian festivals they devote to business at home, whilst the Jewish feasts are celebrated by them with the greatest devotion. In every house a room looking towards the east, provided with a curtain to serve for a veil, is set apart as a special room for prayer. Here, girt with a cloth, and the elbows bound round with cords, they offer up their petitions with loud cries. For the higher festivals they have a special house of prayer, in which the whole church of the Sabbatarians is accustomed to assemble. They elect a Rabbi to lead the service. The prayer and hymn books are those arranged by Simon Pécsi, and the hymns are, for the most part, borrowed from the Unitarians. The book of the law, also by the same hand, Pécsi, contains the five books of Moses, treats of the coming of the Messiah, and explains the customs of worship. In an appendix thereto is a short account of Pécsi's life and work, together with the names of his twelve disciples. This book of the law was written by Pécsi with his own hand. Every Sabbatarian possesses a copy of it; the original, however, as "Ark of the covenant," is under the special guardianship of the Chief Rabbi, and no Christian is permitted to set eyes on it.

The children are circumcised soon after birth. On the twelfth day they are brought to the pastor—to whom the people are apparently in subservience—for baptism, at which ceremony the child always receives an Old Testament name. This strange mixture of Christianity and Judaism runs through all their religious observances. A Sabbatarian maiden is only allowed to take a Christian husband when the latter is willing to become also a Sabbatarian. The neophyte must pass a year on probation. If he is not daunted and deterred by the family life of strictest retirement and the ceremonies, and has consented to take an oath of secrecy, he is gradually initiated into the mysteries of their faith. If, however, he do not stand the test, they let him free upon taking a solemn oath that he will not betray aught of what he has seen and heard. The marriage ceremony is twofold: it is first performed by the official Christian clergyman, and afterwards at home the hair of the bride is cut off, and the nuptial benediction pronounced by the Rabbi, after which alone the marriage is considered valid. As long as a corpse lies in the house, a candle is kept burning at the head. The body is carried to its resting-place amid deep silence and dumb sorrow. They hold peculiar ideas as to God's judgment on the dead, and the painful way along which the soul must wander.

The Sabbatarians observe even more fasts than the Jews. They fast every Wednesday in order to preserve themselves against evil spirits; for they ascribe to fasting a power of reconciling God and driving away the devil. From their curses they look for marked effects, and pronounce them principally on the enemies of their faith. Occasionally, through a conjuncture of peculiar circumstances, they appear to receive their fulfilment, as in the case of Rákóczy II. and his land, after his persecution of the first Sabbatarians.

The real founder of the Sabbatarians was Andreas Eössy, whose writings were burned in Vásárbely in 1588. Simon Pécsi, his adopted son and heir, was by far the most active and successful in extending and promoting the interests of the sect, which hold its faith with resolute and unselfish fidelity. They speak of Pécsi as of a second Moses. He was a man of great endowments, had travelled far and wide, could speak seventeen languages, and succeeded in raising himself to the Chancellorship of the realm. In earlier life he was a Unitarian, as were also his first wife, Judith Kornis, and the inhabitants of the seventy villages which composed the possessions of the pair. The family seat was in the Lordship of St. Erszebeth. It was after the death of his first wife in 1615, that he first announced himself as the Apostle of Mosaism, and sought, by means of rich presents, to win his dependants over to his own views and work. In conjunction with his second wife, who, according to the Sabbatarian tradition, was a Jewess by birth, he worked so zealously for the spread of the new faith, that the greater number of the Unitarians among the free Szkelers adopted it. He now entertained the hope of obtaining the legal recognition of the Sabbatarians among the received confessions, and, encouraged thereto by persons of great influence, he brought the matter for consideration before the Deszer Diet in 1638. This attempt was without successful issue. Prince George Rákóczy I. was empowered to lay the sect under the ban (usta) and proceeded to do so without delay. Pécsi was deprived of his seventy villages; St. Erszebeth alone was left him for his child by his first marriage, and, according to history, here he died. According to the tradition of his people on the other hand, he fled, acccompanied by numbers of his followers, into Moldavia, and thence on to Constantinople, whither he was followed by wife and children. From this city he is said to have sent frequent letters to those of his faith who remained at home, encouraging them to a steadfast adherence to their belief.

The latter portion of the sect joined themselves publicly to the Unitarians or Reformers, but exercised in secret their Sabbatarian rites. Under Maria Theresa, at the instigation of the Catholic clergy, the force of arms was brought to bear upon them. Many went of their own free will into exile, and their possessions fell into the hands of the Catholic party. The Act of Toleration of the Emperor Joseph II. did not extend to them; on the contrary, they were again laid under the ban, to escape which many of them fled into Turkey. Even in the present century they were subject to persecution, which was followed by flight. In the year 1827, owing to the proselytising zeal of a Catholic priest, named Czinczini, the possessions of three Sabbatarian families were confiscated. One of the last peaceful and friendly efforts put forth for their conversion was that by Bishop Haynald in the year 1855. That celebrated prince of the Church took the field against them with the whole force of his remarkable eloquence. The effect was scarcely more than that of the waves dashing against the rocks. His intended converts came, heard, and departed with the remark—"Ay, he has a good mouthpiece! A great pity that he is *not a Sabbatarian!*" K.

Halle, Oct. 31, 1871.

—From *The English Independent.*

Sweden.

(From our own Correspondent.)

THE REVIVAL OF RELIGION — NEED OF MORE CHURCH ACCOMMODATION — RATIONALISM — ROMAN CATHOLIC EFFORTS—THE ANNUAL AGRICULTURAL EXHIBITION AT GOTHEBORG—IMPROVED MORALS OF THE PEOPLE.

It is well known that the old intolerant laws which prohibited, under severe penalties, native Swedes from leaving the communion of the National Lutheran Church, and even from holding prayer-meetings or "conventicles" in private houses were, some years ago, abolished, and that now there remain few restrictions on religious liberty in the widest sense. It is gratifying to know that alongside of this change, and partly in consequence of it, there has been a manifestly increasing religious earnestness among the people. Small congregations of Wesleyan Methodists and of Baptists are formed in many places; and not

only in many towns, but also in several villages and country districts, are to be found *mission halls*, in which, under the guidance of local societies of Christian men, members of the Lutheran Church, Sabbath-schools, prayer-meetings, and Sabbath evening services are held, in many instances to supply the want of evangelical preaching in the parish churches, in others to afford additional opportunity for the well-disposed to enjoy it. The crowds that repair to these Sabbath services, and the earnestness with which they listen, are indications of that hungering and thirsting after the Word which has for many years been increasing throughout the country. It is fervently to be hoped that this will ere long lead to the erection of additional churches, with some freedom of constitution both for the election of their ministers and for the administration of their affairs; for it is a melancholy illustration of the paternal care which Government claims to take of the spiritual welfare of the people, that though the population of the towns has been largely increasing, the amount of church accommodation and the provision for pastoral care stand very nearly where they were a hundred years ago. Theatres, music halls, museums, and schools are multiplied abundantly, and in many instances not without the assistance of the State; but additional churches are not supplied, either by State grants or voluntary subscriptions. One notable exception there is (and if there is more than one, it must be on a very small scale, and in the form of a chapel for some foundry or manufactory), in a large church erected a few years ago in Stockholm by voluntary contributions and through the untiring exertions of a devoted and popular young minister, Mr. Beskow, who is now its pastor, and preaches every Sabbath to a congregation of between two and three thousand. A wealthy merchant of Stockholm also has recently purchased the old Jewish synagogue (the Israelites having built a new one) and has converted it into a chapel and mission house for seamen.

Much is also done by means of tracts and popular periodicals to promote Evangelical religion. The Evangelical National Society in Stockholm, in addition to the publication of books and tracts, issues every month a "Messenger," a "Children's Paper," a "Sunday-school Paper," a "Mission Newspaper," and all these have a large circulation. In the south, a monthly periodical, called the "Congregations' Friend," was started at the beginning of this year, and has already obtained good influence and large and increasing support. It is devoted to the advancement of practical religion and the advocacy of ecclesiastical reform. A periodical of a higher class and of evangelical spirit, called the "Theological Journal," is published quarterly in Upsala, being conducted by tutors in that university. Among works translated from foreign languages which have obtained a very extensive circulation may be mentioned Merle d'Aubigné's "History of the Reformation," his "Life of Oliver Cromwell," and his "Germany, England, and Scotland."

There is, however, another side of the picture. Rationalism, or "Free Thinking" as it is called, has obtained great prevalence among the students at the universities and among the half-educated, and has somewhat infected the minds of all classes; and such is the prostrate, fettered condition of the National Church, that an open denier of our Lord's divinity was allowed to sit as member of the Church Assembly which met a few years ago to advise regarding the Church's interests! Even amongst the ranks of the Free Thinkers, however, God has been making manifest the power and sovereignty of his grace. A young tutor in the University of Upsala, on whom the hopes of the academic infidels rested, and who, on account of his admitted pre-eminence in talents and varied accomplishments, as well as in respect to the purity and amiableness of his character, was expected to gain decisive triumphs for the Pantheistic system which had been taught from the philosophical chair there, has, after passing through a severe conflict, become a decided and earnest Christian, and to the chagrin of the so-called "philosophers" publicly avowed his Christianity in a very able and impressive speech at the last anniversary of the Bible Society at Stockholm.

"Where God builds a church the devil will build a chapel." The Roman Catholics, not unobservant of the opening afforded by the abolition of the intolerant laws, have sent priests, men of tact and worldly accomplishments, to the two principal seaport towns, Gothenburg and Malmo (there was one at the seat of the Court, Stockholm, beforehand), and have erected, or are erecting, churches in both. There was no Romish population in either town, and the anti-Romish feeling is strong throughout the country. But feeling without a foundation in the knowledge of Scripture truth is a feeble barrier against Popish attractions, and we understand that in Gothenburg the priest is attracting adherents from among the wealthy classes, and from the lowest and most degraded.

In the beginning of the month of August this year, the annual Agricultural Exhibition was held in Gotheborg, and afforded most decisive proofs of progress and enterprise in all departments of industry. It was honoured with the presence of the King, and there was a great confluence of people of various classes from all parts of the country. As it has been quite common to brand Sweden as a country overflooded with drunkenness, it is only a duty to make known the gratifying fact which we have ascertained on sure information, that, during the whole week of the Exhibition, there were only four cases of intoxication and two of pocket-picking known to the police.

Turkey.

REMARKABLE WORK AT BITLIS IN EASTERN TURKEY.

MRS. KNAPP, of Bitlis, Eastern Turkey, writes: We never witnessed so powerful a revival of the Lord's work before, either in this country or in America. Nearly all the members of our old congregation have chosen the Christian life. The exceptions are those who have recently commenced coming to us to hear the Word. All are influenced by it, from the grey-headed man to the little child. And those who had once borne the cross, but had grown half weary of it, clasp it more tightly again, and carry it with new joy.

Is it not enough to make us forget all the trials we have ever had in leaving friends and native land? No enjoyment of any earthly comfort could give us half the joy we experience in witnessing the power of God on these hard and sinful hearts. [The Week of Prayer from the 1st of January was the commencement of this great work, Mr. Knapp and the native pastor being pressed by the Spirit of the Lord to preach and labour among the church members in an unwonted manner. Such was the interest manifested that in addition to the evening and other meetings, a sunrise prayer-meeting was appointed, which obtained a wonderful power and interest. These continue to the present time.]

We have often sat six and seven continuous hours in some of the meetings and then wished that the flesh would endure longer. The native pastor says: "The Lord has taken these meetings out of my hands. There is often no opportunity for me to dismiss the congregation, so many wish to speak and pray." Forty-two of these new converts have already been received into the church, and many more we trust in due time will be admitted, though we are very cautious in making these additions, that the church may be kept pure.

One of the first cases of conversion was Simon, the mason, a tall, athletic man, noble and proud in his bearing. It strengthened our faith much in the power of the Holy Spirit to see this man in agony of soul in consequence of his sins, as he arose from day to day shaken and choked for utterance, and tried to tell us something of the warfare in his heart and ask for prayers. One morning his appearance was changed, there was a light and joy in his countenance that we had not seen before, but when he arose and said, "I feel a little peace in my soul to-day," we understood all. The Holy Spirit had conquered. From this time we could see progress, and though he is ignorant and has but just learned to read, yet in his remarks and prayers he expresses himself in a way so unique and original that it does us all good. One time he said, "I feel like one who has found a precious pearl, and who having wrapped it up and put it in his girdle, keeps looking and feeling to see if it is safe. I watch my mind. I look at my thoughts and I ask your prayers, that I may keep my newly-found treasure—my Saviour's love—ever in my heart. I fear lest some time I may look for it and not find it."

India.

CHURCH MISSION IN TINNEVELLY—CONVERSIONS—TOUR—LIBERALITY OF THE PEOPLE, ETC.

THE Rev. V. W. Harcourt writes in the Madras *Church Missionary Record*:—

"Under the head of Increase of the Church, I have a truly interesting story of conversions, including that of a Moodeliar, to relate. In a village occupied by a catechist formerly of the Vellalan caste, the leaven has been working amongst the watchmen of the village, the thief caste,—strange to say, a respectable caste, so much for old India. I had the pleasure of admitting some seventeen men, women, and children by baptism into the Church. They answered with much feeling and intelligence my questions on Christian doctrine and practice. Another young man professed his desire to be baptised at the same time, but as his position was influential as a landholder, besides being connected with the large heathen temple at Trichendur, I hesitated until I had consulted with the Rev. E. Sargent.

The fish was unusually large, and I hesitated to draw the net in. The reply was as I had anticipated, 'Baptise him by all means, as he is twenty years of age, and from his independent position able to judge what he is about.' And so I received Muttaiya Moodeliar into Christ's fold by baptism, and last Easter administered to him and several of the other converts the Lord's Supper. Poor youth! he had not reckoned too heavily the cost, for all left him, all tempted him, all urged him to return to his family. He has written me a touching letter (which I have not room to insert), in which he expresses his unshaken confidence in Christ, for whose sake he is willing to count all as dung."

In the same journal appears an interesting account of a tour in Travancore and Tinnevelly by a native minister of Madras. We make the following extract:—

"Started last night immediately after the meeting, and arrived at Nagercoil at 2 a.m. Nagercoil is a remarkable place, and inhabited entirely by native Christians. What Cottayam is to the C. M. Travancore Mission, and Palamcottah to the C. M. Tinnevelly Mission, Nagercoil is to the South Travancore London Mission. It possesses abundance of missionary appliances, such as a Theological Seminary, Boarding and Village Schools, Printing establishment, &c. It wears an appearance of civilisation and wealth, the streets being well laid out and the houses arranged in lines. Some houses have two storeys, and are furnished nicely. The wealth which some Christians possess is chiefly derived from their labour on, and connection with, coffee plantations in Ceylon. It is a gratifying fact that, impelled by a sense of love to their Redeemer, and gratitude to the Mission, they contribute a good proportion of their income, one-tenth at least, to mission objects. One has given 1,000 rupees towards the roofing of the church, another gives the produce of two fields, which he cultivates at his own expense, and lays by in a fund one-eighth of the income of a coffee plantation at Asambu, for the support of the widow and children of the pastor, besides building a prayer-house in his village at a cost of 700 rupees. Some catechists, readers, and colporteurs, are entirely supported by the liberality of a few well-to-do members. Their large church has been supplied with seats and chandeliers from their own money. And last, not least, all the cotton required for the lighting of the thirty lamps in the church, is given all the *year round by one* poor woman. I must say that in point of liberality this church is second to none in the Presidency. The progress made by Christians in this congregation is marked not only by liberality, but also by spirituality. I do not think I have ever spent a more blessed Sabbath than the one I spent at Nagercoil. When the bell rings, the people go with eager faces, and books in their hands, to the church, and join in the services with an intelligence and interest truly pleasing."

WHY THE PILGRIMS VISIT JUGGERNATH.

A missionary of the Baptist Society writes in the *Missionary Herald*:—

"We continued preaching to the pilgrims at Pooree, and bringing before them various subjects from the word of God, from the 16th to 22nd of June. On the 19th of June, after we had ended our preaching, I stood for a little while in one place, and there a man came to me, and said, 'Where do you live?' I told him, and then asked where his house was. He said, 'At Sylhet, seventeen days' journey from Calcutta.' I said, 'Why have you come hither?' He said, "To see the Lord Juggernath.' 'Have you seen him?' 'Yes.' 'What have you gained, and what have you seen? Kindly tell me truly, I desire to hear.' On that the man said, 'I am telling you the truth, I have heard your words for some days, and have gained much understanding, but I am much disappointed at the sight of Juggernath.' I said, 'Have you sustained any injury?' 'No, I have not lost anything, and have suffered no personal injury. The cause of my disappointment is this: when the Pandahs went to my village and house they astonished me and all the women of my house by their words. The Pandah said, "There is no need of wood, or fire, or water for the cooking of the food which is placed before Juggernath. If uncooked food is put in a Hari (a cooking-pot), and placed before the god for a little while, it becomes cooked at once. And that in order to prevent any defilement to his purity, through any one walking on his shadow, there is no shadow to the temple in which Juggernath dwells." I and my family considered if the Lord Juggernath is so great, then it is very necessary to see so great a god; thinking thus, I came here walking in one month and ten days, and have seen that all the words of the Pandahs are fictitious, and when I think of the deceit of the Pandahs, and remember all I have endured, I can only weep, and I must still endure the useless trouble.'"

China.

SHAN-SIN-FAN—ITS NATURE—THE METHOD OF OPERATION—SUFFERING OF THE MISSIONARIES—DESTRUCTION OF MISSION PROPERTY—VIOLENT PLACARD.

BEFORE this reaches you your readers will have seen accounts of the Shan-sin-fan excitement in Canton and the surrounding country. I shall not therefore go largely into details, but give you some of the main facts in reference to it.

It has evidently been the result of a plot deeply laid by some organised body of men. This plot began to be executed about the 1st July, by the quiet distribution, through all the cities and villages in this whole region of country, of small powders called *Shan-sin-fan* (gods and genii powders). For these powders was claimed, by those who distributed them, the rare power of preventing calamity and disease. They were, therefore, eagerly taken by multitudes of people.

Following this, on the 12th of July and thereafter, placards both written and printed were issued by hundreds and thousands, and scattered through all the country within a hundred miles of Canton (and how much farther I know not), stating that this Shan-sin-fan was a subtle "poison"; that the "foreign devils" with "sly venom" had issued it to ruin the people; that those who had eaten it would within twenty, or at farthest one hundred, days be attacked with a dire disease, which would cause their bodies to swell until they died, unless they obtained relief from a foreign physician; that the foreign physicians would not heal those who applied to them for cure, until the patients had either paid them vast sums of money or else had entered their church; that those who should enter the church, and especially women, would be required to join in the vilest deeds or shame. The placards farther charged the people to be on their guard against this Shan-sin-fan, to seize any parties who were found distributing it, and bring them to condign punishment.

Three-fourths of the people believed these statements. Men were also found throwing Shan-sin-fan into wells. Some of these had long hair and were partly dressed in foreign clothes—desperate fellows perhaps, who were willing to sell their lives for money paid to their families. As a consequence of all this, there arose such a mingled tempest of alarm and rage as has not before occurred within the experience of the oldest missionaries here. The wonder is that this tempest did not break forth with greater violence than it has yet done.

The authorities soon issued proclamations calling upon the people to be quiet, and, in an orderly manner, arrest and bring to the Yamuns for punishment any one found distributing the poisonous medicine. Two persons were soon executed in Canton on this charge, and both in the city and the country there were victims who died by the summary operation of lynch law.

The effect of this excitement upon missionary operations, especially in the country, has been to human view disastrous. It would seem that the first part of the programme was to drive missionaries and their assistants away from every country station. This has been faithfully attempted, and to a large extent has succeeded. It appeared, at first, as though the main battle was to be fought around the newly-erected chapel of the London Mission in Fatshan. Its destruction had been decreed, but the authorities proved too strong for the miscreants, and the chapel is still standing. On the 30th of July two men were executed there in the presence of thousands of the people. One was a leader of three of those bands of sixty into which the organisation is said to be divided. On the 13th of August another ringleader was executed. He confessed to have written the placards. A thousand taels had been paid for his arrest. All this has produced a salutary effect at Fatshan, so far as outward manifestations are concerned. Other country stations have, however, been entirely broken up. The German missionaries have suffered worst. The Rhenish Mission had four country stations—Shik-lung, Tung-kun, Fu-mun, and Fuk-wing. Three of these already have been necessarily abandoned. Mr. Faber still holds his post at Fu-mun. They have done their best to frighten him away; but, failing in that, are now, I understand, trying the effect of polite coaxing. Mr. Krolczyk and his family, and Mr. Nacken from Tung-kun, who was temporarily there, remained at Shik-lung until the mob had twice gathered, and with difficulty had been prevented from making an attack. A military mandarin then came to them in the middle of the night, saying that he could no longer protect them and asking them to go to Canton in a boat which he would provide for them. They therefore, no doubt wisely, left within three hours. The chapels and residences at Shik-lung and Tung-kun were afterwards laid even with the ground, and the remaining property of the missionaries destroyed. Mr. Louis

has quite recently been driven from Fuk-wing. Mr. Krolczyk states that, more than a year ago, a graduate lecturing in one of the "Sacred Edict halls" in Shik-lung used that vile pamphlet, "Deathblow to Corrupt Doctrines," as one of his text-books, and that, when complaint was made of this to the officials, they said that the man was backed by an influence too powerful for them to meddle with.

At Canton, by request of the authorities, the chapels were closed for two weeks. Girls' schools were almost entirely disbanded. The chapels are now again open, and the girls have in part returned to the schools.

The excitement is also rife in the province of Kwong-si. At the departmental city Ng-Chau, in that province, there has been for some years a chapel of the American Southern Baptist Mission, and with it a dispensary of the Medical Missionary Society. Last week the native assistant who has been stationed there came to Canton bringing two papers with him. The first paper bears the official seal of the district magistrate, and is dated August 2nd. This magistrate states that a poisonous medicine has been widely circulated, and that everybody says it is issued from the chapels; that, on examination, he finds there is a chapel and dispensary out the West Gate; that, although it is not yet established that the wicked thing charged is done there, yet, as disturbance is likely to arise, it is reasonable that those connected with this place should leave, and therefore he says to them, "*No difference whether you have been distributing this poisonous medicine or not*, you are required within three days to return the house which you have rented to the owner and return to Canton. Delay is at your peril."

The second paper is an anonymous placard, which professes to be "Public Regulations for the Province of Kwong-si." They are as follow:—

1st. If any boat containing "a child of the devil" (foreigner) shall as heretofore enter our bounds, every household is to bring one billet of wood, seize that boat, and burn it.

2nd. If any "child of the devil" enters our bounds, every household is to furnish one man to drive him away, after which the crowd will at once disperse.

3rd. If any one rents a house, whether in the city or country, to "a child of the devil," that house shall be destroyed; if any one eats or drinks or trades with him, that man's goods shall *be confiscated.*

4th. Any one belonging to the church of "the children of the devil" shall be killed; and if the neighbours, to the right and left of such an one, do not quietly make it known, before it comes to light by investigation, then they also shall be driven away and their property confiscated.

5th. The preachers of the Roman Catholic Church, whether "children of the devil" or native converts, shall not be permitted to enter our bounds.

At present Canton and its immediate neighbourhood is in a great measure quiet, but a panic still rests upon the people of the country. The village gates are carefully guarded, and no stranger allowed to enter. The wells are covered with boards and watched, lest some one should throw in this terrible Shan-sin-fan—which, after all, is probably very harmless stuff.

These are the outlines so far as yet developed of a plot sly and wicked enough to have been contrived by Satan himself. We know that there is One who was manifested to destroy the works of the devil, who can cause the wrath of man to praise Him and the remainder of wrath restrain.

H. V. N.

—*In the Chinese Recorder.*

LAMENTABLE EVENTS IN FOOCHOW — NATIVE PREACHERS ATTACKED AND BEATEN ALMOST TO DEATH—GREAT EXCITEMENT AMONG THE PEOPLE.

I have time at present to give you only a very brief *resumé* of lamentable events of the past few days, which have occurred at our out-stations, in consequence of the scandalous rumours against foreigners now circulating among the Chinese.

1st. On the night of August 30th, our chapel in the district city of Ku-ch'eng, 100 miles west of Foochow, was destroyed by a mob; and the native preacher, with his family, was compelled to fly from the premises, to escape injury. Next day three of the Christians were seized and beaten severely by the mob. They were subsequently handed over to the magistrate, who, after examination, discharged one of them at once, and the other two on the third day following their arrest.

2nd. August 31st, our native preacher at Hai-k'au, some forty-five miles south of Foochow, was seized by a mob, dragged into the streets and severely beaten, while another gang destroyed all the furniture in his house. A military mandarin, hearing the row, at once interfered, and saved the preacher from further violence.

3rd. September 2nd, our native preacher at Tëng-tiong, some thirty-five miles south of Foochow, was seized and severely beaten by the mob. After beating him almost to death, they told him that if he would sign a paper confessing that he had been hired by foreigners to poison wells, &c., they would not whip him any more; but if he did not sign the paper they would kill him. He replied: "Foreigners have not hired me to poison your wells: I am entirely innocent of the charge you prefer against me. My life is in your hands. God knows I am innocent, and in Him I trust." They then beat him again, till finally some kind friend interfered, and having gone security for him, rescued him from his bloodthirsty persecutors.

4th. September 4th, one of our preachers, while going to his station, was attacked by a gang of ruffians, at a place sixty miles from Foochow, and barely escaped with his life. The ruffians seized him, and carrying him to a secluded place, pounded him with stones till life seemed extinct. They then stripped off all his clothes, save one garment, and left him. A few minutes afterward some persons saw him, and supposing him to be dead, they proposed to dig a hole and conceal the body. By this time the preacher's strength returned, so that he was able to crawl, and gradually he succeeded in walking erect. He had gone only a short distance when the cry "Poisoner!" "Foreigners' poisoner!" was again raised, and he was surrounded and beaten. The mob, however, seeing his exhausted condition, suddenly became alarmed lest he should die on their hands; and after a few minutes they all ran away. He now staggered on a little distance further, when he saw another company running towards him, shouting, "Poisoner!" "Kill him!" Rallying all his remaining strength, the preacher started to run, but, unacquainted with the country, he suddenly found himself on the verge of a rocky precipice, some twenty feet high. "Finding myself going over the precipice," (and here I quote his own touching language) "I thought of Stephen, the first Christian martyr; and as he, when stoned, died praying for his persecutors, I commended my soul to God, and prayed for the salvation of those who seemed to thirst for my blood." Strange to say, the fall did not kill him. Though unconscious for a time, he gradually rallied, and found that no one was near him. It is probable the people thought he was dead, and fearing lest they might be charged with having killed him, they withdrew. He was now only a short distance from one of our stations, and after many painful efforts, he finally reached the place, where he was cared for by kind Christian friends.

5th. Early in the morning of September 4th, our preacher at Hok-ch'iang city, some forty miles south of Foochow, was told that the gentry of the city had determined to pull down our chapel, and exterminate the native Christians. On making inquiries, he found that placards had been posted throughout the city during the previous night, announcing the determination of the people to execute their fiendish purpose on that day. Feeling that the danger was imminent, our preacher first applied for protection to the constable of the ward in which the chapel is situated, but he replied that he was powerless to effect anything in the matter. The preacher then applied to the owner of the chapel premises, who is a man of considerable influence in the city; but he declined to give any assistance. After a season of earnest prayer for Divine guidance and aid in this solemn emergency, the preacher decided, as a last resort, to appeal directly to the magistrate of the city. On going to the Yamen with his petition, he found that the magistrate was absent; but the deputy, who had charge of the office, received the petition, and, appreciating the grave character of the emergency, he at once took measures to preserve order. Sending for the constable of the ward, he ordered him to go immediately through the streets of the city, warning every one against acts of violence in regard to the idle rumours about poisoning wells, &c. He then sent a posse of soldiers to take charge of the chapel, and keep the mob from injuring it. These prompt and vigorous measures thwarted the plans of the conspirators, and no harm came to the chapel, or to any of the Christians in the city,

Here I must close this hurried sketch. May I beg that all who read these lines will pray for these dear persecuted disciples of Jesus—these lambs in the midst of ravening wolves?—R. S. Maclay, *in Chinese Recorder.*

[Another letter gives fuller details. We fear that many other acts of violence will be committed.]

JOURNEY ACROSS CHINA—ROMAN CATHOLIC MISSIONARIES — THEIR METHOD OF ACTION CONTRASTED WITH THAT OF PROTESTANT MISSIONARIES.

Mr. T. T. Cooper, acting as an agent for the Chamber of Commerce at Calcutta, made a jour-

ney not long since, in native costume, from Shanghai across China into Thibet, seeking a route to India. He describes French Roman Catholic missions as now extending in an unbroken chain of posts from the seacoast to beyond the western border of China; Protestant missions only half as far. Protestant missionaries he numbers at not over one hundred. Of foreign Catholic priests there are full three hundred, while the native priests and catechists are very numerous. In every province of China there is at least one bishop, with his foreign and native priests; and in the larger provinces several. Supported by a society at Paris, these priests and bishops disembark on that land under vows to devote their lives to the work. At once they shave their heads, like the Chinese, adopt their costume, and set about conforming in all things to their ways. Mr. Cooper further testifies to the fact of their higher ecclesiastics assuming the state and title of mandarins. Native Christians are claimed to be their subjects, and must bend the knee in saluting them, as if to princes. They are to be addressed as "Your Excellency." They travel in the green sedan chair, and sport the little yellow silk flag, with their names in red letters—things assigned to Chinese men of rank. All this creates jealousy and hostility among the mandarins, and inflames and embitters them against all foreigners, especially ecclesiastics. And, if they are not able or careful to discriminate between the different sorts of those alike called "Christians," and are ready to fulminate banishment against all alike, why should we wonder? The common people are more likely to judge fairly and reach just results. The two systems—Protestant and Roman Catholic—taking the testimony of Mr. Cooper, given in his book, "Travels of a Pioneer of Commerce," are so unlike in their working that they cannot be permanently confounded, even by mandarins.

Japan.

AN APOSTOLIC MISSIONARY.

THE *Friend of India* has a notice of a Mr. Goble, an American missionary in Japan: "He says, 'we were just beginning to feel at home in this strange land and making good progress in our studies, when the news of the breaking out of the great Civil War came to us, and then we had a letter from our secretary stating that the receipts *of the Society were* likely to be so much curtailed by the war that they would be compelled to recall us from Japan.' Mr. Goble and his wife, however, were not made of returnable stuff. Go home? Not he. He had come there to do the Lord's work and he would trust to the Lord for support. He went to work like a man at whatever his hand found to do to earn his living. He mended shoes, managed to get a small piece of land, engaged in house building, and built a house for himself. Finally, with some little help from home, they had a 'property of their own free from debt.' This, however, was not missionary work, and Mr. Goble was resolved to be a missionary or nothing. While he was mending shoes he had a Chinese translator sitting beside him reading translations into the Japanese from the Chinese. In this way, during one summer, they translated the Gospel of Matthew three times. At this time troubles began to fall thickly upon Mr. Goble. He lost a child. His wife began to be very ill. His house was found to be on malarious ground, and he was compelled to build a new one; and then the misfortunes of short funds, bad workmanship in his house, and other distresses, fell upon him. In a little time his wife recovered, and reopened a Japanese school which she had previously been teaching. But she had eventually to give it up and return to America with her children. Here we come to the subject of Mr. Goble's appeal. He has made himself a little room for printing and type casting, and over it he has another room in which he eats, sleeps, and studies. While he was providing all this he often went to bed, he says, 'not knowing where he was to find a breakfast for his family in the morning. He had been hard at work translating, but hardly knowing how to print what he translated, when all at once it came to him that the English Society was willing and indeed anxious to help him."

A press with type, and £100 have been sent him by the Bible Translation Society.

Fiji.

DECREASE OF POPULATION—NEED OF GOOD GOVERNMENT.

OUR intelligence from Fiji has reference chiefly to the progress of European colonisation and the rapid decrease of the native population. Concerning the subject last named, which cannot fail to interest the true friends of the mission cause, a correspondent long resident in the country says:

"The rapid decrease in the native population of Fiji is a most serious and important subject, and one which is soon forced upon the attention of all who go to labour in the group. So rapid is it, that many have noticed the decrease in the schools and congregations of their charge; and this has not been through indifference in attendance, or removal, but death. The children and adults are passing away, and but few are born to occupy their places. From statistics carefully collected from different parts of the group, the fact is proved that there are four deaths for one birth. This excessive mortality is not caused by intoxicating drink, neither is it caused by the dread diseases so frequently introduced among large populations of savages or semi-barbarous peoples by licentious white men. It is my wish to make known what I believe to be the causes of this alarming decrease; and I would also suggest a plan which would in a measure check it."

The writer then goes on to state it as his deliberate opinion, after long observation, that the rapid decrease in the native population of Fiji is traceable to causes which existed long before the islands came under the notice of Europeans, and which still exercise a baneful influence, notwithstanding the civilising influence of the Gospel as introduced by Christian missionaries. These he believes to be the numerous small tribes into which the population is divided, and which is productive of perpetual petty tribal wars; the swampy and unhealthy situation of many of the native towns, selected for the sake of defence; the prevalence of infanticide, early betrothal and marriages, lack of the ordinary necessaries and comforts of life, and consequent damage to health in their savage state; and the fondness of the women for fishing, leading them to dabble in the water morning, noon, and night, to an extent which often induces sickness and death. The remedy which our correspondent proposes is the union of the numerous small tribes of Fijians under a firm and compact form of civil government, in connection with the ameliorating influence of Christian civilisation now happily in progress. He does not seem to fear the consequences of the influx of European settlers to the islands, if a good and substantial Government be established in connection with it, guranteeing an ordinary amount of protection to life, property, and Christian morals. Whether the form of Government recently inaugurated under the rule of King Thakombau will meet the requirements of the case, remains to be seen. Let us pray that Divine Providence may so overrule passing events in these distant islands of the southern world, that the natives may not waste away in the presence of the pale-faced strangers as other tribes of aborigines have done, but thrive and prosper under the benign influence of Christian civilisation.—*Watchman.*

(To the Editor of *Christian Work.*)

SIR,—Will you allow me to remonstrate against one sentence in your account of the late Church Congress at Nottingham, viz. "There was more bitter conflict than at former Congresses."

I have attended the Congresses at York, Wolverhampton, and Liverpool, as well as this last at Nottingham; and I believe that all who were present there would feel that there was no falling off in the spirit of Christian charity, combined with outspoken advocacy of truth.

With the exception of *one* paper, the tone of which not unnaturally irritated those against whom it was directed, the men holding the extremest views on either side spoke temperately and charitably, and there was a complete absence of bitter or angry feeling.

It was remarked by Lord Harrowby (and I think all who were present would agree with him), that the Congress was marked by a more religious and spiritual tone than any previous one.

Yours obediently,

A COUNTRY CLERGYMAN.

Nov. 10, 1871.

LITERATURE.

AMONG the illustrated books of the season few are likely to be more attractive than *Rays from the East.** There are a great variety of illustrations, most of them designed to illustrate Bible narratives. A description is given of each custom, illustrated, and narratives are frequently quoted from the best writers. It is a book full of information fitted to make young people familiar with the scenes of the Bible. From the same publishing source we have *Sketches and Stories of Life in Italy.*† There are various pictures of Italian cities, and also of home scenes in Italy. The stories, of which there are eight, are principally

* *Rays from the East; or, Illustrations of the Holy Scriptures.* Derived principally from the manners, customs, rites, and antiquities of Eastern nations. (Pp. 256.) London: The Religious Tract Society.

† *Sketches and Stories of Life in Italy.* By an Italian Countess. (Pp. 320.) London: The Religious Tract Society.

connected with the Reformation period and the struggles of Gospel religion. They are generally founded on fact, and are told with pathos and beauty.

Mission Life in London * is a cheap edition of a book tolerably well known. It describes numerous scenes witnessed by the author in his own mission work. These are often sad enough. Startling views are given of the temptations and sorrows of the great city. The book will be of interest to every one who wishes to know London as it is, or to turn Christian labour in it to account.

We have a most touching and heartrending tale of the Franco-Prussian War.† The tale is a true one; and while it shows the horrors of war, it exhibits—and this is its purpose—the strengthening power of faith, and the bright realisation of coming glory of dying saints, with great vividness.

A second series is published, at the price of one shilling, of *Readings for Winter Gatherings.*‡ The readings are brief and well selected—some of them in verse. They will prove an invaluable help to many who are engaged in missions of mercy, and who are often at a loss for suitable books.

We have a very thoughtful series of *Essays on Christian Unity,*§ in which the author goes to the root of the matter, and points out the necessary cause of divisions in misconceptions of the New Testament Church. We may not agree with all his conclusions, but there is much in them that must commend itself to every thoughtful and intelligent mind. We thoroughly agree with his representation, that much of the existing division has arisen from the attempt to make Christian doctrine scientifically consistent.

We have a new book of *Family Prayers*‖ for four weeks, which we would commend as about the best among the many forms we have seen. Dr. Vaughan thus describes, in his preface, his idea of such a book:—"It should be neither dogmatical, nor didactic, nor hortatory; neither diffuse, nor involved, nor abrupt; neither affectedly unclear, nor vulgarly modern; neither a compendium of systematic theology, nor a cento of phrases from the Bible, nor an imitation of collects or litanies from the Prayer-book. It should be spiritual, yet sober in its tone; not checking the breathings of deepest and most experienced piety, yet involving no hypocrisy in its utterance by a more level and average Christianity." The writer has very admirably carried out his own ideal.

Prayer and its Answer * is a book fitted to strengthen and comfort by the many incidents it relates. It contains copious extracts from the works of old and valued authors. The feebleness and formality of prayer deadens all spiritual life. It is most important to bring together evidence of its intense power and reality.

Of smaller books, we have *Millicent's Home*† and *Eva Bertie,*‡ both tales for children, which are well told. The Tract Society publish, also, Sixpenny Panoramic Scenes in Jerusalem and its neighbourhood, and in the Desert, illustrating the wanderings of the Israelites. These are excellent helps for teaching younger classes.

Of pamphlets and periodicals, we have a new series of "The City Temple,"§ by Dr. Parker; "Buying and Selling, and Getting Gain," by J. Baldwin Brown—the first part on Trade and its Essential Dignity, the second on Trade and its Besetting Sin; "The Communion of Saints," by R. W. Dale; "The Answer of the Church to the Scepticism of the Age," by Thomas Jones; "The Supply of Ministers," by the Rev. David Thomas, B.A.; "The Catholic Christian Moralist on Systematic Benefaction"; "The True Position of the Evangelist in the Church of Christ," by the Rev. George Campbell—an able statement of the question.

We have also the two valuable Pocket Books of the Tract Society—the one for persons of mature years, the other for younger persons. Both are excellent of their kind. The former, "The Scripture Pocket Book," has a division in which to mark engagements.

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* *Mission Life in London: an Autobiography.* By James Inches Hillocks. (Pp. 291.) London: Hodder & Stoughton.

† *The Gate and the Glory beyond it: a Tale of the Franco-Prussian War.* By Onyx. (Pp. 80.) London: Hodder & Stoughton.

‡ *Readings for Winter Gatherings, Temperance and Mothers' Meetings.* (Pp. 255.) London: The Religious Tract Society.

§ *Essays on Christian Unity.* By Henry Bannerman. (Pp. 407.) London: Hodder & Stoughton.

‖ *Family Prayers.* By C. J. Vaughan, D.D., Master of the Temple. (Pp. 274.) London: Strahan & Co.

* *Prayer and its Answer.* By Mrs. Robert Peddie. (Pp. 156.) London: S. W. Partridge & Co.

† *Millicent's Home.* By Crona Temple. (Pp. 128.) London: The Religious Tract Society.

‡ *Eva Bertie: a Tale for Little Children.* (Pp. 178.) London: The Religious Tract Society.

§ *The City Temple. Sermons preached in the Poultry Chapel, London, 1871.* By Joseph Parker, D.D. (Pp. 336.) London: S. W. Partridge & Co.